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THE

CRITICAL REVIEW;

OR

ANNALS OF LITERATURE.

VOL. XIII.

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THE

CRITICAL REVIEW.

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Vol. XIII. JANUARY, 1808. *No. I.*

ART. I.—*History of the House of Austria. From the Foundation of the Monarchy by Rhodolph of Hapsburgh, to the death of Leopold the Second,* 1218 *to* 1792. *By William Coxe, F.R.S. F.A.S. &c. &c.* 2 *Vols. 4to.* Cadell. 5*l.* 5*s.* 1807.

WHILE Mr. Coxe was engaged in making that very tour in Switzerland which produced his first literary performance, his brain became impregnated with the seeds of a gigantic conception, which, after many years of travail, has now at last come forth to the world, completely armed like the goddess of wisdom, in full quarto, comprising near 2000 pages of exceedingly close letter-press.

It may become a question for future metaphysicians, by what process of association Mr. C. could have been led, from his wanderings among the glowing scenes of old Helvetic liberty, to the design of illustrating the race of tyrants who endeavoured to stifle it in its birth. The 'character and exploits of Rhodolph,' adorned with all the wildness of chivalrous romance, might create sensations not incompatible with that more generous enthusiasm excited by the daring spirit and almost incredible exertions of a Fürst and a Staffacher. Yet, in the estimation of a philosophic mind, the hero of the house of Hapsburgh dwindles into insignificance when compared with the illustrious patriots who successfully resisted the plenitude of his power, and the contemplation of an event so glorious in the history of man as the revolution of Switzerland would naturally produce every feeling rather than that of admiration for 'the deeds of his immediate descendants.'

Leaving the theory, however, to the members of our northern universities, we have only to notice the fact. Mr. C.'s preface informs us, that in travelling through Switzerland he began to collect his memoirs of the Austrian patriarchs. Other considerations afterwards induced him to change his biographical plan for that of a history of Europe, in which the House

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of Austria was still to be considered as the leading object. This also was relinquished; but the author's 'collections for the Austrian history still continuing to augment, particularly during two subsequent visits to Vienna,' and being further encreased by accidental accessions of manuscript authorities, made during his compilation of the Memoirs of Sir Robert Walpole, the design of the present work was finally digested, and is now brought to maturity in the ponderous volumes before us.

We agree with Mr. C. in his general ideas as to the importance of the plan he has thus executed; but in some particulars we widely differ from him. That the 'members of the House of Austria present every possible variety of character, every species of merit or acquirement,' in the first place we altogether deny. The lapse of six centuries must inevitably produce in the members of every family many shades of distinction, and present the philosopher with many peculiar features of human nature well deserving his attention. But it is not easy to point out any race of men where the individuals are so little contrasted with each other as those who compose the long succession of the Hapsburgh family. Some have possessed a less portion of natural courage, others have been gifted with a larger share of mental endowments; but it is the singular characteristic of the House, and that to which, more than any other circumstance, it has owed its progressive advancement during so many centuries, that the same leading features have uniformly marked it from father to son through every generation; and that, wherever any striking varieties appear, they may almost always be ascribed with confidence to some remarkable cause in the peculiar circumstances of education and habit, while the rough sketch of nature remains the same in every part of its outline.

With respect to 'the importance of an efficient military force,' which Mr. C. professes to have 'shewn to the English reader,' we unhappily want not any examples drawn from Austrian annals to teach us that melancholy lesson; and the history of Bonaparte's victories would point out to our officers (could they profit by the awful pattern) 'the manner of employing it to effect,' much better than any precepts to be deduced from the most attentive perusal of the book before us. As for 'the necessity of continental alliances,' if all the animated rhetoric of Messrs. Pitt and Canning, and all the glorious successes of the three last coalitions have not sufficiently instructed us in their value, we question much whether the well-meant endeavours of our worthy author to that purpose will produce any effect whatever.

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'The history,' says Mr. C. '*naturally* closes with the death of Leopold the Second; as it is not possible for an author who values the reputation of candour and authenticity, to compile from imperfect documents, and amidst the misrepresentations of passion and prejudice, a faithful account of those portentous revolutions which have totally changed the political relations and importance of Austria, and confounded all the antient connections of Europe.'

In our opinion, this is no excuse for so *unnaturally* closing the history with an event of no comparative importance, at a period so awfully interesting, instead of continuing it to, what is *indeed* its *natural* and most melancholy close, the end of the glories, and almost of the name of Austria, in the fatal plains of Moravia. If the laudable apprehension of partiality, instead of putting the historian on his guard against surprise, and inducing him to weigh with all the candour of a cool reflecting mind the circumstances concerning which he writes, actuated him on the contrary to write of nothing but events so long past as to be viewed with perfect indifference, we should have no histories at all till every material for history is extinct. If Hume had acted under that apprehension, he would not have ventured to descend below the wars of York and Lancaster; nay, if Mr. Coxe himself had been influenced by it with any consistency, he would either not have written at all, or have been in many points much less favourable to the characters of his heroes, the Austrian princes, than, by too blind an adherence to Austrian annalists, he has frequently shewn himself. For should the necessary imperfection and uncertainty of documents respecting recent events deter an historian from judiciously arranging his materials from the best sources of information he is able to collect? and if he fails, as undoubtedly he will, in giving a fair and impartial statement of every particular fact, posterity will not deal too hardly with him, but find his excuse in the utter impossibility of adhering always to truth in referring to contemporary authorities. As for those of his own time, they must lament the difficulties attending the search of fact, but are infinitely obliged to him who will take the trouble of removing those difficulties to the best of his abilities.

We opened the pages devoted to Rhodolph of Hapsburgh with considerable expectations, excited by the preface; but which were far from realized by the perusal. Mr. Coxe is not qualified to paint the manners of the age of chivalry. His correct, uniform style, never rises above its ordinary level, nor varies with the nature of the events it describes. The historian of feudal times should catch a spirit from th

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pages of Froissart; he should even be a reader of romances; for romance is a truer picture of ancient manners, than the most elaborate modern compilation can afford. The character of Rhodolph, under Mr. C.'s management, is scarcely distinguishable from that of a modern politician.

It is not enough that an historical style be faultless. It ought to taste of the times, and carry the reader along from one period to another as much by the diversity of manner, as of events. Hume is not only glaringly defective himself in this historical excellence, but by the cold and spiritless uniformity of his polished writings, has done much to confound the discriminating faculties of the age.

As for the *characteristic anecdotes* of Rhodolph, which Mr. C. boasts of having taken so much pains to collect, he need not have troubled himself to go to Vienna for them, since there are few of any importance which he might not have more easily found in every library in London, than at the capital of Austria.

In what respect has the character of Albert, his son and successors, been overcharged or undeservedly stigmatised by historians? or in what manner does Mr. C. think proper to attempt its defence. The *private* character of a sovereign (even supposing it possible for us to arrive at the truth respecting it) can never be fairly put in the balance against his *public* conduct. Indeed it is only with the latter that the general historian has any thing to do; by that the monarch must be judged, and either held up to admiration or condemned to infamy. The biographer alone is at liberty to bring in his catalogue of private virtues, and they may be allowed to weigh as much in the scale as the testimony of witnesses to the character of a criminal weighs with an impartial jury.

For more than a hundred years, from Albert I. to Albert V. the Austrian annals, besides being extremely confused in consequence of the divisions of the family into several branches, present no one point of interest sufficient to deserve the reader's attention, except as far as they are connected with the history of the Swiss Republic; and, on that very subject, where we had all the reason in the world to expect that Mr. C. would have written with unusual animation, we find him unsatisfactory and insufficient; a defect which we are unable to attribute to his partiality for the Austrian princes, whose characters cannot appear to much advantage in so disgraceful a light.

Weakened by the divisions and subdivisions of their estates, according to the fatal system of German policy, the fortune of Austria rapidly declined during the whole of this

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period, and appeared sinking again into its original insignificance, when the union of Albert V. with the heiress of Bohemia and Hungary, (the second in the list of 'happy marriages,') and his consequent election to the empire, restored the splendour of his house. So great a dearth of interesting materials would have been better supplied by the adventures of Albert, 'the Wonder of the World,' (which Mr. C. has rejected on account of the marvellous air of romance which accompanies them,) than by the dry details with which he has filled more than fifty pages of his volume.

The history of the Hussite wars is but imperfectly detailed, probably from the same motives which induced the author to hasten over his narrative of those in Switzerland; and the early progress of the Turks, the enterprising ambition of Amurath, and chivalrous virtue of the brave Hunniades, subjects calculated to animate the enthusiasm of the dullest reader, fail of exciting the easy and uniform style of Mr. C. to any extraordinary exertions.

The reign of Frederick the Third, marked by the indolent, superstitious, phlegmatic, indecisive, and insipid character of the emperor, exhibits no object of interest, except in the striking contrast afforded by the ardent and enthusiastic spirit of his son; and we are obliged to Mr. Coxe for setting the portrait of Maximilian in a light to which it has been so little accustomed. We scarcely know this excentric personage any otherwise than as he appears in the page of Robertson, and as his conduct with regard to all foreign relations sufficiently shews him profuse, versatile, faithless, and altogether contemptible, we shall with difficulty be able to identify this unfavourable likeness with the hero of romance, the gay and gallant lover, the undaunted soldier, the adventurous knight, and princely governor. His marriage with the heiress of Burgundy was an union of love, at least as much as of interest. Mary herself appears to have been enthusiastically attached both to the person and character of her suitor. He was accounted the handsomest prince of his age. His accomplishments were very extraordinary for the period at which he received his education; his love of literature, extensive, and his encouragement of it, munificent. He hunted the chamois (a hardy and perilous amusement) with wonderful dexterity and unwearied perseverance; he excelled in the feats of tournaments; in the front of battle he often challenged the hardiest knights to single combat, and twice in

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these romantic contests laid his antagonist dead at his feet*.

Notwithstanding all this, Mr. C. is wrong in taxing the representations of modern historians with unfairness, and in attempting to rescue the character of his hero from the contempt into which it has been plunged. His virtues were those of romance; his failings, unfortunately, matter of fact. His profuse administration exhausted and debilitated his hereditary states; his restless and puerile ambition irritated and disgusted the princes of the empire; his indecision and faithlessness alienated his friends; his inefficient ostentation of power exposed him to the ridicule of his enemies. Had he lived a few centuries sooner, he might have made a valorous crusader or a worthy partizan in feudal wars; but he never at any period could have been a good emperor; and was most peculiarly unfitted for the age on which he had the misfortune to be cast, when the character of Europe was manifesting a great and total change, when the virtues of chivalry were sinking every day into uselessness and obloquy, and all things rapidly tending to assume the consistent form and principles of modern policy.

The reign of Charles the Fifth occupies a much smaller portion of this voluminous publication than its importance seems to deserve; but we readily pardon Mr. Coxe his disinclination to challenge a comparison with the beautiful and animated work of our great northern historian. Besides, as the plan of the present history is confined to the German branch of the House of Austria, Mr. C. appears to consider it as foreign from his purpose to dwell much on the operations of Charles as sovereign of the Spanish dominions. This distinction is neither natural nor obvious, and has rendered a most interesting portion of his annals confined and unsatisfactory. However, in estimating the emperor's character, Mr. Coxe does not appear to be swayed by his usual bias in favour of the Austrian princes; he attempts no extenuation of the profligate machiavelism of his politics, nor disguises his honest abhorrence of those principles of civil and religious intolerance which became, through nearly two centuries of continual persecution and bloodshed, the bane of Europe and the peculiar curse of the House of Austria.

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* Maximilian's desire of posthumous fame was consistent with the means he took to acquire it. He caused chronicles of his life and actions to be written in the style of the fabulous legends of Amadis and Palmerin. Some of those monuments of absurdity still exist, and would be very curious, at least to the English reader.

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For the misery and ruin of the once-flourishing kingdoms of Bohemia and Hungary, the claims of Ferdinand I. to the possession of both crowns (vacant by the death of Louis in the fatal battle of Mohatz) were, after considerable opposition, attended with final success. In Hungary, the atrocious assassination of Martinuzzi confirmed the authority of the new sovereign, and opened the long series of oppression and tyranny which almost uninterruptedly disgraced the Austrian government even to the reign of Joseph the First. In Bohemia the conduct of Ferdinand was equally impolitic, and still more infamous. Bound by the most solemn oaths, and by professions the most conciliatory, to preserve the laws and constitution of the state inviolate, he respected the sanctity of his obligations only till the people were lulled into a false security, and then, by a sudden and violent revolution, abolished their privileges, annulled their liberties, and burst for ever asunder those bonds of reciprocal confidence which form the only real bulwark of a state, and the only natural league between the prince and his subjects.

'Finally, he changed Bohemia from an elective to an hereditary monarchy, and obtained the consent of the diet that his son Maximilian should be declared his successor, and the prince was afterward crowned as eldest son and heir to his father. By these measures, Ferdinand greatly extended the regal prerogative, and abolished the evils arising from elective monarchy; he also restored tranquillity, and suppressed the factions of a volatile and turbulent people; yet he, at the same time, depressed that energy of mind and military ardour which are inseparable from a free government and fostered by civil contests, and *to check* [checked] that active commercial spirit which flourishes in the consciousness of independence. From this cause the towns which had hitherto been remarkable for their commerce, wealth, and population, exhibited under his reign the first symptoms of decline, and the Bohemians began to lose that military fame which had rendered them the example and terror of Europe. While, therefore, we applaud his conduct in suppressing the mischiefs of unbridled liberty, we cannot avoid regretting the want of policy, and the imprudent severity with which this revolution was effected, and indulging a wish that he had contented himself with annihilating the privilege of regal election, the great source of all these evils, and trusted to the effects of conciliation in regard to religion and policy, and to the progress of events, for the means of establishing an efficient and permanent system of government.' Vol. i. part 2. p. 584.

Such is the cold, weak, and sophistical language in which Mr. Coxe has thought fit to clothe his summary of a proceeding equally sanguinary in its execution, and flagitious

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in its principle, with any of which history furnishes an example. 'It was, in the main, a good stroke of policy; though it is a pity that its author carried it quite to the length he did.' But, laying morality aside, since that seems perfectly unworthy the consideration of a prince or a minister, can it be politic to drive a brave and generous people to desperation? Can the decline of a nation ever be the prosperity of its sovereign? The degradation of Hungary and Bohemia was no more the true policy of the Austrian princes, than the servitude of Ireland is the glory of Great Britain. It is painful, but very easy, to draw the parallel. The history of Ferdinand and his successors presents such a lesson as it would be well for ourselves if we would diligently study; though it is hardly more striking than that which the experience of every day presents to our eyes, and we yet refuse to attend to it. After such instances of public profligacy, how can we endure the *candid* historian who throws the domestic virtues of 'temperance, sobriety, and decorum,' into the opposite scale, and expects them to weigh a single grain in the balance?

Maximilian the Second, the son and successor of Ferdinand, discovers in his conduct an amiable and illustrious contradiction to the general rules of Austrian policy. Here our author (who is always on the watch for objects of eulogy, and often finds very improper ones) is highly commendable for defending this misrepresented character against the attacks of ignorance and bigotry. It is, indeed, the highest praise of Maximilian to have merited the censure of those authors who ascribe all merit, all vigour, and all sanctity, to the intolerant and unrelenting system of their jesuitical court.

The reigns of Rhodolph the Second and Matthias are distinguishable only for the different modes of tyranny adopted by a professed bigot, whose ignorance was only equalled by his imbecility; and by a pretended patriot, of natural talents, specious acquirements, and violent ambition, after having attained all the objects he proposed to himself by the current of popular favour. Under the administration of the former, the superstition of the Austrian character began to display itself in a new channel, the encouragement given to the errors of judicial astrology. The celebrated Tycho Brahe was the favourite of Rhodolph, and infused into the mind of his royal pupil vain and chimerical notions, which appear to have turned his weak brain, and produced half the evils of his perplexed and miserable administration.

No prince ever ascended a throne under more unfavourable auspices than Ferdinand the Second. He had not even

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the advantage which most sovereigns ensure at their accession, in the hopes of the nation from a new and untried government. Elevated to the throne of Bohemia by his cousin Matthias in his life-time, his premature ambition set him at variance with his benefactor, and his political severity and religious intolerance had lighted the flame of civil war in the dominions committed to his charge. The elector palatine, his rival in the imperial title, assisted by a powerful and almost universal confederacy of the German princes, put in his claims to a competition in his hereditary dominions, and was crowned king of Bohemia, at Prague, at the same instant that he himself was besieged in his capital by those subjects whom he had forced into rebellion, without any means of defence, except in the inflexible resolution and constancy of his soul.

Even the bigotry of Ferdinand commands our respect, since, instead of degrading his spirit, it inspired him with almost superhuman fortitude, in enduring and overcoming the evils by which he was surrounded. No portion of history presents us with such a variety of rapid and important changes as the reign of Ferdinand. Scarcely had he freed his capital from the most imminent danger, than the tide of fortune turned with irresistible impetuosity on his antagonist. The genius of Tilly and the great duke of Bavaria eclipsed the trophies of Mansfeld and of Thorn. The Austrian standard again waved triumphant on the towers of Prague; the imperial crown was firmly fixed on the head of Ferdinand; the palatinate itself was annexed to the dominions of Bavaria, and the pusillanimous son-in-law of our British Solomon saw himself, in the space of a few months, sovereign of half the Austrian monarchy, and a poor, miserable, neglected outcast in the territories of the Dutch republic.

Meanwhile a tremendous cloud gathers in the north, and our attention is called to new objects by the name of Gustavus Adolphus. The fortune of Austria is again overshadowed; unforseen difficulties surround her on every side, and we are already prepared to witness the utter humiliation of her pride, when the surprising and eccentric genius of Waldstein suddenly darts from obscurity, clears every cloud that darkens her political hemisphere, dissolves the formidable confederacy of her assailants, and raises her almost in a moment's space, from the very extremity of her apparent decline, to the full meridian of power and insolence. This most extraordinary character awakens some degree of spirit in the historian, and the pages of the work devoted to the relation of his exploits, and the delineation of his wonderful mind, appear to us not only the most interesting but the best written part of the book.

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Waldstein was a man of the most ardent genius, and of imagination the most wild and romantic, had it not been so tempered by superior judgment as to bring even the wonders of romance within the compass of his execution. He was devoted, in the most absolute degree, to the absurd chimeras of judicial astrology; and that which palsies a less commanding genius, which debases the intellect, and gradually absorbs every faculty, of vulgar souls, superstition itself, only elevated his spirit to deeds of superior daring, and taught him to move in a more eccentric orbit. Ferdinand found himself involved in difficulties apparently insurmountable, by the want of money and the complete exhaustion of all his resources, when Waldstein, then a private volunteer in the service, offered to raise and maintain at his own charge an army of 50,000 men, on the sole condition of being entrusted with the absolute unlimited command of the forces, and the undisturbed direction of the war. The officers and ministers of Ferdinand ridiculed the absurd proposal, and treated the proposer as an empty madman; but it reflects no small credit on the emperor himself, that he instantly discerned the real character of his enthusiastic soldier, and, without hesitation, accepted his offer, and agreed to all the conditions he prescribed. Waldstein fulfilled every engagement with a celerity which appears almost miraculous, the forces of the confederates dissolved as it were at his magical touch, and the treaty of Lubeck, obtained in the short space of three years after his assumption of the command, elevated his master to a situation which far exceeded his sanguine expectations.

Here the picture again exhibits a sudden and black reverse. Intoxicated by prosperity, Ferdinand forfeits every claim to admiration, to which his conduct under adverse circumstances so justly entitled him. The most horrible spirit of intolerance and tyranny disgraced the administration of his hereditary dominions, and schemes of the most mad and criminal ambition alarmed and offended the states of Germany. In the latter, Waldstein was universally considered as his adviser, and his ruin became the immediate object of all the princes who valued their independence, or even wished to preserve their political existence. The brave duke of Bavaria made the first stand against the incroachments of his old ally. A new and more dangerous confederacy assembled round his standard. The intrigues of France secretly encouraged and animated the spirit of resistance; Ferdinand again found himself involved in an inextricable web of difficulties, and meanly sacrificed Waldstein to the emergency of his situation. That haughty general,

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retired without a murmur. He read in the stars that future triumphs awaited him, and, confident of the irresistable necessity of fate, submitted to a temporary eclipse, well assured of emerging at the appointed time with an astonishing accession of splendour.

'He took up his principal residence at Prague, where he built a magnificent palace, and lived in a style of splendour more resembling a king in his glory, than a subject in disgrace. The six gates of this magnificent habitation were guarded by sentinels; fifty halberdiers clothed in a sumptuous uniform waited in his antichamber; a patrol of twelve watchmen perambulated the apartments and the environs to prevent the slighest noise or disturbance; and sometimes even the neighbouring streets were barricaded to exclude the tumult of carriages or the concourse of foot passengers. Six barons and as many knights attended his person; four gentlemen ushers presented those who were admitted to the honour of an audience; sixty pages, belonging to the most illustrious families, were entertained at his expence, and instructed by the noblest masters in the whole circle of arts and sciences. His steward of the household was a baron of the highest rank, and even the chamberlain of the emperor quitted the court to exercise that office in his establishment. His table was served with more than royal pomp and delicacy, and daily attended by a hundred guests; his gardens were equal to the splendour of his palace, and his tables were furnished with marble mangers, each of which was supplied with the living stream, by means of artificial fountains. When he travelled, his numerous suite were conveyed in twelve coaches of state, and fifty carriages, as many waggons, bore his plate and equipage, and the cavalcade was accompanied by fifty grooms on horseback, with fifty led horses richly caparisoned.'

Vol. i. p. 2. p. 867.

But the real glory of Waldstein consisted not in his pomp and magnificence, but in the distresses and extremities to which his master was reduced by his dismission. Gustavus seized the opportunity, and again laid waste the defenceless provinces of the Catholic league; Tilly expiated at the fatal battle of Leipsick the horrible barbarities of the sack of Magdeburg; and two years of uninterrupted victory on the side of the Swedish hero, at last humbled his enemies to consent that Waldstein should be invited to resume the command against him. This was the period of his highest triumph and exultation; and, totally a stranger to the virtues of a moderate character, his pride was excessive in proportion to the humiliation of those who now became his suppliants. At length he condescended to accept the abject sacrifice of their tears and prayers; but it was only on such terms as rendered

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Ferdinand the vassal of his own officer, and Waldstein himself the emperor of his master.

His military conduct during this last portion of his eventful career, though far less splendid, is perhaps more praiseworthy than any part of his former life. He knew that a victorious rival, whose superiority over every other general of the age had been fixed on the most decisive basis, was now opposed to him in a contest, the event of which, if unfavourable, must be fatal to Austria, while her enemies, if foiled, possessed such resources as might enable them to renew the trial even with advantage at a future period. He therefore avoided, instead of seeking his antagonist, and conquered by delay. The unbending necessity of imperious circumstances at length forced him to the awful trial which his judgment would still have deferred, and the great Waldstein experienced a defeat in the same battle which deprived his yet greater antagonist of his existence.

By this latter event the war appeared to be ended. The Swedish army, though victorious, were paralysed by the death of their king; and Ferdinand, again able to breathe, resolved to bear no longer the yoke which his necessities had imposed upon him. A second disgrace, which bore at least the semblance of black ingratitude, drove the impetuous spirit of Waldstein upon the verge of treason. Ignorant that he was surrounded on all sides by spies and enemies, he made no secret of his designs, and the sudden stroke of assassination, prompted, or at least rewarded, by the emperor himself, terminated his eventful career, and disappointed the lying promise of his stars!

The theatre of war, even after these two great actors are carried from the stage, still presents a most interesting and instructive scene, whether we consider the variety of characters, the surprising vicissitudes of fortune, or the rapid and eccentric mode of hostilities pursued by both parties in the arduous contest. If on one side, the splendid conquests of Gustavus were ably supported by the heroes of his school, a Banner, a Weimar, a Torstenson, and a Wrangel; on the other we witness the patient skill and valour of Gallas, Piccolomini, and Mercy, and watch the rising genius of Montecaculi.

Mr. Coxe, in his details of this eventful period, is in general entitled to our commendation; and the character of Ferdinand II. which he gives, according to the custom, at the conclusion of his reign, is drawn with a laudable impartiality, though we have again to deprecate the mode in which he brings in the domestic character of the sovereign, as a counterpoise to the errors and vices of his political conduct.

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The general consequences of the peace of Westphalia on the political state of Europe are estimated with judgment, and summed up with great perspicuity. Mr. Coxe well observes respecting it, that the catholics of Germany, though restored to their confiscated estates, and triumphing in the full and explicit establishment of their religion, lost more of substantial weight than they gained of apparent splendour; while the protestants, though individually injured in particular instances, reaped a most decided advantage from the secularization of ecclesiastical property, and a still greater from the inclusion of Lutherans and Calvinists within the same pale, and the extinction of those animosities which had so long weakened their mutual power by division. France found herself most essentially benefited by the ascendancy of aristocratical influence in the constitution of the empire, and by her assumed position, as joint guarantee of the treaty; while Sweden was elevated far above her physical rank in the scale of power.

Austria, deprived of her footing beyond the Rhine, lost all her ascendancy over the counsels and operations of France; confined by the most efficient limitations of authority, she was reduced to consider as equals the rising states of the empire whom she had hitherto affected to treat in the light of vassals. But to the empire itself the peace of Westphalia was not only detrimental, but fatal; and though the name of a monarchy still subsisted till the late resignation of the emperor Francis the Second, yet its political existence was in fact terminated by the alterations which this important treaty produced in the frame of its constitution.

We have extended our remarks to so great a length that the remainder of our examination of this volume must be now reduced within very narrow limits. From the great scene of the thirty years' war, we are called back to the state of Hungary and the operations of the Turkish armies, and have, in general, received much pleasure and information from the manner in which Mr. C. has executed this part of his task. The reign of Leopold the First, which in other respects forms no inglorious portion of the Austrian annals, is disgraced by the system of intolerance and oppression employed in the government of that devoted quarter of his dominions; and the uncommon lives and adventures of Tekeli and Rajotski, while they impress on real history the features of romance, and interest the reader by the rapid succession of events, and the strange diversities of human character, bear bloody testimony to the obstinate and wicked folly

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which for so long a time pervaded the counsels of an enlightened court.

The reign of Joseph the First opens under more favourable circumstances, and the system of good faith, of conciliation, of wise and temperate policy, adopted by that amiable prince, is more than sufficient to justify every encomium which his natural bias towards the Austrian sovereigns induces Mr. Coxe to lavish on his characters.

The wars with which the ambition of Louis the Fourteenth so long disturbed the happiness of Europe, are detailed with accuracy and spirit; the intrigues of his cabinet are investigated with laudable care; and his character and motions weighed with impartiality. The count de Torcy's memoirs, which have usually been considered as good authority on the subject of all that relates to the Spanish succession, have been examined by Mr. Coxe with great patience, and the credit due to them very fairly weighed. The conclusion which he draws in contradiction to their assertions from the overwhelming testimony of probabilities and the chain of consequences, is, that the plans of Louis were regularly and systematically arranged long previous to the death of Charles the Second of Spain, and that all the fair professions by which he lulled the powers of Europe, and deceived even the watchful sagacity of William into a false and fatal security, were not only insincere *ab initio*, but made in the most solemn manner at the very moment when his whole soul was engaged in designs of a diametrically contrary tendency.

The campaigns of Eugene and Marlbro' have been too often described and too fully canvassed, to admit any expectation of novelty in the mode of their treatment from an author of the present day. But the detail given by Mr. Coxe is, upon the whole, as clear and judicious as any which we have met with.

In our next number we shall review the second volume of Mr. Coxe's history, in the perusal of which we have found less to censure, and more to commend than in the first.

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ART. II.—*Observations upon the Windward Coast of Africa; the Religion, Character, Customs, &c. of the Natives; with a System upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe; and upon the natural and commercial Resources of the Country; made in the Years* 1805 *and* 1806. *By Joseph Corry. With an Appendix, containing a Letter to Lord Howick on the most simple and effectual Means of abolishing the Slave Trade.* 4to. 18s. Nicol. 1807.

MR. Corry sailed from St. Helen's on the 9th of March 1805, and arrived in the river Sierra Leona on the 6th of April following. The level banks of this river to the north are shaded with impervious forests; and to the south they rise into a chain of mountains and hills, covered with an exuberance of foliage, and a variety of productions. There is a regular fortification and an elegant range of storehouses and buildings in Bance island, up to which the river is navigable for ships. Bance island is little more than a barren rock of about three quarters of a mile in extent. There is a group of buildings or huts outside the fort, peopled by free negroes, among whom are smiths, carpenters, joiners, masons, &c. The author tells us that they 'discover a genius of the most intelligent character, and a decency in their dress and manners, distinguished from that among the surrounding tribes.' We are happy to produce this testimony to the capacity of the Africans for the arts of civilized life; and we are convinced that the *best instructors in civilization whom we can dispatch to Africa, are not missionaries, but artizans.* The author next visited Goree, a small island, the principal trade of which consists in slaves, of whom they annually export about two thousand. It depends on the continent for fresh provisions and water, but though a barren rock of little more than three quarters of a mile in length, it is a place of considerable importance in a commercial view as an eligible depôt for the trade of the river Gambia, and from its contiguity to the French settlement on the Senegal. From Goree the author makes an excursion to the main land as far as Decas, the capital of a chief called Marraboo. The author found Marraboo's headmen or court assembled before his palace to '*give him service*,' or to pay him their respects. At length he made his appearance, followed by some officers of the palace, bearing skins of wild beasts and mats on which his majesty had reposed during the night. When Marraboo discovered Mr.

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Corry among the group, he exclaimed, 'What did he want with Marraboo?' With great humility Mr. Corry replied, that he was come from his majesty's brother, king George, to '*give him service*,' or, in other words, to make him a good present. This excited visible complacency, and Marraboo 'conversed with more freedom relative to his country, government, &c.' Mr. Corry was not deficient in those hyperboles of compliment which are so grateful to the ears, whether of savage or of civilized emperors and kings. Marraboo had, in early life, been 'a *fetish man* or high priest to Damel, king of Cayor, a very powerful chief bordering upon Senegal.' In this situation the artful priest had attached to himself a number of adherents, with whose aid he had rebelled against Damel, and wrested from his sway a part of his dominions. But as Damel did not quietly brook this act of ingratitude, usurpation, and rebellion, he made war with Marraboo, till his incursions were checked by an '*enchanted wall*,' which, though not more than three or four feet high, was rendered so impregnable by incantations and charms which the sacerdotal skill of Marraboo had practised over it, that the king of Cayor's warriors did not dare to pass the consecrated boundary. We wish that superstition were thus always found '*the cheap defence of nations*.' Marraboo's notions of the Supreme Being, though stated by Mr. Corry to have been confused and contradictory, were at least superior to those which prevail among many of our more enlightened countrymen. He remarked of the Deity, that '*he pass all men*, AND WAS NOT BORN OF WOMAN.'

After making another excursion to the continent of Africa, Mr. Corry returned to Goree, where he was seized with a violent fever, in which he was attended with great assiduity by some of the sympathising females of the place, on whom our author passes a well-merited panegyric. The female sex has often been censured for not being governed more by reflection than by sympathy; but it is the genial operation of this sympathy which renders women in general so interesting and amiable, which makes them the solace and the charm of life in all circumstances and in every clime. Were we to substitute, in the female character, the cold calculations of prudence or the tardy processes of philosophic thought, for the beneficent incitements of sympathy and the instinctive impulses of humanity, we should greatly diminish the wise provisions of nature for the happiness of mankind. Mr. Corry proceeded to England in the sloop Eugenia, which had conveyed Mr. Mungo Park and his associates up the Gambia. He visited St. Jago in his way

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home; and was present at a funeral of one of the officers of the garrison: after which he dined at the governor's along with a large party of monks, who soon forgot in the bumpers of ebriety the solemn requiems which they had lately sung for the soul of the deceased. Mr. Corry had been but a short time in England when he again embarked for the coast of Africa.

Of Madeira, the writer tells us,

'That the soil is rich and various, that it abounds in natural productions, and only requires the fostering hand of the husbandman to produce every necessary and almost luxury of life. Walnuts, chesnuts, and apples, flourish in the hills almost spontaneously, and guanas, mangoes, and bananas, in wild exuberance.'

'The only article of trade is wine, of which they export 12,000 pipes annually, and consume from 6 to 8000 in the island. It is made by pressing out the juice from the grapes in a wooden vessel, proportioned in size to the quantity they intend to make. The wine-pressers take off their jackets and stockings, get into the vessel, and with their elbows and feet press out as much of the juice as is practicable by this operation.'

On the 22d of November 1805, Mr. Corry again arrived at Bance island in the river Sierra Leone, where he remained occupied in researches and excursions through the adjacent country till June 1806. Among the variety of fish which are caught in the river Sierra Leone, Mr. Corry mentions the mannittee, a singular mass of shapeless flesh, having much the taste of beef, which is in high request among the natives. Among the wild animals which are found in the mountains of Sierra Leone and the neighbourhood, is a species of Ourang Outang, which has a very close approximation to the human frame.

'Some of them, when full grown, are nearly five feet, and are covered with black hair, long on the back, but thin and short on the belly and breast; the face is quite bare, and the hands and feet resemble those of man; its countenance is remarkably grave, similar to that of an old black man, but its ears are straight; it will imitate a human being in walking, sleeping, eating, and drinking, and is certainly a most singular production of nature.'

The alligators are tremendously large and voracious; serpents are numerous; and the air and the earth swarm with insects. But nature at the same time seems to display munificent diversities of esculent vegetation. Among these are reckoned rice, yams, cassava, from the root of which excellent cakes are made; papaw, which not only supplies an agree-

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able food, but its leaves are used for soap, and its bark furnishes ropes; oranges and limes; Indian corn or maize, which may be reaped several times in the year; millet, and other productions too numerous to name. The sugar-cane, and the coffee-tree, want only culture; indigo grows in lavish abundance; and matter is found for a variety of dyes; while the butter and the tallow trees furnish no bad substitutes for those articles: cotton may be raised to any amount; and the pullam tree produces a species of silk, cotton, or ether down: the bread-fruit tree is found on the Boolam shore; they have tamarinds and other nutritious and salutary fruits; and the palm tree yields at once food and clothing, wine and oil. Medicinal plants are in great variety and abundance. Hence we see that this part of the coast of Africa contains many rich and valuable objects of commercial speculation; and that the trade in slaves may safely be relinquished for trade of a more virtuous and not less profitable kind. In order to make some compensation to the natives for the ravage and misery which that trade has caused among them, it is morally incumbent on us, after we have decreed the abolition, to furnish encouragements to a state of pacific industry, and to instruct them in the useful arts. Mr. Corry allows that the Africans are very sensitive to the feeling of emulation and to the incitements of gain. These are powerful stimulants to diligence and enterprize; and the rich and varied products with which the beneficence of the Deity has blessed their native land, will amply reward their toil, and afford numerous articles of exchange for the manufactures and conveniences of Europe. Mr. Corry remarks, and other travellers have remarked the same, that in Africa, the natives on the coast are more barbarous than those in the interior. This does not arise simply from the intercourse of Europeans, but from that intercourse, considered as principally confined to the trade in slaves. All commerce has a tendency to civilize except that which consists in the purchase of flesh and blood. This must degrade the civilized to the savage, and the savage to the brute. Many of the manufactures of an enlightened and civilized people will be always objects of desire to the rude and barbarous. And as these objects cannot be obtained without an equivalent, the efforts which are necessary for the purpose must be auspicious to habits of industry and peace. When the Africans find that our cottons, handkerchiefs, clocks, watches, tools, earthenware, hardware, fire-arms, &c. can be obtained only in exchange for some of their mineral or vegetable productions, which their industry must procure, they will cease to engage in wars merely for the sake of taking prisoners to sell for slaves, and will apply themselves to a more tran-

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quil and less sanguinary mode of life. During his stay at Bance island, Mr. Corry embraced the opportunity of exploring the two branches of the Sierra Leone river, called the Rochelle, and the Port Logo. In proceeding up the serpentine branch of the Port Logo, whose banks are shaded by the thick branches of the mangrove tree, Mr. Corry visited a Mandingo chief, who assumes the title of Emperor; which he has probably as many virtues to deserve as any of his European brethren of the sceptre and the crown. Our author was favoured with an audience of considerable length with this aged chief, who supports his steps with a long gold-headed cane. Upon being asked by Mr. Corry, how he would like to accompany him, Alimami replied, "I like that much, but black man not be head enough to do what white man does." He then took a piece of gold from his bosom in the form of a heart, and said to his English visitor, "take that for me." We are not informed whether Alimami perfected the favour by conferring any order of knighthood on Mr. Corry; or by making him a member of *his legion of honour*. But Mr. Corry seems at least to have been satisfied with the present which he had received, without covering any titular additions.

Mr. Corry found the branch of the Rochelle more diversified and picturesque than that of the Port Logo. The adjacent country, as well as that which borders upon the Gambia, the Rio Nonez, Rio Grande, the Rio Pongo, &c. produces a variety of hard woods well adapted to the purposes of furniture and navigation. The cevey or kinney wood, which grows in great abundance, possesses the property of resisting the worm, so destructive to shipping in tropical climates. The internal texture is variegated with fanciful stripes. The dunjay wood, which possesses the same qualities, is rather coarser in the grain, but harder in substance than Spanish Bay mahogany. The melley wood, or *gris-gris* tree, will resist the worm in salt and fresh water. These woods may be procured in almost any quantity. At a time when timber fit for the purpose of ship-building is become so scarce in this country, and when the countries on the continent of Europe, from which we were wont to procure supplies, are either hostile or meditating hostility, it is with no small pleasure that we contemplate the resources which are still open to us in the forests of Africa. The author thus describes the mode in which the Foulahs, a populous nation in Africa, trade with the Europeans.

'Among the Foulahs in particular, commercial transactions are carried on with extreme tardiness; a palaver is held over every thing that

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have for barter. The season in which they chiefly bring their trade to the coast is during the dry months, and they generally travel in caravans, under the controul of a chief or head man. The head man of the party expects to be lodged and accommodated by the factor; and before they enter upon business, he expects the latter *to give him service*, or a present of Kola, malaguetta, pepper, tobacco, palm oil, and rice; if they eat of the kola, and the present is not returned, the head man begins the trade by making a long speech, in which he magnifies the difficulties and dangers he has had to surmount, &c.; mutual interpreters report this harangue. The trade for rice is settled with little delay; but every tooth of ivory requires a new palaver, and they will dispute a whole day for a bar with the most determined firmness.'

The Mahomedan seems to be the most predominant religion in Africa; and this is probably owing, not so much to the sensuality of the promises as to the simplicity of the creed. 'That there is but one God, and that Mahomet is the prophet of God,' is the only article of faith which is imposed on the votary of Islamism; and whatever doubt there may be with respect to the second part of the proposition, there can be none with respect to the first; it carries with it its own irrefragable proof; and whether to the tutored or untutored mind, the book of nature demonstrates the truth in every individual production. The creed which Christ taught is not less simple, but the doctrine is more salubrious, more holy, and more pure. Christ was a teacher of righteousness; but some of his superstitious followers have been willing to consider him in any rather than in his most resplendent characteristic. To teach Christianity in the way in which it has been corrupted by the phraseology of the schools, is only to substitute one species of idolatry for another. But if we ever wish to counteract the errors of the Mahomedan, or the grosser delusions of the Pagan, we must teach the doctrine of Christ in its original simplicity and truth, without any scholastic jargon or any mysterious interpolations. Christianity will then be able to exert its native strength, and the doctrine will make its way by its own inherent simplicity and loveliness. What our pretended missionaries have hitherto affected to teach as Christianity, is little else but sordid priestcraft and base idolatry.

The food of the negroes is not wanting in variety. It consists chiefly of rice, millet, and other farinaceous substances, seasoned with palm oil, butter, or the juices of the cocoa nut tree mixed with herbs of various kinds. But some of their dishes are composed of fowls, fish, and flesh, of which they heighten the relish by a variety of savoury ingredients. Their ordinary beverage is water, but when

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they can procure the means, they seem eagerly to covet the sensation of ebriety. 'The negro is attacked by love about his thirteenth year, and from sixteen to twenty he seeks the object of his affection. This choice generally continues in his confidence during life; and in proportion as he acquires wealth, he associates with her several concubines, who generally live cordially together. From this acquisition to his household he is considered rich; and it is a common expression with the negroes to say "such a man be rich, he have much woman." When any object excites his desire, he consults his head woman, who, without any apparent suspicion of rivalry, gives her assent and forwards his suit; but she is displeased if not consulted, and it is not uncommon that the object falls a victim to her jealousy. Celibacy is a state almost unknown in Africa; and when it does occur, it is considered as a degradation.'

Instances of great longevity cannot be expected in a climate which seems calculated to make such a rapid consumption of the powers of life. Mr. Corry computes the *longest* term of life among the negroes of Africa at from sixty to seventy years. But the average of duration must fall far below that extreme line. Mr. Corry indeed tells us that 'they retain their vigour and enjoy a permanent state of health until the last;' and that he 'observed a venerable chief of advanced years having the possession of a dozen of young handsome wives, and the father of a young progeny whose legitimacy was never disputed or suspected.' This may be true; but it hardly accords with the known effects of sensuality, in which savages, even more than their civilized fellow-creatures, seem to indulge to excess when the means are in their power.

Mr. Corry proposes, as the best means of civilising Africa, to make settlements, factories, and forts, in the extent of coast between Cape Verd and Cape Palmas. The labourers whom he would employ he proposes to be slaves, in whom he would recognize a right of property, and whom he would manumit after a certain period of probation. But we are decidedly adverse to any system in which slaves are to be purchased and employed, or in which slavery is to be practised for any term or under any form. No system which is to promote the permanent benefit of Africa, which is to soften the manners, ameliorate the condition, and *moralize* the sentiments and habits of the natives, can be founded on cruelty and injustice; which are always more or less connected with slavery, under whatever modification it may exist. An equitable system of commercial exchange may be prosecuted without the intervention of slaves; and, as the desire of gain is as strong a principle in the bosom of the

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African as of the European, there can be no doubt that the negroes will be willing to work at our settlements as free-labourers as long as they are encouraged by our justice and humanity. We do not think that we make the difference too great when we say that one freeman will do the work of two slaves. But if the product of their labour should be no more than equal, still the difference is infinite in the scale of moral considerations, which are superior to every other in our account of what is wise and good.

In the appendix, Mr. Corry gives a curious and interesting account of the *termes, bug-a-bug*, or *white ant*, and the cameleon. The ants, according to Mr. C. constitute a regular community, with a king and queen at their head; and display strong marks of instinctive ingenuity in the construction of their houses or towns. Mr. Corry thinks that the variations in the colour of the cameleon are not occasioned by the surrounding objects, but by variations in the internal feeling of pleasure or of pain. 'Its natural colour,' he says, 'is a beautiful green,' which, while in a state of perfect health, is scarcely to be distinguished from the trees and grass which constitute its favourite abode. When placed on the gravel or sand, it assumes a yellow tinge. One of its most remarkable properties is the power which it possesses of absorbing or expelling the air from the whole surface of the skin. Thus it will become suddenly plump, and then as suddenly turn to a skeleton of skin and bone. Mr. Corry's Observations are on the whole, far from being destitute of instruction or amusement.

ART. III.—*A Letter to the Right Rev. Dr. Beilby Porteus, Lord Bishop of London, on the Subject of his Citation of the Writer before the Spiritual Court, on an unfounded Charge respecting certain Doctrines contained in his Visitation Discourse, preached before Dr. Gretton, Archdeacon of Essex at Danbury, July 8th, 1806. By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Essex.* 8vo. 1s. Eaton. 1807.

IN the Critical Review for May 1807, p. 93, we made some remarks on a Sermon which Mr. Stone had published under the title of Jewish Prophecy. In that sermon we observed, and we applauded, an enlightened zeal in the detection of unscriptural error, and more than ordinary manliness of conduct in the vindication of revealed truth. We thought at the time we first read the sermon, that the ministers of the establishment were under considerable obligations to Mr. Stone for the ingenuous openness with which

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he had asserted the right of private judgment in the expositions of scripture, in opposition to those creeds and confessions which were never intended to fetter the reason and the conscience of the clergy of England.

Mr. Stone's sermon was preached at Danbury on the 8th of July 1806; and was published in the following month; after which eight months were suffered to elapse, when the author was served with a citation by the apparitor of the Bishop of London, to answer in the spiritual court to a charge of having *revolted from, impugned, and depraved some one or more of the thirty-nine articles,* and of *having opposed the* obsolete *statute of the 13th of Elizabeth,* by the doctrines which he had advanced. We were not a little surprised to find that such a citation should proceed from the Bishop of London, who was once a zealous advocate for ecclesiastical reformation, and was actually confederated with Mr. Stone himself, and many other good and wise men, to procure some necessary and scriptural amendments in the liturgy and the articles. The sweets of mitred ease seem, however, to have relaxed his holy zeal, and to have made his lordship an apostate from the righteous cause which he once espoused. But even though the Bishop should have changed his principles with his situation, the consciousness of his own instability ought surely not to have sharpened his hostility against the more virtuous consistency of Mr. Stone. As we think that every man ought to be heard in his own defence, we shall shew the grounds on which Mr. Stone has vindicated himself, before we make any remarks either on the accusation or the defence.

'If, my Lord, you could have detected me in omitting, or altering any part of the Liturgy, and especially of the Litany, in my public use of them, to adapt them to my Unitarian Christian principles, there might at least have been a plausible pretext for a charge against me of opposing the Statute of the 13th of Elizabeth, and of revolting from, impugning and depraving the Articles. But really, in these enlightened times of improvement in the study and knowledge of the Scriptures, and of a careful discrimination between genuine and spurious Christian Scripture, I may hazard a conjecture, that some of our worthy prelates would rather wish that their clergy were *fairly rid* of the thirty-nine Articles, as Archbishop Tillotson wished with respect to the Athanasian Creed, than that they should be made the subject of a prosecution against them.

'Now, as your Lordship cannot prove any such alteration or omission in me, I insist, that, in my instruction of the people from the pulpit or the press, I am not bound by any regard to my *prior* subscription to the Articles, or to the doctrines therein maintained, but only by my obligation to practically and invariably adhere to

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two *posterior* solemn, *unconditional Scriptural* engagements, which I entered into with my ordaining bishop at his ordination of me as priest. These, my Lord, you require from those whom the Archdeacon presents to you as candidates for priests' orders.

'As, notwithstanding these my two sacred pledges with my ordaining bishop, by which alone I am bound in my instruction of the people committed to my charge, and to which I have faithfully adhered to the extent of my ability not only throughout life, but in particular in my Visitation Discourse; you, my Lord, have been pleased to commence an unjust, unfounded prosecution against me; the justifiable principle of self defence imperiously compels me to remind you of them by an accurate citation of their contents:—

'*The Bishop.*—"Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

'*Answer.*—"I am so persuaded and have so determined, by God's grace."

'*The Bishop.*—"Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word?"

'*Answer.*—"I will, the Lord being my helper."———See the church's 'form and manner of ordering of priests,' as established by law, by the Statute of the 13th of Elizabeth.

'So was I questioned, my Lord, by Dr. Osbaldeston, Bishop of London, who officiated for my Diocesan, Dr. John Thomas, Bishop of Winchester, the King's Preceptor; and so as candidate I answered, in the year 1762.

'It is evident, that my ordaining bishop in demanding, and myself in giving a categorical answer in the affirmative to these interrogatories, conformed to the Church of England as by law established, and consequently to the Statute of the 13th of Elizabeth in that essential point, which enjoins and enforces the observance of the "form and manner of ordering of priests."

'Be pleased to observe, my Lord, my ordaining bishop *legally* leaves the thirty-nine Articles out of his question. He attaches to my *self-persuasion* concerning Scripture doctrine; and to my *self-determination*, to instruct the people according to such persuasion, and "to teach nothing" else, no reservation, no proviso,—no stipulation respecting the doctrines set forth in the Articles.

'This bishop simply, intelligibly, and expressly, requires me "to teach nothing but that which I shall be persuaded may be concluded and proved by the Scriptures," without adding, *on condition* that what you teach be also consonant to the theological tenets maintained in the Articles. He keeps me free from, independent on, unshackled by, articles of faith of human invention, or interpretation,

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in my instruction of "the people committed to my charge;" and consequently in every instance as well from the press, as from the pulpit, and as well in private teaching as in public preaching. In short, the bishop, in the ordination-office for priests adheres strictly to the only solid basis, on which the Church of England founds, and by which she justifies her dissent and separation from the Church of Rome, namely, "*the sufficiency of the Holy Scriptures for salvation*, in her sixth Article so intitled.

"This judiciously-framed article, and as such I cite it in my Visitation Discourse, is so strongly worded, that I cannot forbear producing it; and in truth, your Lordship's groundless prosecution of me calls for it. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

'In conformity to this truly Protestant principle, which renounces and excludes that human infallibility in matters of divine faith, which the Church of Rome, presumptuously styling herself the Catholic or Universal Church, unwarrantably claims, usurping a tyrannical dominion over the hearts and consciences of men; in conformity to this principle, my ordaining bishop, as authorized by law, required from me a promise—an engagement.

'What promise? What engagement? *Not* to teach what a bishop *singly*, *not* to teach what a bishop *jointly* with his assembled clergy at his visitation, *not* to teach what a Protestant hierarchy, in full consistory, encompassed with ecclesiastical members of both Houses of convocation, might regard "as required of necessity to eternal salvation," and might "be persuaded may be concluded and proved by the Scripture?"—No, my Lord! But, "to teach nothing" as so "required, but that which" *I individually* "shall be persuaded may be" so "concluded and proved."

'This, my Lord, being the true state of the case between the bishop and me, at his ordination of me as a priest, and these my solemn scriptural engagements with him being *unconditional*, absolute, and express, without the least reference to the previous subscription to the Articles, these *posterior* engagements rescind the *prior* subscription, or at least release me from the obligation to pay the least regard to doctrines contained in the articles, in my instruction of the people.

'I am bound, in the first engagement, by the sole requisition to lay before the people my own interpretation of the sense of Scripture, and "to teach them nothing but that," it cannot be too often repeated, "which I am persuaded may be concluded and proved by the Scripture." In the second engagement I pledge myself to "be ready with all faithful diligence, to banish and drive away all doctrines" which in my judgment, are "strange and erroneous, contrary to God's word"—and militate against Gospel truth.

'As these engagements, my Lord, liberate me from all obligation to consider, whether the doctrines advanced in my Visitation Discourse be agreeable or disagreeable to certain theological positions

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maintained in "some one" or in "more, of the" thirty-nine articles, I deny their authority over my conscience in points of faith, of human invention, or interpretation.—Thus liberated, I have no more concern with them, than with the reveries of the Koran, or with the fables of the Talmud. It is futile therefore to accuse me of "revolting from, impugning or depraving" them, as I am justified by these my solemn engagements with my ordaining bishop, to treat them as so many non-entities, as far as respects my instruction "of the people committed to my charge,"—and to be solicitous only to teach them what I am persuaded, or convinced, is "agreeable to the word of God," or gospel truth, and that alone.'

Such is the defence of Mr. Stone, and to us it appears satisfactory and complete. Instead of having violated any point of duty, Mr. Stone has acted consistently with his most sacred engagements, in having taught nothing from the pulpit but what he was "*persuaded might be concluded and "proved by the scripture.*" Had he inculcated any unscriptural opinions, however agreeable to the thirty-nine articles those opinions might have been, he would have been guilty of a direct violation of the solemn oaths which he took before the bishop at his ordination. For those oaths, which are not couched in equivocal terms, but in language as plain as could be employed, enforce it as a duty on every minister of the established church to make the scriptures, interpreted by his own living reason, rather than by the reason of dead men, to be his sole guide in the instructions which he delivers to the people. For what are the solemn questions which the bishop puts to every candidate for the priesthood? Does he not say most emphatically, '*Are you persuaded that the holy scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said scriptures to instruct the people committed to your charge, and* TO TEACH NOTHING AS REQUIRED OF NECESSITY TO SALVATION, BUT THAT WHICH YOU SHALL BE PERSUADED MAY BE CONCLUDED AND PROVED BY THE SCRIPTURES?'

This language is not ambiguous jargon or empty sound like that of most of the Articles. It is too plain to be mistaken, and too simple to admit of any double interpretation; and it implies that he, who undertakes the office of priest under the establishment, is to make the scriptures, and only the scriptures, the pole-star of his preaching, the only rule of his doctrine and his conscience. And the candidate for the priesthood solemnly swears, at the same momentous ceremony, not only to teach nothing but what he believes to be agreeable to scripture, but '*to be ready with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's word?*' By these oaths, thus solemnly admi-

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nistered, the great outline of the clergyman's official duty is most accurately drawn and most forcibly impressed; and it consists in doing no more than what Mr. Stone has done, in maintaining those doctrines which are agreeable to scripture, and in refuting those which are contrary to scripture. According to the original constitution of the church of England considered as founded on a different basis from that of the church of Rome, each of its ministers possesses the complete '*liberty of prophesying*,' which is subject to no other restrictions than those which his own reason and conscience may impose. This liberty, which is the very essence of Protestantism, and with which Christ made us free before the distinction of Papist and of Protestant was known, is not only conceded to every clergyman, but is rendered practically obligatory on his mind and heart at the solemn ceremony of his ordination.

Great stress, will, we know, in this case, be laid on the repugnance which there is between the doctrine of Mr. Stone's sermon and the doctrine of the articles. But if Mr. Stone's sermon be diametrically opposite to the letter of several of the articles, it is quite congenial with the spirit in which the whole were framed, and according to the dictates of which spirit alone they were intended to be interpreted, subscribed, and understood. This spirit pervades the sixth article, which contains the embodied essence of protestantism, for it declares that, '*Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.*' This article must certainly be considered as invalidating any unscriptural tenets which may be found in the rest, and as imposing on the conscience of the subscriber the obligation of impugning any opinions, even in the articles themselves, which are contrary to scripture. For can it be supposed that the framers of the articles, who had argued so forcibly against the infallibility of the pope, had the hardihood to suppose themselves infallible? If they did not suppose themselves infallible, could they believe it possible to form thirty-nine propositions, of which many relate to the most difficult subjects in the whole compass of human enquiry, and suppose the most intimate acquaintance with the most recondite points of Biblical criticism, without falling into a single error, without mistaking a single text or bewildering themselves in the maze of mysterious speculation? Did the framers of the articles imagine that they had a sufficiency of wisdom and sagacity to anticipate the theological

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enquiries of every future age? We do not believe that they were thus presumptuous or thus blind; and we believe moreover that they were more diffident than many of their successors of the doctrines which they had taught, and the conclusions which they had drawn. Of that diffidence we have a favourable specimen, considering the general dogmatism of the age in which they lived, in the twenty-first article, in which they say that general councils *'may err, and sometimes have erred, in things pertaining to God.'* This confession implies the probability of error in themselves; but the sixth article which their protestant modesty caused them to insert among the thirty-nine, proves that they did not wish their false reasonings or erroneous conclusions, if any such should be discovered, to pass for scriptural truth, but according to the solemn pledge which every minister gives at his ordination, to be *banished and driven away as contrary to God's word.* To suppose that the framers of the articles were not guided in their conduct by these considerations, would be to charge them with a degree of arrogance and folly which is not compatible with their characters; and which, if true, would reflect the greatest disgrace on the venerable structure which they raised. They would otherwise have destroyed the fabric of popery in vain; for the sanctuary which they demolished would have contained as large a portion of truth and of charity as that which they erected in its stead. Popery, which affected to be governed by an infallible reason residing in the bishops of Rome and in the councils of the church, might, very consistently with that claim, arrogate to itself the character of an infallible interpreter of scripture; but Protestantism, and particularly the protestantism of the church of England, which always professes its own fallibility and that of general councils, cannot, without the utmost aggravation of absurdity, assert the same lofty pretensions and hyperbolical claims. But yet such is the absurdity of those who have instigated this prosecution against Mr. Stone because his doctrine has happened to differ from that of the articles. For if the doctrine which Mr. Stone has maintained be agreeable to the scripture, it is plain that those who have raised this hue and cry of heresy against him must consider the authority of the articles as greater than that of the scriptures. If so, we suppose that the next step which they will take will be, to move for an act of parliament to declare the incompetency of the scriptures, and the all-sufficiency of the articles. This measure would be only a necessary corollary from their present proceedings.

We know that in defending Mr. Stone against the

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intolerance of his persecutors, we shall expose ourselves to no small share of obloquy and misrepresentation. We well know the virulence of infuriated ecclesiastics of all sects and times; but though the charge of intolerance may aptly be applied to the advisers, the instigators and conductors of this prosecution, yet we are convinced that intolerance is not the general characteristic of the present ministers of the establishment, but that no small number among them, and indeed all who are the most respectable for their talents and the most estimable for their worth, reprobate as much as we can do this unchristian prosecution. In advocating the cause of Mr. Stone, we are convinced that we are most essentially serving the ministers of the establishment, and the establishment itself; as far as truth is its object, charity its principle, and righteousness its end. This is the incentive to our exertions, for Mr. Stone, as an individual, is totally unknown to us; and some of his religious tenets are even diverse from our own. He is our friend only because he is the friend of truth; for the sake of which he is undergoing persecution. We consider his case, however insignificant it may appear in itself, to be one of the most important in its relations and its consequences of any that has ever been agitated in the church of England since the period of the reformation. For it involves a question of no less moment than this; whether the ministers of the church of England are to think for themselves, or whether they are blindly to submit to let others think for them, who lived more than two hundred years ago; whether they are to exercise their reason in interpreting the scriptures, or whether they are to have no reason at all; but like boys sitting at the feet of a pedagogue, to maintain as infallible truth every error and absurdity which the framers of the thirty-nine articles chose to promulge? These are questions of such vast magnitude and concern, that, compared with them, even the Catholic claims, weighty as they are, are only as dust upon the scale. A priesthood degraded by ignorance, and an establishment polluted by idolatrous superstition, might have done for a darker age, but it will not suffice for this enlightened period. To deprive the clergy of the free exercise of their reason, is in fact to render them irrational, and to supersede the necessity of a learned education. For to what purpose are they taught to exercise the thinking faculty, if as soon as they enter the sanctuary of the establishment, they are to think no more; if enquiry is to cease and research to end? Is not this to vilify the ministers of the church and to lower them in the estimation of the people? The clergy, in order

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to instruct with effect, ought to be wiser than those whom they teach; but our present system, which tells the priesthood to tread blindly in the superstitious track of their forefathers, tends to render them proper objects of instruction, but totally disqualified to instruct. If we wish to confer any thing like dignity on the character of the priesthood, or to render them respectable in the eyes of the people, as teachers of the most important truths, we must not tie them down, like swine, to extract all the theology which they are ever to be suffered to know, from that trough of reputed orthodoxy, which is filled with the mere offal of theology, which can neither communicate light to the mind nor comfort to the soul.

The title of the sixth article is, the 'Sufficiency of the Holy Scriptures for salvation.' Surely those who commenced this impolitic and unscriptural prosecution against Mr. Stone, must have forgotten that there is any such article in the book of common prayer or any such declaration in the constitution of the English church. If the holy scriptures alone, without the bulls of popes or the glosses of councils, be sufficient for salvation, what need we more? And has Mr. Stone asserted that less will suffice? No; he is an incorrupt and unbiassed advocate for the all-sufficiency of the scriptures. But this is not enough for those who on a former occasion raised the cry of 'no popery,' who yet have had the hardihood to set on foot a prosecution of which any papist would be ashamed. They cannot be satisfied without substituting this idolized Dagon of the articles for the authority of Christ, and the true religion of the scriptures. Christ himself, though the very image of spotless truth, did not require an assent to his assertions without proof; he said, search the scriptures, scrutinize the miracles, and yield only to the force of evidence. But the authors and advisers of these unchristian proceedings against Mr. Stone have the audacity to declare, that, in opposition to the injunctions of Christ, and the evidence of scripture, we are to yield a blind assent and an abject submission to the dogmatic affirmations of persons who lived in a period of ignorance and superstition. The light of the gospel is not to be seen by the clergy of the church, till it has first been hid under the bushel of the articles.

The defence of Mr. Stone may be securely placed not only on the solemn oaths which he took at his ordination, and on the sixth article which was intended as a rule for interpreting the rest, but on the broad principle of protestantism, of which the sixth article professes to acknowledge the solidity and to venerate the truth. The great and adamantine base of protestantism, as opposed to popery, is this, that the

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scriptures, interpreted not by the decrees of synods or councils, but by the reason and conscience of individuals, are the only rule of faith. Will the authors of this anti-christian prosecution pretend that the church of England is not a popish but a protestant communion? If it be a protestant communion, the prosecution of Mr. Stone is a palpable dereliction of its principles. For what is the charge against Mr. Stone? that he has preached what is contrary to the scriptures? No;—but that what he has preached is not in unison with some of the thirty-nine articles, which are themselves not in unison with the scriptures. This is the extent of his *guilt*; and, in the language of truth, this guilt constitutes his innocence. For he has done nothing more than what he was bound to do by his ordination oaths, which were founded on the true principle of protestantism; and to a reverence for which the church of England is indebted for its establishment. Had the true principle of protestantism (that the scriptures are the only rule of faith) been steadily pursued, the errors which the reformation left in the doctrine of the church would have been gradually removed in proportion as the scriptures were better understood. But the church of England, by relinquishing in practice that principle of protestantism which it professes in theory, opposes not only the most formidable obstacles in the way of rational improvement, but reviles and persecutes those persons who gently admonish her of her unscriptural errors, and affectionately implore her to listen to the voice of truth. She forgets that all unscriptural tenets are opposite to her primary constitution as a protestant communion; and that, instead of making the scriptures conform to her articles, those articles have no validity except as far as they are agreeable to the scriptures. If the church of England punishes its ministers for vindicating those truths which are agreeable, and for refuting those errors which are opposite, to the scriptures, she perjures her first and virgin vows, to make the scriptures the only object of her attachment and the only rule of her belief. Our ancestors forsook the church of Rome, because they could no longer enjoy liberty of conscience within the pale of her communion; but that liberty, which the church of England abandoned the church of Rome in order to obtain, she now refuses to her ministers. Strange inconsistency!—the ministers of the church of England are not to think for themselves; they are to be cited by the apparitors of her bishops before the unrelenting vengeance of the spiritual court, if they dare to speak what they think. They are not to profit by the progress of knowledge, nor to derive any benefit from the late improvements in Biblical criticism; but are still to yield, on the pain of suffering all the woes which the *mercy* of intole-

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rance can inflict, an obsequious and unconditional assent to the dogmas of their more credulous or more ignorant forefathers. Surely this is totally irreconcilable with the spirit of a protestant church, and neither consistent with scripture, with reason, nor with charity. If one species of truth be of transcendantly greater importance than another, it is religious; but that religious truth which is most important, and for which our ancestors argued and died, is not to be found in the artificial systems, the metaphysical creeds, and hypocritical confessions of men, but in the simple and unadorned volume of the Evangelists.

The present prosecution of Mr. Stone is a ground of serious alarm, not only to the clergy, but to every individual who, as a friend to a religious establishment, wishes to be instructed by a priesthood who preach what they are convinced to be the doctrine of scripture, rather than by priests who do nothing but repeat the old common-place of ignorance and superstition. If the prosecution of Mr. Stone should be employed as a precedent, which it most probably will, what will be the consequence? All freedom of speech will be stifled in the pulpit; for if any clergyman should hereafter in any degree contravene any one of the articles, he will be liable, at the instigation of any malicious bigot, or any personal enemy, to be cited to appear in the spiritual court, where, if he suffer no other punishment, he will be impoverished by the expences which will be accumulated by the procrastinations of the prosecutor, till comparative mercy would appear in the torture of the inquisition. But, we will ask, is the spiritual court a proper place for deciding questions in polemical theology? Is Mr. Briton (the nominal prosecutor of Mr. Stone), or are Sir G. Nicoll and Dr. Lawrence (the counsel of the prosecution), or Sir Wm. Scott (who presides at what is called the trial), learned in the scriptures? or is their intellect illumined even by a single ray of critical light? We cannot suppose them acquainted with the first elements of protestantism, because if they had been, we do not think so ill of them as to suppose that they would have countenanced this worse than Popish persecution. Yet to such men is it to be left to decide, whether the doctrine which Mr. Stone has preached be agreeable or adverse to the scriptures! But perhaps it will be said that Sir William Scott, though he knows nothing of the scriptures, will not pass sentence without first consulting the bishops; but is the judge to take his opinion of a cause from the abettors of the prosecution? We mean nothing derogatory to the integrity or the learning of the episcopal bench, but we must say that

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even the bishops themselves are not proper persons to exercise at the same time the irreconcileable offices of prosecutor and of judge. And, with all becoming humility, we will remind the mitred bench that the precept of Christ, *judge not that ye be not judged*, is more particularly applicable to the varying opinions of conflicting religionists. Had Mr. Stone been tried by a jury of learned and conscientious theologians, we might have acquiesced with something like complacency in their determination; but we must most seriously object to the pronunciation of judgment by a man, who, from his ignorance of biblical criticism, is not competent to decide what doctrine is and what is not agreeable to the scriptures. We trust that Mr. Stone will feel it his duty to publish every particular of the proceedings against him, that the public may distinctly see the severity and injustice which he has experienced; and we moreover hope that the question of the prosecution itself will be agitated in the House of Commons, that that enlightened body, whose peculiar province it is to guard the liberty of the subject, may abolish the inquisitorial powers of the spiritual court, and put a stop to the further progress of ecclesiastical domination.

ART. IV.—*The Life of George Morland; with Remarks on his Works. By G. Dawe.* 8vo. Vernor, Hood, *and* Sharpe. 1807.

THE subject of this candid and discriminating piece of biography is a singular instance of genius, debased by profligacy; and of a genuine and refined taste in the arts, accompanied with a degree of brutal grossness which seemed to indicate a total absence of those delicate sensibilities, which, if they had been as visibly pourtrayed in the actions of his life, as they were in the touches of his pencil, would have rendered him one of the most amiable of mankind. Genius may excite admiration; but it is only virtue which can conciliate esteem. As a painter, Morland excelled in the characteristic delineation of the forms, the groups, and combinations, of simple and unsophisticated nature; but his moral conduct, from the time that he became his own master, presents one uniform and disgusting spectacle of deformity and vice.

George Morland was born in London, in June 1763. His father was himself a painter of some degree of eminence; but less distinguished by skill in his profession than by the intensity of his diligence and the integrity of his life. Morland

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was brought up under the immediate superintendance of his father; but the state of rigorous seclusion in which he was long immured by the fond anxieties of parental regard, proved one cause of the misfortunes and enormities of his future life. For he was no sooner liberated from the restraint in which he had been kept for so many years, than he indulged in every excess, unrestrained by the feeling of shame, and uncontrouled by the calculations of prudence. Both in an intellectual and a moral view, children learn much from each other. The collision of mind with mind operates as favourably on them as on older persons; and the exercise of all the juvenile sympathies, for which ample opportunity is afforded in the numerous concourse of youth, in their sports and conflicts, their pains and pleasures, their enjoyments and privations, tends to elicit those affections which constitute the use, the pleasure, and the ornament of maturer years. Even the feeling of shame, that strong safeguard of virtue, is never so continually and beneficially excited as among the society of our equals, whose kind regards we solicit, and whose aversion we deprecate; in whose good opinion we wish to rise, and dread to fall. It is in the society of their juvenile associates, who, whatever may be the case with individuals, generally possess in the aggregate a very correct standard of right and wrong, that children become sensitive to those feelings of benevolence and propriety which constitute the basis of moral character. It is not the cold or formal admonition of a pedagogue, or even of a parent, which so forcibly teaches the practical discrimination of vice and virtue, of honour and of shame, as the lessons which youth learn in the society of youth. Whatever may be the defects, whether radical or accessory, which may belong to public seminaries of instruction, we are convinced by observation and experience, that the advantages, both intellectual and moral, greatly outnumber those which can accrue from the best regulated system of domestic education. And we mean to apply the remark to the youth of both sexes. Meanness, selfishness, egotism, envy, pusillanimity, and pride, all the qualities which most degrade and deteriorate the individual, are, on an average, more frequently the product of private than of public education. We have been led to make these remarks by the effect which the discipline of domestic privacy and seclusion had on the moral character of Morland. His father, wishing probably to preserve him entirely free from the contagion of vice and the contamination of bad example, brought him up entirely at home without any associates of his own years. Thus he had no companion or rival in study or in play. The practice of his art was prosecuted under the eye of his father;

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and for about seven years his application is said to have been incessant. Whatever may be said of the inspirations of genius, all excellence is the product of industry. Something may be allowed for original capacity: but in all the works of art, the greatest share of the execution must be regarded as the effect of early culture, and of incessant toil. Morland's primary predilection for the exercise of the pallet and the brush, was the effect of early association, which was improved by uninterrupted exercise into a passion, which, notwithstanding the eccentric career of folly and of vice which he afterwards ran, continued to constitute his favourite pursuit and his predominant propensity to the last dregs of expiring life. But though Morland acquired skill in painting by practice, he had no opportunity of learning morality but from parental admonition. Morality, however, is not to be taught solely by persuasion, or by precept; and when Morland left his father's roof, he appeared to have benefited but little by the moral injunctions of his parent; which, in the secluded manner in which he was brought up, were not conjoined with sufficient opportunities of practical exemplification. His father besides erred in drawing a false and exaggerated picture of the fraud, the artifices, and depravity of the world; from which he was secluded as from the contact of pestilence or the peril of death. When Morland found that the representations of his parent were fallacious and unfounded, the discovery must have diminished the effect of his advice, and weakened the impression of his authority. The solitude too to which Morland was restricted for so many years, was what probably caused him afterwards to be so little select in his company; or which excited a preference for vulgar company, with whom he could be at ease, rather than for better and more polished circles, in whose presence he was abashed by an awkward sheepishness which he could never overcome.

'Till the age of eighteen, young Morland was never permitted to spend an evening abroad, except at the house of Mr. P. Dawe, the only person with whom his parents could trust him, as they could rely on his not leaving their son till he had seen him safe home.' Almost the only recreation in which he was permitted to indulge, was a walk on the Sunday with Mr. Dawe in the vicinity of the metropolis. Then 'his spirits and limbs, freed from their weekly confinement, obeyed the impulse of the moment, and he displayed all the indications of being unaccustomed to the government: wild, and void of self-command, his rashness in tempting danger could be only equalled by his awkwardness in endeavouring to extricate himself.'—'His parents had en-

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deavoured to reconcile him to confinement and deter him from the vices of the town, by exaggerated accounts and bug-bear stories concerning its dangers;' but, in his nineteenth year, Morland determined to put their statements to the test of experience; he began to throw off all restraint, and to plunge into that vortex of dissipation in which he was finally lost. His Sunday walks were soon exchanged for a ride with some favourite mistress, with whom, when he could procure a sufficient supply of money for the purpose, he used to exhibit himself in a phaeton or chaise. On these occasions, and indeed throughout life, he appears to have been insensible to the feeling of shame; which may be principally ascribed to the confined manner in which he had been brought up, which had not taught him at an early period to set any value on the good opinion of his fellow-creatures, or to make those moral discriminations, which are never to be properly learned by him who is kept in a state of solitary seclusion from the world.

'A short time before the expiration of Morland's apprenticeship with his father, he received a liberal offer from Mr. Romney, on condition of his entering into articles for three years; but his parents could not persuade him to accept the proposition; he remarked, that *the slavery of one apprenticeship was quite sufficient for a man's life.* He had besides this, an advantageous proposal from Mr. Gress, drawing-master to the royal family; yet so great was his bashfulness and aversion to all controul, that he could not be induced to engage in any constant employment.' We thus evidently see that the rigorous confinement to which Morland had been compelled to submit in early life, had excited in his mind an aversion to all controul, which was the primary cause of his future irregularities.

For a few months after Morland had thrown off the habit of parental subjection, he was hired by a publisher in Drury-lane to paint some subjects, which did no credit to the artist or to his employer. Morland had a garret engaged for him in Martlett-court Bow-street, where he continued to drudge for some time for this crafty and niggardly vendor of prints, who knew how to turn his labours to a good account; for he obtained from him a sufficient number of pictures to fill a room, to which the price of admittance was half-a-crown. 'His meals were carried up to him by his employer's boy; and when his dinner was brought, which generally consisted of sixpenny-worth of meat from the cook's shop, with a pint of beer, he would sometimes venture to ask, if he might not have a penny-worth of pudding. He would occasionally solicit for five shillings; "Blood-an-oons, man!" the Hibernian would reply,

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" do ye think I am mad, or made of money? There is half-a-crown for you; and you may think yourself very well off with that: by J—s you have not done a half-a-crown's worth of work to day!"

From this state of bondage Morland was relieved by an invitation from Mrs. Hill, a lady of fortune, who was then at Margate, to paint portraits there during the season. Mrs. Hill received him into her house and shewed him the utmost civility and attention; but he could not *bear*, as he told a friend, *to be stuck up in the society of her old maids*, and it was not long, therefore, before he left Mrs. Hill's and took a lodging for himself. Mr. Sherborne, brother of Lord Digby, occupied part of the house in which Morland fixed his residence. This gentlemen, who had himself a taste for the arts, conceived a friendship for Morland, and shewed himself anxious to serve him by every means in his power. He ordered several pictures, and supplied him with money. 'But all his kindness was requited with ingratitude; Morland had no taste for the refinements of friendship, and could not bear restraint. After he had got of Mr. Sherborne all the money he could procure, he chose never to see him again!' From Margate, Morland in company with Mrs. Hill made a short tour to France; but he proceeded no farther than St. Omer's, and returned without his patroness; as he could not endure a longer separation from his customary companions and riotous festivities on the other side of the water. The sketches which he made in France, are said to have been 'extremely interesting, from the power he possessed of seizing and displaying in a lively manner the peculiarities of the French people.' On Morland's return to London, he began to paint those familiar and domestic subjects, which afterwards procured for him such extensive and well-merited reputation. In July 1786, he married a Miss Ward, whose brother married Morland's sister. This party took a house in High-street, Mary-le-bone, where the only piece which Morland painted of any consequence, was a series of six pictures, called Lætitia, or Seduction. They represent the progress of a young female from the country, through the successive stages of misery and depravity in the metropolis, till she is again received as a penitent into her father's house. The whole is said to have been very characteristically and feelingly pourtrayed.

From his residence in Mary-le-bone, Morland removed to Camden-town, where he greatly increased the number of his illiterate, vulgar, and dissolute acquaintance, by the addition of a number of post-boys, coachmen, &c. &c. Among others he conceived a friendship, if such it may be called, for a shoemaker, named Brooks, who had been

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brought up in scenes of the lowest dissipation, and was practically versed in almost every species of depravity. To him Morland was indebted for an increased proficiency in profligacy and vice: in which the painter soon rivalled his master of the awl. 'In his pictures he has introduced most of his companions; and in that of the *Sportsman's return*, 'Brooks is represented leaning out of a stall; he has also a place in many other of his productions.' At this period of his life Morland painted a great number of pictures, most of which were sold as fast as they were finished, to supply his present exigencies. The picture of the Mad Bull, which contains twenty figures, and is replete with low humour, produced him no more than half-a-guinea; it was however speedily resold for five guineas; and Mr. Dawe says that it would now produce twenty. Morland was offered twelve guineas for his 'Children playing at blind-man's buff;' this sum was so much greater than he expected, that he and Brooks resolved, on receiving the money, to evince their joy by drinking each twelve glasses of gin; which resolution was *piously* observed. The fame of Morland as a painter had now risen to such an height, that, where he could formerly obtain only a few shillings for a picture, he could readily procure as many guineas. The subjects of his pictures being taken from common life, were adapted to common comprehensions, and the engravings which were made from them experienced an unparalleled sale, not only in this country but on the continent. But the prodigality of Morland more than kept pace with the increase of his wealth; and notwithstanding the numerous pictures which he painted, the rapidity with which they were executed, and the large sums which they produced, he was, from this period to the termination of his days, involved in difficulty and debt. From Camden town he suddenly decamped in order to escape from the importunities of his creditors. The pictures on which he was at work and the rest of his effects were secretly removed by the dexterity of Brooks; and nothing was left to satisfy the demands of the landlord, but a large heap of cinders, in which were found many public-house pots.

Morland remained within the verge of the court for about a month, when he hired apartments in Leicester street. Here he began to follow that style of English rural scenery which was most congenial to his taste. 'One of his first productions of this kind was a large picture of Gypsies kindling a fire, painted for Col. Stuart for forty guineas; which at this time he considered a very liberal price, being twice as much as was paid by the dealers.' This picture, like most of his other productions, was finished with a rapi-

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dity bordering on the precipitation of negligence. But his object was rather profit than fame; and the price which he was offered for any particular performance only served to accelerate the execution. What more than any thing else serves to shew the potency of his genius, was the celerity with which he wrought, compared with the general excellence of his performances. For even his coarsest and most random strokes betray the hand of a master; and with all his negligence, all his haste, and all his faults, Morland deserves to rank in the pastoral of painting with Thomson, Burns, or Bloomfield, in the pastoral of poetry. While Morland was at work on his piece of 'Gypsies kindling a fire,' Col. Stuart in company with a friend called one morning, and asked when it would be finished? Morland replied by four o'clock. The Colonel, seeing how much was wanting to complete the design, doubted the possibility of such rapid execution; but said he would call at the appointed hour. When the gentlemen were gone, Morland began to 'consider how he could curtail the work,' as he was impatient for the money, of which he had received no part in advance. He instantly 'obliterated several figures which he had sketched, and in their place introduced one in a carter's frock, threw in masses of shade and foliage, which diminished the labour, and by three o'clock the work was completed.' Morland's reputation was now so high that he might have had his own price for any number of pictures which he could produce; but his extravagance always exceeded his pecuniary supplies; and his improvidence seemed to increase in proportion to the prosperous tendencies of his fortune. As he could not endure genteel society from the restraints which it imposed, he was continually surrounded by a number of low and vulgar parasites, who participated in his ebriety and debaucheries; and many of whom took advantage of favourable opportunities to obtain his pictures on their own terms. Of many he disposed in order to appease the pressing importunity of some clamorous creditor; and indeed all the pieces which he successively produced, which amounted to many hundreds, were successively sold to satisfy the present exigency. In his rides about London, Morland occasionally put up at the White Lion at Paddington, and 'finding the landlord to be a jolly fellow, and that the place was much frequented by drovers, he took a fancy to it, and engaged a house directly opposite.' Here, Morland plunged more deeply than before into the vortex of debt. He had at one time no less than ten or twelve horses standing at livery:

'While his extended reputation, style of living, and the money

he could command, introduced him to a large circle of acquaintance suited to his taste. With these he attended all the vulgar sports in the neighbourhood, such as bear or bull-baiting, boxing, and similar amusements; and became surrounded by quack doctors, publicans, horse-dealers, butchers, shoemakers, tailors, and other such like associates, all of whom he converted into picture-dealers. So much was his easil surrounded by characters of this description, that he had a wooden frame placed across the room similar to that in a police office, with a bar that lifted up, allowing those to pass with whom he had business. Under these circumstances it is surprising that he should still have continued to improve in his art, as he still certainly did; for in this manner he painted some of his best pictures, while his companions were carousing on gin and red herrings around him.'

From his residence opposite the White Lion, he removed to a larger house in Winchester-row, Paddington.

'At the bottom of his garden was a chaise-house and stable; this he soon convertedinto a menagerie, where he kept an old horse, an ass, foxes, goats, hogs and dogs, of all kinds, besides monkies, squirrels, guinea-pigs, dormice, and other animals in abundance. These he occasionally introduced into his pictures, and indeed he was never at a loss for models, let the subject be what it might, for his companions were always proud to exert themselves in procuring them.'

'At this house his prodigality increased; and, in addition to his other expences, he kept two grooms and a footman in livery.' In his residence at Paddington, which lasted only eighteen months, he contracted debts to the amount of nearly 4,000*l*. This induced him to abscond in order to elude the harassing vigilance of his creditors. But, large as his debts were, it would still have required only a small share of economy and prudence on his part to liquidate the whole; for when he chose to be industrious he could earn 100 guineas in a week. But Morland seems to have been destitute not only of economy, but of that sense of justice which of itself is often sufficient to engraft economy on habits of extravagance. Various arrangements were devised by the admirers of Morland's genius for the diminution of his embarrassments; but every project that was ever imagined for his good was eventually defeated by his own intemperance, temerity, injustice, and extravagance. In those periods of his life when he was endeavouring to escape from the importunity of his creditors, he visited many parts of England, and preferred the north road, as his favourite public houses lay in that direction. He was generally attended by two or three of his profligate associates, who served to keep up his spirits, and to convey his pictures to the metropolis for sale. In

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these excursions he was wont to mingle with the peasantry in the places where he made any stay, to visit their cottages, and play with their children. Thus he enlarged his stock of imagery, and his knowledge of those forms and habitudes of common life, which, whenever he found an opportunity, he was wont to transfer to the canvass. In all the diversity of circumstances and situations in which he was placed, he was never wholly inattentive to the object of his profession. 'In November 1794 he made an agreement with his creditors to paint two pictures per month, which were to be sold for their benefit,' but to this as well as to other similar engagements he had neither the constancy nor the honesty to adhere. His intemperance kept pace with his pecuniary embarrassments, and notwithstanding the native vigour of his constitution, his health began visibly to decay. During the whole day he swallowed all kinds of strong liquors, in order to alleviate his despondency and stimulate his exhausted frame. But, as happens with inveterate drunkards, this remedy soon ceased to produce the desired effect; and on the contrary aggravated every symptom of corporeal debility and of mental distress. In 1799, finding it impossible any longer to avoid the pursuit of his creditors, he procured himself to be arrested, and went to the King's Bench prison. He soon after obtained the rules; and rented a ready furnished house in St. George's fields. Here as usual he had numerous visitors and kept a sort of open house. He never failed to get intoxicated every night, and as he did not choose to be carried to bed, he usually took his rest upon the floor. In the morning his hand was too unsteady to hold a pencil till he had gorged a requisite potion of brandy or gin. Sometimes he was supported by his man while he dashed on the canvass some of his happiest effects. After spending about two years in this state of confinement, he was released by an insolvent act in 1802. After this his faculties rapidly declined. A paralytic affection deprived him of his left hand, and rendered him incapable of holding his pallet. He was now reduced to the necessity of making drawings, which his man sold for what he could get: from mere habit he became so expert at these sketches that he would often execute them at a public house, when half asleep, to raise a little money.'—In October 1804 he was seized with a brain fever; for eight days he remained delirious and convulsed, when he expired in the 42d year of his age.—Such was the end of Morland, whose genius did honour to his country, but whose vices were a disgrace to human nature!—The transcendant excellence of his character as an artist was hardly associated with one moral quality

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which could render him either dignified or amiable as a man.

Before we quit this work we must remark, that Mr. Dawe has executed his task with an impartiality and a regard for truth which merit no ordinary praise.

ART. V. — *Three Comedies, translated from the Spanish.* 8vo. *pp.* 346. Hatchard. 1807.

IT might have been naturally expected that the work of Lord Holland (noticed in vol. ix. p. 191, of this Review) would lead the way to many after publications relating to the Spanish stage; since, in these days of book-making adventure, any subject that possesses a claim to novelty is too precious a mine of wealth to be suddenly relinquished, or even to be deserted for a moment by the tribe of hungry speculators who are always on the watch, till it is completely exhausted, both of its genuine ore and of all the dross and baser matter which adheres to it. It occasioned us therefore some surprize that a whole year passed over our heads without producing any fresh samples for our inspection. The ice however is now broken, and, if the present attempt succeeds, we may expect an inundation of Calderons and Vegas as terrible as that which, for the space of five or six years, desolated our unhappy country under the direction of Render, Plumtre, Holcroft, and all the merciless host of German literati.

The diversity of national tastes is in no respect so apparent as in dramatic composition. If the irregularity and licentiousness of the English stage only moves the ridicule of our fastidious neighbours, the cold declamation and regular action of their rigid theatre is no less unsuitable to the habits of thinking and feeling with which we ourselves have been educated. On the other hand, the gross exaggerations of nature and unbridled contempt of rule exhibited by the German dramatists, though recommended to some of us for a time by novelty and fashion, and still more by the revolutionary ferment of the day, were always distasteful to the reflecting part of our community, and are now universally discovered to be repugnant to the hereditary taste of an English audience.

The experiment remained to be tried with the Spanish drama; and, whether the present publication be followed up by more translations or not, we can confidently venture to pronounce it will not finally succeed. We do not mean to say that the brains of Spanish authors have not already been turned to

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good account, and may not yet prove serviceable to many of our English writers, when cooked up according to their own fancy and with due attention to the public palate. Many of our most popular farces (we may instance 'The Pannel,' 'The Marriage of Figaro,' 'The Midnight Hour,' and several others) are formed on Spanish models and amuse us very greatly, if not very rationally, by the whimsical intricacy of plot, the absurd qui pro quos, and ridiculous contretems, with which they abound.

But, however we may suffer ourselves to relish an hour's entertainment of this laughable description, we require nature and probability for the ground-works of a more permanent satisfaction; nor is it possible we should long be made merry by situations, however ludicrous, which we are assured that accident could never have produced; or by characters acting in direct opposition to all the principles of human conduct, merely for the purpose of forcibly distorting our risible muscles.

The two first of these comedies are translated, or rather freely imitated, from the originals of Calderon, the third from D. Antonio de Solis, who is known to us only by name. They are all of that class which is distinguished by the title of 'Commedias de Capa y Espada,' strictly, 'genteel comedy;' concerning which the reader may find several sensible remarks in the 'Life of Lope de Vega,' and some in the preface to the work before us. These comedies, in the original, are written in verse. The translator has confined himself to prose, with a view of adapting them closer to the modern English stage; but, as we do not think they will ever become fit subjects for representation in this country, we wish he had given them a poetical form, which would have been more agreeable to their native character.

In the days of Calderon, at least, the Spanish court and nation had not lost all the peculiar features of chivalry, and their stage (the faithful chronicle of manners) exhibits very interesting traces of this essential characteristic. With the same view of *modernizing* his subjects, our author has, very foolishly, taken pains to soften down this striking singularity, which is, however, so interwoven in the very essence of the productions, that he is unable to destroy it altogether; and the consequence is that they present, in his translation, a picture of no manners at all, either ancient or modern, or rather those of two very different ages unnaturally confounded together. We particularly regret the absence of those romantic love-scenes, in which the chevalier and his mistress waste several pages in the interchange of short alternate sonnets addressed to each other; the more so, as these

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are probably of the same school with the fanciful and *chivalrous* dialogue of "Love's Labour Lost."

A surprising uniformity of plot prevails in all these pieces. A lady, whose spirit of intrigue is only equalled by her inviolable chastity; her brother, who keeps her under watch and ward with dragon-like jealousy, and is ready to run her through the body in cold blood, on discovering the slightest symptom of undue levity; his friend, who has only to declare his love for the sister in order to ensure the approbation of the brother, yet prefers running the risk of having his own throat cut as well as his mistress's, merely for the pleasure of carrying on a platonic intercourse in secret, and amusing the audience with awkward situations and hair-breadth escapes; a bustling chambermaid; and a valet, half knave, half coxcomb, half fool, and half wit, who keeps up the foot-ball of laughter for the galleries; form the principal dramatis personæ of each play. That of Antonio de Solis, indeed (which must be more modern than the others, though we are not exactly aware of the period at which its author flourished), is furnished with a double set of these characters, which renders it more full of bustle and incident than either of the others.

It will hardly be expected of us to give an abstract of each individual plot after this general description which applies equally to all three. The second, 'Keep your own Secret,' appeared to us, upon the whole, entitled to the most praise; the dialogue is in many parts very witty, and the incidents humorous. It is true that Don Arias, who would be a scoundrel in England, passes off with very little censure; and that the behaviour of the Prince of Parma to his secretary, which is as scandalous, according to our notions, as the behaviour of a prince can be, does not call forth a single question as to its justice and propriety. But this is owing to the difference of Spanish manners and opinions.

We will conclude our remarks by quoting one scene from this comedy, which is not only a happy specimen of the humour which runs through these performances; but is, in our opinion, a proof that if our dramatists have stolen from foreign theatres, those of Spain have now and then made reprisals. It seems to us impossible that Lazaro should have been so happy in finding excuses and inventing lies, if he had not had the example of Falstaff before him to copy from.

'*Enter* LAZARO.

'*Lazaro.* I have had no great trouble in gaining admission, at least; for there were the doors wide open, and not a servant in

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the way; so I have e'en walked in, without having asked leave of any body; because..(*starts on seeing Don* FELIX.)

'*D. Felix.* Ileigh, Lazaro! what brings you here? And what has frightened you so?

'*Lazaro* (*trembling*). Because—

'*D. Felix.* Because of what?

'*Lazaro* (*aside*). To be sure it must be his ghost! Did not I leave him at the palace not five minutes ago?

'*Da. Anna* (*aside*). Certainly every thing conspires to betray me!

'*Lazaro* (*aside*). I must invent some story now to bring myself off.—Thank the stars, if a man has but his wits about him he may find a way out of every danger...The villain! the scoundrel!

'*D. Felix.* Calm yourself, and let me hear what has happened to you?

'*Lazaro.* I cannot calm myself, Sir; I cannot indeed; I'm too angry; if I did not vent my passion, it would burst me. However, as to the matter of what has happened, the best I can tell you, Sir, is this. I chanced to be at a gaming table, Sir; for, Sir, I do play as well as the best of them; aye, and stake my whole estate upon a single throw of the dice. So, Sir, as it chanced, a very villainous chance befel me; for by chance in came—(*aside*)—Where the devil will my story end?..As I was saying, Sir, there chanced to come in a man—Nay, why should I call him a man? He is no better than the shadow of a man; and the very sight of a man might be sufficient to annihilate him. Now what does this fellow do, but picks a quarrel with me; not that he durst meet me, no, nor look at me, alone; but he had brought with him eleven fellows more, that he might fall upon me with odds. So when I saw the round dozen of them all coming to attack me at once, with their swords drawn, I whipped out the blade that was given me last night by the prince—(Heaven bless his honour!)—To make my story short, I shewed them plain enough what it was they had to deal with; for I drove them all out into the street, and there I laid among them, cutting here, and slashing there, till at last they were ashamed of being so beaten; and twelve of them assaulted me one side, and nine on the other, and the remaining three made a stand against me in front.

'*D. Felix.* Well! but twelve, and nine, and three, make four-and-twenty; I thought there had been but a dozen of them.

'*Lazaro.* Very true, Sir; but then I reckon their shadows and all. However, I was more than a match for the whole posse of them; and if I had not unluckily broken my sword, I should have sent them every one to the devil.

'*D. Felix.* Broken your sword! Why, don't I see it whole by your side?

'*Lazaro.* Aye, Sir, as whole as a roach. Why that was the most extraordinary circumstance of all. You must know, that when I broke my sword I did not give up the battle for all that

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but using the point of it, as if it had been my dagger, which I had lost but just before, I gave such a furious blow upon one man's steel buckler, that it struck fire; so the very instant I saw the sparks fly out, as quick as thought I joined the pieces of my sword to one another, and soldered them together in the flame.

'*D. Felix.* Very extraordinary indeed! But you say you lost your dagger; how happens it then that I see it sticking in your girdle?

'*Lazaro.* O, Sir, such a common accident as that is hardly worth telling you. I stabbed one of the rascals, and he ran away with the dagger in his side; however, not being much hurt, he presently drew it out, and came back to attack me with my own weapon; now, as good luck would have it, I happened at that very moment to turn myself round thus; so that the point of it went directly into its own sheath, and there it has staid ever since. I suppose the battle would have lasted till now, if Madam Justice had not interposed and parted us; and it was to get out of her clutches that I ran in hither.

'*D. Felix.* I think your fright must have taken away your senses; for certainly I never heard any man utter so many absurdities.'

As for the style and language of the translator, if not always very animated, it is generally easy and correct.

ART. VI.—*Practical Illustrations of Rhetorical Gesture and Action, adapted to the English Drama, from a Work on the same Subject by M. Engel, Member of the Royal Academy of Berlin. By Henry Siddons. Embellished with numerous Engravings expressive of the various Passions, and representing the modern Costume of the London Theatres.* 1*l.* 1*s. in boards. pp.* 387. Phillips. 1807.

IT is remarked by Shenstone, that bad poets occasionally make good critics, as weak wine may sometimes make a figure in vinegar. That sensible writer was certainly indued with the spirit of prophecy. In these modern times, the badness of the poetry, and the acidity of the criticism, are become proverbial, and are wonderfully well adapted to each other. Perhaps the reader may already guess the source of these observations. We have been involuntarily led to consider that mysterious process by which a man teaches others what he has been unable to learn himself, and to contrast the pithy instructions of Mr. Siddons with his tame performances. We may reasonably distrust the merit of rules which produce so little effect in practice, and regard the learned attempts to express in words the gestures and action

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of the human passions, as ingenious theories, without any foundation in nature. Whether it may be possible to organise any system adequate to explain the external signs of what passes within the breasts of men, we know not. After perusing the work now before us, we entertain considerable doubt on that subject. The utmost efforts of Mr. Siddons and M. Engel have been unable to produce a series of descriptions of the phenomena of any emotion of the mind by which it might be distinctly recognised without extrinsic aid. We defy the most ingenious solver of puzzles, by merely hearing the symptoms of a passion read from this performance, to guess with any tolerable certainty what is meant by it. The same observations in fully as strong a degree apply to the plates, which are numerous, and of indifferent execution, and wholly inadequate to the purpose for which they are intended. Wherever we are permitted to inspect two figures in action at once, great part of this embarrassment ceases. The written, as well as the painted, expressions of the passions appear to resemble an alphabet, of which each letter is insignificant, and conveys no idea to the mind; but in combination, they elucidate the powers of each other, and afford a ready key to the solution of our difficulties.

In an advertisement, Mr. Siddons informs us that the learned and ingenious work of M. Engel has been long known and deservedly esteemed on the continent of Europe; that it contains the most luminous views regarding the principles of public speaking; that such a work has been a desideratum in the English language; that a translation of it would have been very good, but that the adaptation of it to our own theatre is a great deal better; and finally, that the editor is deeply indebted to the friend, whose genius and taste are exhibited to no striking advantage in the host of prints which adorn the pages, and augment the bulk of the volume before us. Next follows the body of the work in a series of letters, which open with a violent remonstrance to a friend who it appears had opposed his sober advices to the undertaking. This friend has a great aversion to studied acting, and tells his correspondent that every thing which is executed by prescribed rules will be formal, stiff, embarrassed and precise. We are now verily convinced that Mr. Siddons must have studied very hard indeed, and this judicious adviser has pourtrayed the actual effects of which he saw, and lamented the cause. However, in the third letter we find the tables turned, and our friend recommending the plan of the work in the strongest manner. The chief cause of this change of opinion seems to have been a remark of our author, upon which he writes a whole letter, that affection is expressed

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in all countries by the approach of the body. An observation is added (not altogether of the most decorous kind), that the squeeze of the hand is the weakest mode of shewing this feeling, because it joins the extremities only! Having thus got all his own way, Mr. S. begins to advise actors to study nature, and praises a nameless actress to the skies for pinching her petticoats in the article of scenic death. Now however meritorious this procedure may be, we think it is quite clear that the applause bestowed by the spectators could not possibly be directed to this manipulation. For as we applaud only what we *conceive* to be a correct imitation of nature, we will venture to affirm that not one fifth part of the audience ever had an opportunity of seeing or hearing of an individual quitting the world in this manner, and could not therefore conceive it. It is to merit of other sorts that praise is awarded: it is to the *general* happiness of the performance, and not to unobserved and trifling peculiarities.

Mr. Siddons (not taught we hope by sad experience) deprecates the practice of actors thundering down upon the stage when they fall, to which they are probably bribed by the theatre carpenters, who long for an opportunity of mending the holes made by their heads. Ladies too (all actresses are ladies in this book) are accused of rolling themselves about in an indecorous manner; and there are strong hints thrown out about a perpetual see-saw of the arms, for whom intended we profess not to know. In another letter, the subject of gestures is discussed, and it is determined that at present we have little information upon these points compared to what we are likely to attain by the help of a systematic nomenclature, such as that employed in natural history. Here our author spurts out his indignation at the idea of comparing the art of arranging butterflies and shells to that of theoretical acting; the chief reason assigned for which is, that the latter is employed in investigating the sublime countenance of Heaven's image, 'man.' By the same rule, a barber and wig-maker greatly excels in dignity not only those employed in the viler occupations of trade, but even the sons and daughters of the sock and buskin themselves.

The whole art of acting consists in attention to two great points; natural gestures, and proper modulation of the voice. When we examine what men in general understand by natural gesticulation, we shall find that for the greater part, nature has very little to do with the affair. To convince any one of the justice of this remark, we have only to refer to the various modes employed by different nations and ages to express feelings of the same order. Our nearest neighbours, the French, gesticulate in a manner so extremely

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opposite to that generally practised in this country, that we are apt to regard their action as exceedingly ridiculous. Savages use gestures of another class; and in general we may assert that hardly any two nations have agreed in the silent language of the passions. But it is obvious that this could not possibly be the case, if this or that set of gestures were natural. It cannot however be denied that there are a few gestures which are employed with little variety by all people, and which therefore may be regarded as more natural than others. Of this sort are the motions of the muscles of the face during weeping and laughing. Even these however are not correctly the same in different countries, and we could easily distinguish a foreigner by the peculiar cast which his countenance assumed during crying. As there is no natural connection between words and the thing signified by them, so in a great many instances there is no necessary connection between gestures and the passions which they are employed to express. The total inadequacy of pantomime to convey an accurate, or even a superficial idea of a story, without having recourse to the most absurd expedients to explain the meaning, may be quoted as a proof of this assertion. In effect, gestures are chiefly arbitrary signs, invented and adopted to aid the imperfections of language, and which, if they accidentally agree among different nations in one instance, differ in a thousand.

No better evidence of this need be required, than may be derived from this very work. The Italians are praised for their merit in gesticulation, and every body knows who has ever been in company with individuals of that nation, that they do drive about their arms and legs in a surprising manner when they wish to express any idea in a very striking way. We have presented to us in the volume before us two prints of the Italian gestures, one for suspicion, and one for contempt: these gestures are praised for their expressiveness, and it is remarked as singular that both should be so easy to comprehend, and so difficult to explain. We are by no means convinced of this easiness of comprehension; and we can venture to assert that of half a dozen intelligent people to whom we have showed the prints, not one was able to guess the passion intended to be expressed. Nay, we need not stop at these two instances. We will venture to say, that of all the gestures pourtrayed in this book, the meaning of not more than five or six could possibly be discovered without the aid of the name written underneath. They are generally solitary figures, and we have already alluded to the extreme difficulty of conveying any accurate idea by less than two. Some of the prints not only pre-

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sent to the mind no clear notion of the passion proposed to be exhibited, but even may occasionally be mistaken in a very ludicrous way. Indeed we cannot propose to our readers a more amusing species of riddle, than to shew to persons who have not read the book these prints, taking care to conceal the name, which is always judiciously added below. Having made this experiment ourselves, we can answer that the entertainment is almost as good as a game at cross purposes. In our trials, the figure of Idiotism was mistaken for Dejection; of Sinking to Repose, for a Coxcomb; of Scorn, for Love; of Sublime Admiration, for a lunatic; of Terror, for a woman carrying a heavy load; of Joy, for a Dutch egg-woman skaiting on a winter morning to market; of Love, for Compassion; and of Enthusiasm, for Grief; to say nothing of a variety of minor miscomprehensions. Never certainly were prints less calculated to fulfil their purpose than these, nor was ever exhibited a set of female faces of more determined and universal ugliness.

Gestures are divided into numerous classes, some of which are called expressive, some picturesque, and others receive different names, which appear to us to add very little to our knowledge of the subject. The twelfth letter commences with remarking that 'the oblique position of the body is the first and general trait of the play of all the desires which carries them towards an object exterior and determinate.' We need make no observation on the obscurity and bad writing of this sentence, which we have quoted only as an example of the oracular style of this author, for which we do not altogether blame Mr. Siddons, as we too well know the affected and involved periods of many German writers to suppose M. Engel altogether free from their faults. We attribute to this latter all the general and far-fetched remarks with which this work abounds, and to Mr. Siddons the parts which profess to explain or correct the manners of the English stage.

The language, however, is not upon the whole such as we can approve. Though occasionally it is not without some share of vigour, it is pervaded throughout with an air of sickly affectation, highly characteristic of the sentimental school, and likely to prove peculiarly pleasing to the admirers of that style of writing.

We have also observed many words of foreign extraction employed where our own language was in no want of aid, and other phrases used in strange and awkward senses. In what respect is '*veritable*' preferable to *true* or *real*. Why should we say the veritable expression, the veritable gesture, and the veritable caricatura? Why is project used for the

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French *projet*? The gallicisms and imitations of other foreign idioms are indeed numerous and disgraceful in this performance. The translator seldom says you are right, but generally, you have reason, and seems in many instances to consider unusual and elegant as synonymous terms.

Notwithstanding occasional faults, however, this publication is by no means destitute of merit or attraction. The subject which is treated is of that light and general nature which is likely to entice a numerous class of readers, and there is just enough of profundity to save the author from the accusation of being superficial, and enough of gay and lively digression to ensure him the praise of vivacity. It is indeed more adapted for amusement than for any solid instruction. It may be regarded as a series of light essays on topics generally interesting, calculated perhaps in some measure to improve the taste of an audience, but not likely to produce much effect upon the performance of the actors. All acting which smells of the lamp is execrable; and we conceive that a man will more probably succeed in exhibiting a correct, or as Mr. Siddons would call it, a veritable picture of human actions and passions, by consulting his own heart than by the study of a thousand years. There is a principle in the breast of mankind, called sympathy, by aid of which we enter into the feelings and situations of others. So powerful is this principle, that a philosopher of distinguished rank has referred to it the origin of all our affections, and of our sense of moral propriety. Now, it is by means of this quality that an actor ought to be formed. If he is able to enter into the feelings of others, he will be able also to imitate them, if nature has only provided him with a decent person and an expressive countenance. By perceiving how far he can himself sympathise with the actions of another, he can judge with perfect correctness how far it will be safe for him to carry his imitation. What is called taste is only the faculty of forming an accurate estimate of what will please the mass of men. Grant an actor that quality, and he cannot go wrong; take it from him, and he cannot go right. He may indeed, by great study and repeated perusal of the works of authors like that before us, arrive at a certain degree of perfection; he may avoid gross faults, and he may attain to minor beauties. The exhibition, however, will be tame and uninteresting. The illusion will be destroyed; we shall be unceasingly sensible of the efforts of a person to entertain us; and the whole will forcibly recall to our recollection a certain style of acting which is occasionally displayed, to the great discontent of the public, on the boards even of the London theatres.

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In a letter which treats of anger, choler is defined to be composed of the chagrin for the offence received, and of the desire of taking vengeance for it. We have a very terrible description of this passion, which is said to add energy to the arms which are the instruments of attack! These members are asserted to swell on such occasions by the influx of blood and humours into them. 'The inflamed eyes,' says Mr. Siddons, 'roll in their orbits, and dart forth fiery glances; the hands and teeth manifest a kind of interior tumult.' We do not follow the author in all this. We have heard of a fit of anger producing a diarrhœa, to the internal and tumultuary nature of which we would willingly subscribe. But we do not profess to comprehend how the hands should shew an interior tumult by their simple agitation.

This volume comprehends thirty-seven letters, in which are successively discussed most of the subjects relating to the drama. We have already bestowed an ample space upon the consideration of its contents; we cannot examine critically every minute division of the work, and our opinion of it in a general point of view has been already detailed. The number of plates will recommend it to some, the shortness of the letters to others. Players will do well to read it, but they ought to remember that it may be read too much, and that too close an attention even to its just precepts, will more readily produce defects than merit in their theatrical exhibitions. As for the public, it matters little what they do regarding it: if they read it, it may amuse them; if they study it, it can do them no harm. If they neglect it, they will suffer little injury from the neglect, unless it can be regarded as an injury to deprive themselves of a few hours engagement in a pleasant and innocent relaxation.

At the latter part of the volume we find an appendix, in which is contained an account, illustrated by plates, of the dresses now and lately worn on the London theatres. According to Mr. Siddons, this 'may prove a source of pleasurable curiosity to foreign artists, and may afford some slight degree of amusement to such persons as reside in provincial towns, and whose avocations do not allow them to make periodical visits to the metropolis.' That the country may also participate in the learning of the town, this subject is very learnedly introduced by a dissertation on Thespis, two quotations from Horace, and sundry other scraps of antiquity. The plates, however, though not finely executed, are respectable enough, and as they do not propose solely to exhibit the *veritable* traits of passion, may be sufficiently acceptable to the reader.

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ART. VII.—*Poems. By Mr. Polwhele. In three Vols.* 12mo. Cadell. 1806.

WE have heard of the pleasure which illustrious statesmen and generals receive from sitting, in their old age, under the shade of their own laurels. George Colman, indeed, assures us that it is a posture somewhat 'more dignified than entertaining.' Whether he speaks from experience or not we cannot say; but at any rate we conceive the pleasure to be very inferior to that which Mr. Polwhele is enabled by the multitude of his publications to enjoy, of sitting in a library entirely of his own creating. What with three or four editions of the 'English Orator,' and three or four more of the 'Country Gentleman,' two at least of 'The Influence of local Attachments,' and about a dozen of his minor poems, besides Theocritus, and a full volume of the 'Devon and Cornish Gentlemen's' poems; when to these are added the huge folios and more modest quartos into which he has from time to time compressed his collections on the history and topography of Devonshire, an inexhaustible list of sermons and pamphlets, Exeter society papers, and papers dispersed through all the periodical publications of the last thirty years, he may well furnish a book-case almost too wide for any room in a west country vicarage, and contemplate himself in every possible form of folio, quarto, octavo, and duodecimo, and in every possible dress of sheep-skin, calf's-skin, Russia, Turkey, and Morocco, in which the book-making and book-binding trades have ever expatiated.

As for the merits of the present publication, since it contains very little that is original, we should not say much, after the ample share of notice that the author has from time to time received from our brother reviewers, did we not conceive that our good brothers have been by some means or other (Mr. P. himself best knows how) grossly misled in several of the verdicts they have given.

We are not now to speak of him as a topographer, an historian, or a divine; and will only say that his merits as a poet have been, in many of the publications we allude to, over-rated with as little respect to truth as to modesty. Nor, in saying so much, do we by any means intend to charge Mr. P. with the crime of having been *his own reviewer*; for we do not believe that any man, since the days of Æneas, ever had the impudence to praise *himself* so fulsomely.

Mr. Polwhele is one who, with some share of fancy and small store of poetical ideas, has contrived to puzzle an

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perplex the former, and to garble, confound, and mortify the latter, more than any self-called poet whose works it has been our misfortune to peruse. His 'English Orator,' which occupies the first volume of this collection, is of all his labours the most free both from the praise and censure of the foregoing sentence. It possesses, indeed, as little imagination, and as much straight-forward, unmeaning dullness, as any four cantos of didactic blank verse that ever were composed.

'Sir Allan, or the Knight of expiring Chivalry,' (a strange title!) which is, however, no other than the old 'Country Gentleman,' new vamped with additions, contains both nearer approaches to poetry, and wider deviations from good sense. There are some descriptions in the early part of the poem which would be pleasing if they were less obscure, and some thoughts that would be pretty if they were less affected. As for the story of Sir Allan, which is grafted very inartificially on the original stem of the poem, its most striking peculiarities are improbability and incomprehensibility. So much for the descriptive and narrative; but when Mr. P. assumes the satirist, nothing can exceed his coarseness but his want of wit; and in point of humour, Sir Allan is more low and vulgar even than the author's own Theocritus.

We will give an instance both of the best and worst of Mr. P.'s poetry that our assertions may not be accused of wanting support. The author abstains longest from being offensive, in that part of his poem which describes young Allan with his schoolboy passions and pursuits. It is evident that Beattie's Minstrel was the model; but if it were possible to forget it, the following passage might at least be thought pretty:

'What time the tawny forest Autumn heaves,
And scatters, at each gust, a shower of leaves;
Oft, on some knoll, he caught the rising breeze
In its first rustling from the distant trees,
Heard the sound lengthen, sigh succeeding sigh
And view'd the billowy gloom with straining eye;
'Till now, the deepening undulation near,
The extensive murmur swell'd upon his ear,
And, in one mighty wave, the incumbent wood
Rush'd forth, a world of shadow, where he stood.
Where, with broad meshes hung, above the glade
Two pines, like pillars, form'd a vista'd shade,
Pleas'd would he wait that point of twilight pale
When flew the woodcock up the silent dale;
Tho', as he musing stood, and lov'd to trace
The suntints glowing on the cloud's deep base,

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And each gradation of the October-view,
The burnisht woodmoss, the pale sapling's hue,
And, slow-receding into shadow dim
The duskier purple on each old oak-limb,
Straight would he leap, as leaps the elastic spring,
From his trance waken'd by the woodcock's wing,
And tremble as it beat, escap'd the snare,
With desultory plumes the gleaming air.

'And, as the shade of night began to brood,
And now the bright still moonbeam tipp'd the wood;
He lov'd to see the gray owl slowly sail
From bush to bush, and chase her thro' the vale;
Pursue her to her lyied haunt restor'd,
Catch her wild hiss, or listen as she snor'd.'

Now follows a description of a village sport not known, we believe, at the Olympic games, but frequently practised in our own country, vulgarly called a *smock-race*. The competitors are described at length, and the distinguishing marks of each appear to have been, that the first was rather too tightly dressed, and burst her laces on setting off; the next 'more polite and wise,' was 'airily arrayed' in an azure bed-gown; the third was remarkable for 'shining elbows that so plump appear'd;' and the fourth and last was a complete beauty, Emma by name, who, on advancing to the starting-place, was accosted by the lord of the manor in the following elegant apostrophe:

'Heigh, Emma (cried the Knight in waggish strain);
What you, you saucy baggage, here again!
Oft, to your proper parish, have I said,
I'd send you packing, you young alien jade:
But, mind you beat your rivals in the row;
Or off to Tamar-banks full speed you go.'

After this pretty little specimen of innocent raillery, the account of the race proceeds:

'The ladies titter'd at the harmless joke—
But Madam Squintall trembled as he spoke.

'Now from Sir Humphrey's o'er the level ground
To Allen's oak (whose stem was fenc'd around
By rails to every poet's eye, I ween,
Invisible, as spread with olive green)
The space was measur'd for each dainty lass,
In fancy passing quick as shadows pass.

'Strait, at the signal, started "Bedgown-blue,"
And, as on airy pinion, Emma flew;

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And "Boddice-burst" appear'd to mock the wind
In speed, and "Shining elbows" puff'd behind.
Hot was the race. Now, "Boddice-burst," beside,
With strong exertion e'en with Emma vied:
Now "Bedgown-blue" had Emma far outstripp'd,
And now "Blue-bedgown," on a sudden, slipp'd,
And half-recovering, slided off, as shod
With ice, and tumbled on the shaven sod—
When Emma pass'd; and distancing the rest,
Sprang to the goal, the victor-girl confest."

The third volume consists of minor poems, bad, good, and indifferent. In our opinion the former decidedly predominate. We believe that all, or by far the greatest part, are only republished in the present collection. If any of them are originals, we must beg Mr. P.'s pardon for not having been able to make up our minds to the trouble of hunting them out. We hope, now his library is so complete, that we shall not have many more editions of the author's works to notice.

ART. VIII.—*The Paraphrase of an anonymous Greek Writer (hitherto published under the Name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle, translated from the Greek. By William Bridgman, F. L. S.* 4to. Payne. 1807.

THE style of Aristotle is so brief, compressed, and obscure, and his works leave so many omissions to be supplied by the sagacity of the reader, that it has been conjectured, with great show of truth, that his works are rather unfinished sketches than perfect compositions; rather hints for lectures, on which he was wont to dilate with his disciples, than complete philosophical disquisitions which he had prepared for publication. But whether this supposition be true or not, certain it is, that, while of most other writers the meaning is obscured by the multitude of words which they employ, the sense of Aristotle is rendered difficult and abstruse by the parcimonious brevity of his diction. His ideas occupy a surface far beyond what is covered by his expressions. His sentences are full of meaning; but it is often rather insinuated than disclosed, rather darkly intimated than luminously explained. If such be the nature of those compositions which still pass under the venerable name of Aristotle, which has, for so many ages, been the object of blind and infatuated admiration, the duty of a para-

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phrast should be to fill up his omissions, supply his defects, and spread out the close and compressed substance of his language into a more thin and lucid surface, which may show, like a clear mirror, the depth and extent of his ideas. But in the work before us the paraphrast seems to have done little towards improving the perspicuity of the original work. Aristotle is hardly less obscure than his commentator. Indeed, with few exceptions, it seems to be the characteristic of this species of writers, rather to obscure the light than to enlighten the obscure. In their efforts to be more than usually definite they are often more than usually intricate and abstruse; and a dim mass of shade envelops the majority of their observations. If Mr. Bridgman, instead of employing his time in translating this cloudy paraphrase on the Nicomachean Ethics, had bestowed the same pains on a new translation of the original work, with the addition of such parts of the paraphrase as throw any real light on the meaning of the Stagyrite, he would have rendered a more acceptable service to the public. We are far indeed from meaning to insinuate that Mr. Bridgman has not executed with considerable ability the work which he undertook. His translation is as clear and appropriate as the subject would admit, and we only wish that the same talent which has been devoted to the paraphrase had been employed in a new version of the original. As a specimen of the translation, and of the nature of the work, we shall select the seventh chapter of book iv. 'Concerning Mildness;' in which the reader will observe some little difference between the morality of Aristotle, or rather of his paraphrast, and that of the founder of the Christian doctrine.

'Mildness is a medium with respect to anger, of which the habit that exceeds is called Angrines, but that which is deficient is without a name. Anger, therefore, is the passion which subsists about mildness, but the objects moving it are many and various. He, therefore, who is angry as it is proper, when, and in those things in which, it is proper, is praised; and that is mildness. For it appears that he is mild, who is undisturbed, and not led by passion, but himself leads it as right reason directs. He appears, however, to incline more to the defect, so far as he is not revengeful, but rather disposed to forgive. But the defect is blamed whether it be called gentleness, or by any other name; for not to be angry in those things which are becoming, and not to be moved by contumelious behaviour, either towards ourselves, or our companions, is servile and foolish.

'Excess, however, takes place in those particulars; for when any one is angry beyond what is becoming, with respect to the circumstances of place, of time, of subject, or of any thing else, he

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exceeds; nevertheless it does not always follow that he who exceeds, exceeds in every thing; for this is almost impossible, since evil, if it does not in some measure partake of good, cannot be sustained, but will corrupt itself; and if it were entire, it would become intolerable*.

'Those, therefore, who are disposed to be angry, are quickly angry, and in those things in which they ought not to be; but they quickly desist, which with them is the best conduct; and they are thus affected because they neither retain nor conceal their anger, but call it forth, and immediately revenge themselves. And having, through the impetuosity of anger, rapidly taken vengeance in such things as they are able, they are immediately pacified; but the quickly irascible are excessively vehement, and are angry with every thing and with every body, whence they derive their name from the extreme; but those who are bitterly angry, and are reconciled with difficulty, are angry in the extreme; for they do not immediately shew their anger; but retaining, they hide it. These characters, however, desist from anger when they have retaliated evil to those who have injured them; for vengeance gives them pleasure, and on this account they are freed from pain; but when this is not the case, they sustain a weight and carry about their anger; and this because they neither shew their anger, nor admit of any consolation from their acquaintance, neither does any one admonish them; whence they retain it until it dissolves, and wastes itself away; but this requires time. Men of this kind, however, are troublesome to themselves, and especially to their friends. Those also are called morose who conduct themselves harshly in things in which it is not proper, and when and so far as it is not proper; and who are angry for a longer time than is proper, and are not reconciled unless they retaliate to those who have injured them: but these men are troublesome to associate with, and burthensome to their most intimate companions. Mildness, therefore, is the medium; but angriness the excess: and the defect may be called a certain insensibility, stupidity, or inaptitude to anger. But both are opposed to the middle. A disposition to anger, however, is more opposed than this inaptitude; for a disposition to anger is a worse evil than an inaptitude to it, because it occurs more frequently; (for those who are indisposed to anger are very rare;) and because the unangry man may be associated with pleasantly, but the angry man is troublesome. Hence also it is a worse evil; for it destroys the mildness and mutual love of men. It is evident, therefore, that the good in anger is a certain middle and a virtue, but those things on each side which exceed, and are deficient, are evils;

* The truth of this assertion is abundantly proved by Simplicius, in his very able commentary on Enchirid Epictet. chap. xxxiv. to which the learned reader is referred, as being one of the most satisfactory accounts, now perhaps extant, of the real nature and origin of evil.

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and, as has been said, the middle consists in being angry on proper occasions, and with proper objects. It is not possible, however, to define how far being angry, and at what things, we shall act becomingly, and what is the proper time, and place, and person to be angry with, and things of this kind. For as we said in the beginning, things partial and individual are indefinite; and different things are proper at different times, and nothing partial is permanent. But this only can be said, that the middle habit is laudable, and the excesses and defects in every passion are blameable; and those indeed who depart but a little from the middle are not altogether apparent, and on this account are not very blameable; but those who depart very much from the medium, also appear to do so, and are very much blamed. Whence it is evident that we should adhere to the middle habit.'

We are afraid that few of our readers will be much edified or amused by this kind of reasoning; but, if they are not, it is not our fault; for we believe that the chapter which we have selected is not less calculated to afford pleasure and instruction than any of the rest. This extract will however prove that the Nicomachean Ethics, notwithstanding the pretended elucidations of Andronicus Rhodius, or whoever the paraphrast may be, are very inferior both in perspicuity and interest to the ethics of the Gospel; and indeed there are not many passages in which the original has been elucidated by the paraphrase. In the Christian system, *meekness* is accounted a virtue of the most transcendant excellence; but in the moral code of the Stagyrite, this meekness was reckoned ἔλλειψις, a defect. Aristotle, however, though he was not acquainted with that meekness, which suffers long and is kind, which prays for those by whom it is despitefully used and persecuted, lays very proper stress on the government of the passions; and in the quotation above, we find him reproving those who are angry (οὓς μ' δεῖ καὶ ἐφ' οἷς, καὶ μᾶλλον ἢ δεῖ) with whom they ought not, on occasions when they ought not, and more than they ought.

On the merits of Mr. Bridgman's translation we have already spoken; it only remains for us to say that the paper and print are excellent; and that it is altogether worthy of a place in the library of the scholar and the gentleman.

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ART. IX.—*An Account of the Diseases of India, as they appeared in the English Fleet, and in the Naval Hospital at Madras, in* 1782 *and* 1783; *with Observations on Ulcers and the Hospital Sores of that Country, &c. To which is prefixed, a View of the Diseases on an Expedition and Passage of a Fleet and Armament to India, in* 1781. *By Charles Curtis, formerly Surgeon of the Medea Frigate.* 8vo. 7*s.* Edinburgh, Laing. London, Longman. 1807.

IT will be seen from Mr. Curtis's title-page, how abundantly he has satisfied the excellent Horatian rule of *nonum prematur in annum*; and indeed, as it is the avowed object of the writer to supply what he apprehends to be a desideratum in medical science, we cannot see why he should have so long kept his observations from the public. Perhaps his complaint that no good account has yet been given of the *morbid* constitution of the Eastern region, and the consequent difficulties and embarrassments experienced by the young practitioner when called upon to exercise his profession in those parts of the British empire, is not without foundation. On this account it would have been performing a public service not to have withheld any original remarks on Indian diseases, longer than was necessary to be convinced of their fidelity and usefulness.

Mr. Curtis was surgeon to the king's transport ship, the Manilla, on an expedition which sailed from St. Helen's the 13th of March 1782, under the command of Commodore Johnstone, the first object of which was to take the Cape of Good Hope. That object being frustrated, the transports and greatest part of the ships of war proceeded to India; our author, in the Manilla, arrived at Madras after a tedious and suffering passage of eleven months. His account commences with a relation of the diseases of the expedition; but it is necessarily, from the humble station occupied by Mr. Curtis, and his consequent limited opportunities of observation, very imperfect; nor do we find in it any thing worthy of arresting the attention of our readers.

His description of Indian diseases commences with an account of the *cholera morbus*; known in those parts by the names of the Cramp, or *Mort de Chien*. This last appellation appears to be originally of ship-coinage, importing the pitiful manner in which a gallant seaman was doomed to lose his life—to die the death of a dog. The description of the disease is full without prolixity, clear and characteristic. In its chief symptoms it bears a close resemblance to the *cholera* of our own country, except that its course is more

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rapid, it is more fatal, and the muscular spasms are more universal. Some tenesmus is often joined to the diarrhœa, which we believe to be unusual in this country. The sick would often recover from the severest degree of spasmodic affection, even when the pulse had been completely lost for hours, and the body had been perfectly cold; but profuse cold clammy sweats, with a lividness of the nails, and the skin of the palms becoming white, bleached, and wrinkled up into folds as if long soaked in cold water, were certain prognostics of death.

In the worst cases there were no signs of redundancy of bile, or of other diseased secretions; and as far as we can collect, such patients seem to have recovered more by the strength of their constitutions than by the efficacy of the medical treatment. But in milder cases there were frequently evident marks of derangement of the digestive organs, and redundant bilious secretions; in these there was fever, the abdomen was tender and tumid; the spasms were not general, but confined to the legs and feet. Such patients were relieved by evacuations; and were injured by opiates prematurely exhibited. Mr. Curtis has given us the dissection of two or three who were cut off by the disease. In one of them undoubted marks of mortification of the great intestines were discovered. We think then that it may reasonably be conjectured that the same disposition existed in the others, but that death took place before the processes of inflammation, ulceration, &c. had begun; for this disease often proves fatal in the course of a few hours.

Liver diseases, the grand endemics of Lower India, are next considered. On the different forms of *Hepatitis* we meet with these observations:

'From what I observed in the course of attending a very great number of cases, three different states of it were sufficiently distinguishable: *Hepatitis* with inflammation more or less acute; *Hepatitis* with chronic inflammation; and *Hepatitis* with chronic obstruction. The first runs readily into suppuration, and at an early period. The second only accidentally, or in consequence of neglect or improper treatment. Both lay the foundation for long and obstinate fluxes, but are almost always easily cured by the proper exhibition of mercury, but now and then terminate in what may be called the third form—a state of chronic obstruction. This is always the consequence of previous inflammation imperfectly removed, or of the healing up of extensive abscesses, whether by incision or otherwise, and is always attended with a costive belly.'

'Suppuration will take place in the liver with little conco-

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mitant pain. Hence there is hazard of having the primary disease overlooked. It is necessary therefore to observe very carefully the secondary symptoms: those are, a flux, a short dry cough, pain at the top of the shoulder, a degree of fulness and tenderness at the region of the liver, with some yellowness of the eyes and countenance. In the cure of the *Hepatitis* of India, Mr. Curtis informs us, that bleeding to any extent is rarely admissible. Blistering the side very early has proved very beneficial. But the chief dependance is upon mercury. This is given either internally or applied by inunction, till full salivation is excited; and, if we are to believe Mr. C., its effects are nearly infallible. We must observe, however, that we are not supplied with any documents to enable us to form our own judgment. The East India practitioners seem ready to discover *hepatitis* in every accidental bilious affection; and have instant recourse to their specific. How many of these boasted cases might have been effected by nature aided by ordinary and simple medicines; and what is the proportion which resist every mode of treatment, we are wholly uninformed. But all this, and much more than this, it is requisite to know, before we can subscribe to the utility of any proposed method, and above all, before we are convinced of mercury possessing a specific power in this particular disease, a power which is not supported by any analogy from its effects in other diseases. And we must avow, that we look for better authority than the *ipse dixit* of navy surgeons (a race of men too often grossly illiterate), before we can give implicit assent to such statements. The operation of letting out the matter of abscesses by external incision, seems, by Mr. C.'s evidence, to be of very doubtful utility. In 1782, he says, out of ten patients in whom abscesses were opened, two only were saved, and in the following year the proportion of recoveries was still less.

Bilious fever and flux form the next article. The villous coat of the whole tract of the intestines seem to be the principal seat of this disease. In *hepatitis* the liver is the primary organ affected, but the stomach and bowels partake of the diseased action by consent: here, on the other hand, the liver is affected only by its sympathy with the other abdominal organs. But in the main both diseases seem to have the same original foundation, and to be modifications of the same affection, the different degrees and varieties of each running into each other by imperceptible gradations. The flux attending this fever has by some writers received the name of *dysentery*. But Mr. Curtis has, we think, well shewn, that it is quite a distinct disease from the camp dy-

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sentery of temperate latitudes. It seems hardly to be contagious; whereas the true dysentery is highly so. Mr. Curtis has given a theory of the production of this disease, from the action of vitiated bile, with which he is himself very well satisfied. We do not think it deserving a serious refutation. The cure rests almost entirely on the use of cathartic medicines.

The author has added some observations on the bilious diseases of Europe; but he has indulged so much in vague generalities, that we have reaped but little satisfaction from them. We are not great admirers of nosological terms, to the extent to which they are often carried; but they have at least the advantage of banishing from medical language words to which twenty different meanings may be affixed. *Bilious* is one of such words. If we are asked what a *bilious* fever is in our own country, we are very ready to avow our ignorance.

Ulcers and hospital sores gave the surgeons much embarrassment at the hospital at Madras, and they were often obliged to amputate limbs for sores which in Europe would have given little uneasiness. Mr. Curtis attributes this extreme intractability of their ulcers to a combination of causes: partly to the remnant of sea scurvy left on men newly arrived from a long voyage; partly to their scanty supply of fresh vegetables, the country being at the time overrun by the horse of Hyder Ally, and the supply of rice being straitened by a French squadron; and partly to the situation of Madras itself, built upon a low and sandy beach, surrounded with stagnant swamps, and constantly covered with filth and ordure. The directions given for the treatment of such ulcers are sufficiently judicious.

The *Tetanus* proved almost uniformly fatal under every mode of treatment that could be devised.

In an appendix are contained a few remarks on the diseases of children; observations on cholic; and some short but judicious advice to persons going out to India, on the method of properly managing themselves on their first arrival; a subject on which young men are apt to fall into great errors, and on which to err is to run the hazard of premature dissolution.

The difference between the forms of disease in Indian and European latitudes is very striking, and shews the extraordinary influence of climate upon the human frame. In India the whole morbid diathesis seems concentrated upon the abdominal viscera. Hence fluxes and derangements in the action of the liver, intestines, and mesentery, comprehend the great mass of disease which cuts short human life,

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Rheumatism, catarrhal affections, pleurisy, and pneumonia, head-aches, and tooth-aches, renal and urinary affections, consumption, and dropsy, are entirely, or almost entirely unknown. Is it not probable then that most or all of these disorders are to be directly ascribed to the operation of cold?

Mr. Curtis's book may be safely recommended to that part of the profession, for the use of whom it is principally intended. We think his opportunities were too confined, and perhaps his own previous experience too scanty, for us to feel implicit confidence in all that he has advanced. But his descriptions, we cannot doubt, are faithfully copied from nature; a praise which makes us willing to overlook minor defects, unimportant errors in reasoning, and deficiences in style more unimportant still.

ART. X.—*Oil without Vinegar, and Dignity without Pride; or, British, American, and West India Interests, considered. The 2d Edition, with a Preface and Additions. By Macall Medford, Esq.* 8vo. *pp.* 120. Richardsons. 1807.

ART. XI.—*The British Treaty, with an Appendix of State Papers; which are now first published.* 8vo. *pp.* 147. 3s. 6d. America printed, unknown where, or by whom sold. Reprinted for Stockdale. 1808.

IT is the laudable spirit of these two able pamphlets to avert the calamities of war from two nations, on which they would fall with peculiar severity, but which are in danger of being betrayed into them by the intemperate clamours of interested individuals belonging to each community. Mr. Medford addresses himself particularly to the statements made by our West India planters before the committee of the House of Commons; and while he satisfactorily exposes their exaggerations and incorrectness, he makes it clearly appear that the distresses under which that body undeniably labours, are not the result of the neutral trade with our colonies, but of the accumulated restrictions with which the mother country has fettered their intercourse with all the rest of the world. Yet after all, he combats the opinion that our West India trade is of vital importance to our commerce, since the quantity of shipping which it employs scarcely exceeds one-thirtieth of the entire aggregate. He therefore recommends not only a careful revision of our rights upon this subject, but a prudent enquiry how far those rights, even if allowed to exist to a much greater extent than he appre-

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minds they do, may be worth maintaining at the risk of so perilous a contest. For the irritable *dignity* which is anxious to enforce every worthless claim, and push even just rights to an extremity that borders on injury, he advises England to adopt the temperate *magnanimity* that feels it to be more honorable to correct than persist in error, and would rather wave doubtful rights than incur the chance of doing wrong by defending them with violence. The following general observations are full of good sense:

'There is more danger from making concessions in a piece-meal way, than by proceeding upon, and promulgating one grand principle from which you will not recede. Give up what you think it reasonable, wise, and just to yield, but no more; after that be firm; but it is in vain to attempt to stand firm on a rotten stage where the boards will moulder to dust under your feet. A declaration that you are ready to revise the law, and willing to correct it, is all that is now necessary for all parties; and it is not worth while to go to war merely because you are in a hurry to frame a code to be acted upon in time of peace. I view the probable difference between England and America as the more serious, because I do not believe the two governments wish to go to war, and I have the same opinion about the most respectable inhabitants of both countries. I view the object which they are differing about, as that of a party-wall between two houses which it is the interest and wish of both to support, but an artful bricklayer getting into the confidence of one of the inhabitants, persuades him the wall is crooked and inclines on his side, and urges him to insist upon having the wall pulled down that he may get a profit by building it up again.'

We subjoin the details by which the fairness of America, as a neutral, is effectually proved:

'As so many unfair and illiberal observations have been made against her commerce, I beg to refer to a table which I have annexed, to shew that her vast trade is not that of a moment, or from one place, but scattered along a vast ocean of fifteen hundred miles, and consists of the produce of countries hundreds and hundreds of miles from that ocean; that her trade has risen in a regular way, and that the exports from each port along this vast country will be found to correspond with the produce of each state, its inhabitants and local advantages.

'Previous to the Revolution, the exports of West India produce to France, Holland, Spain, and England, was about fourteen million five hundred thousand pounds, that of England about four millions. In consequence of the Revolution, upwards of ten millions of West India produce yearly, which belonged to France,

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Holland, and Spain, entirely changed its destination; and its masters, (to whom it produced a handsome income,) are now, perhaps, wanting bread, and know no more about their estates than if they never belonged to them. It is natural that we should, therefore, be anxious to know what has become of the produce, and through what channel it finds its way to market.

'Some years after the Revolution we find the imports of Great Britain from the West Indies increased from three millions to upwards of nine, and we find America exporting to Europe upwards of seven millions.

'Thus England and America have nearly the whole benefit of this vast and valuable trade. What other neutrals may have had, I do not think worth considering, for it would only be as a drop in a bucket of water.

'In order to account for the share which America has of this trade, it is requisite that I should first speak of the importation of British manufactures into America. In the year 1789 they amounted to two millions five hundred thousand pounds, now they amount to upwards of nine millions, and she consumes rather above six millions, and exports above two millions.

'As England imported nine millions, and America exported seven millions more than their consumption, the quantity raised must be greater since the Revolution. This has certainly been the case in the English islands, so as to make the total produce equal to about sixteen millions.

'In estimating the total produce of the West Indies, therefore, at sixteen millions, I suppose the English islands and settlements produce six millions.

'Having endeavoured to explain what is the amount of the produce of the islands and settlements, it is requisite to consider what are the probable returns which America makes for her share of this trade.

'I find by official documents published by parliament, that notwithstanding all the restrictions which exist between the English islands and America, the islands receive yearly from America, in flour, meal, indian corn, beef, pork, fish, pine-boards, shingles, staves and timber, to an amount, which agreeable to the price they pay for them in the West Indies, (as stated to the West India committee,) exceeds one million sterling. The same islands receive in addition provisions from England yearly, to an amount above five hundred thousands pounds. If then the English islands, as I conceive producing six millions, require one million five hundred thousand pounds worth of provisions; the islands and settlements which produce eleven millions will require above three millions. I therefore believe that America pays for her West India produce in this way:

'Provisions and articles the growth of America	3,000,000
British manufactures exported from America -	2,000,000
Carry over	5,000,000

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Brought over	5,000,000
Luxuries from the continent of Europe which have been imported into America - - - -	700,000
East India goods - - - - -	300,000
Profit to America, or the difference between the articles grown and when manufactured, the price of the goods imported and sold, &c. -	1,000,000
	l. 7,000,000

'Supposing the exchange complete, and the West India produce delivered in America; I say that America has been fair and honourable in her transactions with England: she takes her manufactures and exchanges them for West India produce; then why, in the name of all that is equitable, should she not have an equally fair opportunity of disposing of that produce?'

Such are the arguments by which Mr. Medford would persuade the government of England to pause before they are hurried by interest and prejudice into a ruinous and unintelligible war. Whether they will condescend to listen to advice so reasonable, a little time will shew; but it is obvious that however pacific their intentions may be, the amity of the nations cannot be preserved, without a corresponding disposition on the other side of the Atlantic. This disposition the author of the British Treaty labours to inculcate in the minds of his countrymen; and though the pamphlet deals too largely in party politics, and political invective against the present government in America, which is accused both of inability and feebleness in the negociation, and also of bad faith in rejecting a treaty concluded by ambassadors who are not disavowed, yet the general doctrines, as affecting the relations between the two countries, are most ably explained. In his comment on the eleventh article of the rejected treaty, (which, in his opinion, yielded too much by giving up the right of trading freely from one belligerent port to another,) he makes the following remarks on the general neutral question;

'While the powers of Europe maintain their colonial system, and relax from it, occasionally, under the pressure of necessity or from the prospect of advantage, there is a presumption that trade carried on by neutrals, between a belligerent country and her colonies, is merely a cloak and cover injurious to the other belligerent. It therefore can, rightfully, exact strong evidence that the property is neutral. And since melancholy experience proves that, on such occasions, perjury appears, at the call of interest, to protect fraud, it ought not to be wondered at, that he should so far extend the

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force of presumption as to receive it in contradiction to testimony. When, under this aspect, the matter is discussed with the neutral government, both stand on fair ground. The neutral, whose right of sovereignty is not questioned, will, from a sense of justice, agree to regulations by which the property in goods shall be more clearly ascertained. And since, after all possible checks, fraud will be committed when the opportunities are inviting, he may, from the same sense of justice, be induced to admit, that the circumstances attending such a trade are sufficiently strong to justify the induction of the belligerent. And it would not be at all improper for him to agree on severe penalties, to be exacted from those, who persist in covering the goods of one enemy from the pursuit of another.'

Our readers will have observed that, in speaking of Mr. Medford's work, we have omitted to mention the great question of citizenship, on which we do not think his observations quite satisfactory. Shrewd and sensible as he is, he appears to us too rough a workman to handle so difficult and delicate a subject, involved in uncommon perplexity in all the circumstances that attend it. His rejection too of authority and the law of nations, for which he substitutes his own views of what is right and expedient, certainly gives him less claim to our attention. The point is admirably discussed by the other author now under our examination. He infers from the non-recal of Messrs. Armstrong and Munro,

'That the treaty was sent back, not from any disapprobation of its contents, but because it does not contain a relinquishment, by the King, of his claim to take British seamen from the merchant vessels of America. If it be true that our government have taken their stand on this ground, (and for the reasons just assigned, this seems to be unquestionable,) we are brought to a point which demands our serious consideration. If reason be against the British claim, let it be resisted; but if otherwise, God forbid we should engage in war to establish injustice.

'The question is two-fold: whether England can rightfully compel her native subjects to man her fleets? and, if so, whether she can lawfully exercise that right over such of them as are in the ships of another country? Let it be premised, that as they pretend no right to take a native American, that case is not within the scope of our inquiry. Let it also be premised, that when nations are agreed respecting matters of right, the way is open to expedients for mutual convenience. Matters of interest frequently interfere, and require appropriate arrangements by mutual concession, for mutual advantage. But matters of right are of different nature and sterner stuff. They cannot interfere, unless where nations are at war; because it cannot be right for one to prevent

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what another has a right to perform: wherefore, the right being established, submission is implied. Were it otherwise, war must be the natural condition of men; because the right to do on one side, and the right to oppose on the other, constitute precisely the state of war.

'It is a first principle of every government, that it can rightfully command the military service of its citizens and subjects. If this be not admitted in America, we are in a wretched condition. We have no fleet; we have not, and, it is to be hoped, we never shall have, a standing army. If, therefore, the militia cannot be compelled to defend their country, what is to become of us?

'But it is said that, admitting the general principle, an exception is to be made in favour of those who leave one state and swear allegiance to another. The British government, however, insists, that no man can divest himself of the duties which he owes to his country. Other nations maintain the same principle; which, both by reason and by general consent, forms a maxim of public law. The usual stipulation in treaties, that the subjects or citizens of one of the contracting parties shall not engage in the military service of an enemy of the other, rests on this foundation, and would, without it, be an idle phrase.'

The remedy suggested for an abuse of this right is so honourable a testimony to the administration of our laws, that we cannot resist the temptation to transcribe it. The passage is besides entitled to attention for the judgment displayed in it:

'But, it is said, there is manifest absurdity in pretending that, because goods may be taken, and, after due trial, be confiscated, men may be taken and condemned without trial. It is monstrous to submit the dearest thing we have, our liberty, to the will of military men, who have an interest in taking it away. This argument is ingenious, but, in our apprehension, not solid. If British subjects only are impressed, it is none of our concern. Englishmen may do with each other what they please. If an American be impressed, it is, probably, from mistake, and he suffers a misfortune incident to his profession; being one of those evils, by reason whereof he is entitled to, and receives extraordinary wages. We will not, however, elude the argument, but meet its full force. We say, then, that if the violence be intentional, and done by order of the sovereign, it is a legitimate cause of war, and ought so to be considered and treated. But if done by the officer, without the order of his government, it is one among the many wrongs for redress of which resort must be had to the tribunals. The officer impressing does it at his peril, and the impressed seamen would, we believe, obtain ample compensation from a Westminster jury. We venture to add our opinion, that if a few clear cases of this sort had been prosecuted at the public expense, it would have done more to correct the practice, so far as real American citizens are concerned, than all

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the clamour of the last ten years. At any rate, nothing can fairly be imputed to the sovereign, until his courts refuse to do justice. If an officer in our navy should assault and imprison a British subject, and application were made to our Secretary of State by the British Minister, would he not be referred for redress to our courts of justice? Surely the President would not, on a complaint, though supported by exparte affidavits, break an American officer without trial.'

We shall close our observations with the wish that the two governments would act in the temperate spirit and on the clear principles by which the two works before us are generally distinguished.

ART. XII.—*The Metamorphoses of Publius Ovidius Naso; in English Blank Verse, translated by J. J. Howard.* 2 *vols.* 8vo. 9s. Symonds. 1807.

THE translation of the Metamorphoses, by Sandys, one of the earliest masters of English rhyme, has fallen into an unmerited oblivion. Unjustly accused of a timorous and servile adherence to the letter, with greater injustice it has been denied the credit due to it as a faithful transcript of the spirit of the original*. Yet (withdrawing from the comparison certain words and phrases which the revolutions of our language have antiquated or debased) it may be asserted that the collection formed by the assemblage of Dryden's felicity, Addison's diligence, the delicacy of Pope, the sweetness of Rowe, the tenderness of Gay, the vivacity of Congreve, and the freedom of Garth, though more popularly known, is not more generally excellent. That which was not effected by a combination of the greatest wits of the Augustan age of our literature, it would be too much to expect from the undisciplined talents of Mr. Howard. We believe this work to be the first in which his poetical powers may be said to have been brought into actual service. The attempt was bold, yet in several difficult and beautiful passages it has been far from unsuccessful. A translation of the Metamorphoses into blank verse was desirable, on account of the singular elasticity of that species of verse, which enables it to imitate, at once, suitably and closely, with freedom and precision. The merits of Mr. Howard's performance appear to

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* See the preface to Garth's Ovid.

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be its own, for we have traced no resemblances which can be considered fairly as marks of intentional plagiarism. Its character is neither that of unmanageable boldness, nor of cold correctness. Its versification, if not musically varied, is fluent, and facile if not graceful. The simplicity of its diction may be allowed as a compensation for its want of copiousness and refinement. And while fidelity may be deemed its prevailing characteristic, the unfettered style of an original composition is not rarely found accompanying. Yet we judge that Mr. Howard is possessed of a germ of ability, which if it had been industriously cultivated and seasonably matured, would have produced sweeter and mellower fruits than those now offered to the public taste. Perhaps he has trusted more to the happy moments of inspiration, than to the well-spent hours of study and reflection. The greater part of the riders of Pegasus are prone to forget, that his feet must be used to secure his standing upon Helicon, as well as his wings to soar above its height. Blemishes, neither few in number nor little in importance, might be cleared away by a minute and anxious revision of this work, and the residue become more worthy of a scholar, and perhaps a poet. In particular, after a careful revisal it might be expected that this version would delineate with more exactness and vivacity the finer traits of the original; that its mistakes of the sense, and violations of grammar and prosody, would be corrected; its poverties of phrase enriched, and its monotonies of pause relieved; that its inelegant and low expressions, colloquial abbreviations, its instances of hard, inverted, or rather perverted construction, its new words illegitimately begotten, and all its other offences against the purity of our tongue and the laws of classical taste, would be atoned for by a thorough amelioration.

As the usual practice of the courts of criticism is to dispense with a formal proof of apparent truths, we shall decline the invidious task of producing the faulty passages themselves, in evidence of the existence of the blemishes to which we have alluded. On the other hand, in justice to Mr. Howard, we cannot omit the description of the House of Sleep, in the beautiful fable of Ceyx and Halcyone; nor forbear from acknowledging that he has excelled Dryden in several lines, particularly in those which describe the entrance of Iris.

> 'Hid beneath a steep,
> Near the Cimmerians, in a deep dug cave
> Form'd in a hollow mountain, stands the hall
> And secret dwelling of inactive Sleep;

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Where Phœbus rising, or in mid-day height,
Or setting-radiance, ne'er can dart his beams.
Clouds, with dim darkness mingled, from the ground
Exhale, and twilight makes a doubtful day:
The watchful bird with crested head ne'er calls
Aurora with his song; no wakeful dog,
Nor goose more wakeful, e'er the silence breaks;
No savage beasts, no pastur'd flocks, no boughs
Shook by the breeze, no brawl of human voice,
There sounds; but death-like silence reigns around.
Yet from the rock's foundation, gently flows
A stream of Lethe's water, whose dull waves
In gentle murmuring o'er the pebbles purl,
Tempting to slumber. At the cavern door,
The fruitful poppy, and ten thousand plants
From which moist Night the drowsy juices drains,
Then scatters o'er the shady earth, grew thick.
Round all the house no gate was seen, which turn'd
On the dry hinge should creak, no sentry strict
The threshold to protect. But in the midst,
The lofty bed, of ebon form'd, was plac'd.
Black were the feathers; all the coverings black;
And stretch'd at length the God was seen, his limbs
With lassitude relax'd. Around him throng'd
In every part, vain dreams, in various forms,
In number more than what the harvest bears
Of bearded grains, the woods of verdant leaves,
Or shore of yellow sands. Here came the nymph:
Th' opposing dreams push'd sideways with her hands,
And through the sacred mansion from her robe
Scatter'd refulgent light. With pain the God,
His eyelids, weigh'd with slothful torpor, rais'd;
But at each effort down they sunk again;
And on his breast his nodding chin still smote.'

V. ii. p. 160.

ART. XIII.—*Remarks on the Husbandry and Internal Commerce of Bengal.* 8vo. 5s. 6d. Blacks *and* Parry. 1806.

IN the advertisement to this work we are informed, that 'an unfinished treatise on the husbandry and commerce of Bengal, which was the joint production of several gentlemen conversant with different branches of the subject, was printed at Calcutta nearly ten years ago, for private circulation.' The part of that work, which is here published with corrections, relates only to the husbandry and internal commerce;

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as the gentleman, who was chiefly concerned in the composition of that part of the original work which related to the manufactures and external commerce, was prevented by death from completing what he had begun. We shall give, as briefly as we can, the substance of the work. The seasons of Bengal may be considered under the general divisions of the cold, the hot, and the rainy. In the second, the heat gradually increases to an intolerable intensity; from which the inhabitants are at last relieved by the rainy season, which in general commences at the same time throughout the whole province. During the first two months, the water falls in torrents with hardly any intermission. In the two succeeding months the intermissions are more frequent and of longer duration. In the third month, the Ganges reaches its greatest height, and the Delta is overflowed. At the approach of winter, the rivers subside, the rains cease, and the water gradually disappears. At this season the earth is refreshed with copious dews, and in the higher latitudes and more mountainous regions great severity of cold is experienced. In the tracts exposed to inundation, habitations and fields, raised above the level of the country, attest the industry of the natives, and present a curious spectacle to the stranger. The more elevated tracts exhibit not only a diversity of local features, but a race of inhabitants different from that of the plain. Beyond Bengal, the northern mountains are peopled by a Tartar race, who have spread themselves over the adjacent plains. On the eastern hills a distinct origin may be traced in the peculiar features of the inhabitants; and to the west may be seen several races of mountaineers, the probable aborigines of the country. The great mass of the population of Bengal is composed of Hindus and Mahomedans. No bills of mortality, no registers of births, marriages, or burials, are kept in India, so as to afford any data for computing the amount of the population. But the author of this work reckons the whole population of the province of Bengal, including the province of Benares, at twenty-seven millions.

In Bengal, rice is the most important article of agricultural industry. Other corn is more limited in its varieties and its seasons. Wheat and barley are sown at the commencement of the winter, and reaped in the spring. The great consumption of vegetable oils is supplied by the extensive culture of mustard, linseed, sesamum, and palma christi. Tobacco, sugar, indigo, cotton, the mulberry, and poppy, are among the most important productions of Bengal. Cattle are employed to tread out the corn. The plough is drawn

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by a single yoke of oxen. Several ploughs in succession deepen the same furrows, or rather scratch the surface; for the share is not calculated to turn up the soil. By repeated ploughing the surface is pulverised and prepared for the reception of the seed. After the plant has risen, the rapid growth of weeds demands frequent extirpation, particularly during the season of rains. As the weeders use a short-handled spud instead of a hoe, they are seen sitting to their work. Corn is seldom stacked; the hard husk which covers rice renders the practice unnecessary; and other grain is heaped up in careless piles without any protection from the inclemencies of the weather. The corn, after being trodden out by the cattle, is winnowed in the wind, and is stored either in jars of unbaked earth, or in baskets made of twigs or of grass. In India no regard is paid to such a succession of crops as is best adapted to prevent the exhaustion of the soil. The dung, instead of being used for manure, is employed for fuel. This causes a great deduction from the productive powers of the land. But necessity obliges the husbandman to use manure in the culture of the sugar-cane, mulberry, tobacco, and poppy. Oil-cake is occasionally employed as a manure for sugar-cane. The writer of these remarks (p. 46) thinks that agriculture flourished in Bengal formerly more than it does in the present period. But this does not appear probable, for other manufactures seem to have been preserved without deterioration, from the most remote antiquity; but the manufacture of food (if agriculture may be so denominated) is one of the first arts that is learned and the last that is forgotten. The Indian effects much with very awkward tools. The simple process which he pursues often rivals the more complex mechanism of European husbandry. In Bengal, where labour is cheap and precious metals dear, it would be absurd to adopt a more costly machinery; but many of the implements of agriculture, and particularly the plough, are susceptible of considerable improvement. Where governments are despotic, and property consequently insecure, large capitals are seldom accumulated; and if accumulated, rather concealed from the prying eye of tyranny than invested in manufactures and agriculture. This has for ages been the case in Bengal; and hence the division of labour has never been carried to that extent which is necessary for the greater improvement of manufactures and agriculture. As dexterity in any peculiar branch of art is, from the operation of physical causes, greatly increased by unremitting continuity of exertion, he, who engages in ten different processes of art, is never likely to attain the same degree of excellence as he whose application is exclusively con-

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fined to one. In India, 'every manufacturer, every artist, working for his own account, conducts the whole process of his art, from the formation of his tools to the sale of his production.' Unable to prepare any previous supply, the exercise of his art is regulated by the immediate wants of his neighbours. In the interval, the labours of agriculture are his general resource. Thus the occupation of the manufacturer becomes blended with that of the husbandman; and neither is practised with the utmost degree of skill. When capitals are more accumulated, and a body of rich, enterprising, and intelligent proprietors is formed, the agriculture and manufactures of the country will be rapidly improved. In agriculture particularly, improvement is impeded by the want of capital. The species of tenures in Bengal are very various, and would be tedious to enumerate: rents are usually paid out of a certain proportion of the crop; but previous to the regular administration of justice under the British sway, such agreements between the tenant and landlord were seldom observed with very scrupulous punctuality. The arbitrary impositions of the government generated a disposition to injustice and oppression wherever it could be practised.

A cultivator, who employs servants, entertains one for every plough; his average wages do not exceed one rupee a month, and often fall below it. The cattle, after completing their task, which usually takes place about noon, are left to the care of the herdsman; and 'the ploughman follows other occupations during the remainder of the day; mostly he cultivates some land on his own account; and this he generally rents from his employer for a payment in kind.'

'For hand-weeding the labourers are very generally paid in grain instead of money. Their usual daily allowance is from two to three sérs, or twice as many pounds of grain. They bring their own hoes, which are small spuds, and of which the cost is very trifling. Twenty labourers may weed a bígha in a day. For transplanting, the daily allowance and the labour performed are nearly the same as for weeding. No tool is required for transplanting rice, the whole operation being performed by the hand; but, for other cultures where a tool is requisite, an implement, resembling a hoe on a long handle or one like a chissel, also on a long handle, is employed. For hand-hoeing, the large hoe, which in Bengal serves the purpose of a spade, is employed. It is wide and curved, and set on the handle at an acute angle: this compels the labourer to stoop much in working. The same tool serves for clearing of old lays preparatory to opening them with the plough, and for other purposes for which a spade would be useful. The pay for digging,

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and generally, for all country labour, is regulated by the same allowance to two or three sérs per diem, as above-mentioned. But reaping is generally performed by contract, the reapers being hired at a sheave in sixteen, or, if they also carry in the harvest, at a sheave in eight; and the whole expense of gathering the harvest may be paid with one measure of grain in six, which provides for the labour of reaping, carrying, winnowing, measuring, and storing, the crop. The thrashing is not included; for corn is not usually thrashed, but is trodden out by the cattle of the farm.

'Though rice and pulse may find a market in the husk, and the task of cleaning rice and splitting pulse generally fall on the first purchaser; yet, not unfrequently employing the peasant's leisure, it may be counted among the labours of the cottage. It is executed with a wooden pestle and mortar; or the rice is cleaned under a heater of very simple contrivance, worked by a pedal. When the husk has been removed by long beating upon the dry rice, such grain is preferred for home-consumption. If previously scalded, it is better adapted for preservation, and has been therefore more approved in foreign commerce. As the expense of fuel is nearly equal to the economy of labour, the allowance for husking rice is almost uniform at a contract to return, in clean rice, five-eighths of the weight delivered in the husk. The surplus, with the chaff or bran, pays the toil.'

Cattle are said to constitute the peasant's wealth; but in districts where the Hindus compose the principal part of the population, a deduction must be made for the prejudice which forbids the slaughter of kine and the eating of the flesh of cows. Many tribes of Hindus, and even some among the Brahmins, will eat the flesh of other species of animals. But the consumption of animal food is not sufficient to encourage the breed of sheep. The orchard attaches the peasant to the spot of his nativity, as he feels a sort of superstitious reverence for the trees which were planted by his ancestors. Orchards of mango trees, which are scattered over the plains of Bengal, make a salutary addition to the diet of the peasant. The palm abounds in Bihar, the juice of which, when fermented, yields an intoxicating liquor, which induces both the Hindu and the Mahomedan to violate the sober institutes of their respective religions. Opium is monopolized by the government of the company. This writer estimates the produce of this drug at four sérs or eight pounds from a bigha, or quantity of land equal to about 1600 square yards.

'This produce, from a plant which requires a good soil well manured, is by no means equal to the production of similar soils whereon other valuable plants are raised. At the same time it re-

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quires more labour and attention: and, in fact, that it is less profitable is apparent from the circumstance of the peasants not ambitioning this culture, except in a few situations which are peculiarly favourable to it. In other places they either engage with reluctance, or from motives very different from that of the expectation of profit.'

'The preparation of the raw opium is under the immediate superintendance of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by the oil of poppy-seed, to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy-seeds have been thrashed out.

'This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract from the leaves and stalk of the poppy, and with gum of the mimosa; other foreign admixtures have been conjectured, such as cow-dung, gums and resin, of various sorts, and parched rice.

'The facility of adulterating opium, and the consequent necessity of precautions against such frauds, are circumstances which would justify the monopoly, were it even objectionable on other considerations. In a free commerce, the quality might probably be more debased, to the injury of the export trade.'

Tobacco was introduced into India by Europeans, though the use is now universal among the natives, and the plant is cultivated in every part of Hindostan. The sugar-cane flourished in Bengal from the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa. At present there seems to be no other limits to the possible production of sugar in Bengal than those of the demand.

'It is cheaply produced, and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies, it cannot be afforded for six times that price. So great a disproportion will cease to appear surprising, when the relative circumstances of the two countries shall have been duly weighed and impartially considered. Agriculture is here conducted with most frugal simplicity. The necessaries of life are cheaper in India than in any other commercial country, and cheaper in Bengal than in any other province of India. The simplest diet and most scanty clothing suffice to the peasant, and the price of labour is consequently low. Every

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implement used in tillage is proportionably cheap, and cattle are neither dear to the purchaser nor expensive to the owner. The preparation of sugar is equally simple and devoid of expense. The manufacturer is unincumbered with costly works. His dwelling is a straw hut; his machinery and utensils consist of a mill, constructed on the simplest plan, and a few earthern pots. In short, he requires little capital, and is fully rewarded with an inconsiderable advance on the first value of the cane.

'The same advantages do not exist in the West Indies. It is worthy of observation, that the labour of the negro constitutes more than three-fifths of the cost of sugar in Jamaica. So that, if the West-Indian planter were even able to substitute straw huts for his expensive buildings, or simple implements and earthern vessels for his intricate machinery and costly apparatus, still the price of labour would be an insuperable bar to a successful competition. Independently of calculation and comparison, it is obvious that the labour of a slave must be much dearer than that of a freeman, since the original purchase will always form a heavy charge, from which hired labour is exempt. Moreover, the West-Indian slave has no incentive for exertion; nor can he be roused to it by the smart of recent chastisement or the dread of impending punishment.'

Our possessions in the east might probably be made to supply us with sugar and every other article which we derive from our islands in the west, and at a much cheaper rate, if, as this writer asserts, labour be six times, perhaps ten times, dearer in the West Indies than in Bengal. Cotton is another of the indigenous products of Hindostan, whence we might be abundantly supplied in case of any failure in the American importation. Silk, which used to be the most valuable article of oriental traffic, has been since rivalled by that of Italy; but in our present state of exclusion from the continent of Europe, we shall probably be obliged to draw our chief supply of that article from the market of Bengal. 'The production of raw silk in Bengal,' says the sensible author of these remarks, 'might be encreased to supply much more than 150 or 200 tons, which is said to be the quantity now exported.' The indigo of Bengal is superior in quality to that of North America, and equal to that of South America, but less skill being displayed by the natives in the extraction of the dye, causes the declension of the trade. The spirited and persevering exertions of a few individuals have restored this commerce to Bengal solely by the superior quality of their manufacture. We were rather surprised to find this writer stating, that the divisions of the people into casts do not constitute that insuperable barrier between them which we

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had supposed. 'Commerce and agriculture,' says he, 'are universally permitted; and under the general designation of servants of the other three tribes, the Sudras (one of the four grand classes into which the Hindus are divided) seem to be allowed to prosecute any manufacture.'—'It may be received as a general maxim, that the occupation appointed for each tribe is entitled merely to a preference. Every profession with few exceptions is open to every description of persons; and the discouragement, arising from religious prejudices, is not greater than what exists in Great Britain from the effects of municipal and corporation laws.' This does not appear to be correct. Saltpetre of a very superior quality is one of the great articles of export from Bengal. It is procured by the following simple process. 'The earth of old walls, the scrapings of roads, cowpens and other places frequented by cattle, are formed into mounds and exposed to the air. Nitre and common salt are soon formed in the mounds, through which water is filtered, which dissolves the salt; the brine is afterwards evaporated, and the nitre crystallises at the bottom. The salt thus obtained is again dissolved, boiled, and scummed; and when it has cooled after sufficient evaporation, it yields the saltpetre of commerce. In the same earth nitre is reproduced within two years, but a quantity of new rubbish is mixed with it before the process is repeated. The exportation of saltpetre for the English market amounted on an average of thirteen years, ending in 1792, to 37,913 cwt. If the trade were laid open between England and Bengal, it is supposed that in the sale of this commodity no foreigners could enter into a competition with Great Britain; and the whole saltpetre might, as every other productionof Bengal, be transported to Great Britain in British bottoms. England would become the general depot for the saltpetre of India, which, underselling the nitre of Europe, would supply foreign demand.' The increased production of this necessary commodity would become a new source of wealth to Bengal, and of advantage to England. The author thinks that hides might be imported from Bengal, which we now procure from other regions. The cattle of our Eastern possessions, including buffaloes, are estimated at fifty millions; but only a tenth part of this number would, from the usual casualties, furnish a greater supply than would be requisite. 'At present the currier often neglects to take the hides of cattle which die a natural death. Other skins cured in the hair or otherwise might be added to the hides of oxen, such as the skins of sheep, goats, kids, calves, and deer.' When we consider the present enormous

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price of leather, this subject appears to deserve attentive consideration. The author mentions various other articles of food, medicine, or manufacture, as rice, wheat, barley, starch, rum, liquorice, annotto, madder, coffee, cocoa, cochineal, satin, and other woods, vegetable oils, vegetable and mineral alkalis, hemp, &c. &c. which might be procured from the English territories in Hindostan, in greater quantities and on more advantageous terms than they are now brought from any other part of the world. But Great Britain cannot turn her Indian possessions to the best account, till the monopoly of the company is abolished, and the trade is laid open to the capital and enterprise of individuals. Great Britain, though excluded from the trade of the continent, would find an ample compensation in the extensive provinces, and rich and varied products of Hindostan. But we must refer our readers to our number for November, for our sentiments on joint-stock companies, and on the policy of putting an end to the monopoly of the company.

ART. XIV.—*A System of Chemistry. By J. Murray, Lecturer on Chemistry, and on Materia Medica and Pharmacy, Edinburgh.* 4 *Vols.* 8vo. Longman, London, Creech, Edinburgh. 1806.

THE objects of chemistry are as extensive as corporeal nature, and every new fact discovered only opens the way to the investigation of many others more or less remotely connected with it. It is not surprising then that in an age in which philosophical pursuits are carried on with unexampled ardour, and in which the science of chemistry in particular is every day receiving new, zealous, and enlightened votaries, that facts should accumulate with rapidity, that principles which seemed established, should be shaken, that new objects of investigation should be arising, new methods of analysis be invented; and that the science itself should seem doomed to be the subject of never ceasing change and perpetual revolution. However excellent then may be the systems which we already possess, ample opportunity is left to the genius and industry of new writers to take new and more correct views of the principles of chemistry, to introduce recent discoveries, and develope their relations to established facts, or to adopt improved arrangements, if called for by the detection of former errors and imperfections. Even in the short period which

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has elapsed between the publication of these volumes, and our present notice of them (delayed beyond the regular period by an accidental circumstance), some important truths have been brought to light, which bid fair to introduce a fundamental change in the principles of chemical philosophy.

The present system of chemistry is distinguished by a minute and profound attention to elementary principles, in the developement of which the author has availed himself of all the observations and discoveries of recent enquirers and experimentalists. The first volume is wholly occupied with matter introductory to the peculiar and proper doctrines of chemistry, but of which it is nevertheless of importance to have complete and exact ideas; both by reason of the value of the knowledge itself, and of its relation to other parts of science. The subject of *attraction* is first considered, of which universal tendency of the particles of matter, *chemical attraction* or *affinity* seems a peculiar modification. After considering the fundamental laws of attraction, as exerted between the corpuscules of bodies, Dr. Murray treats, in the remainder of the volume of imponderable substances, including under this denomination, the laws of *Caloric*, of *Light*, of *Electricity*, and of *Galvanism*.

The attraction of aggregation, or of cohesion, is that which takes place between particles of the same species of matter. It is probable that this is ultimately the same power as chemical attraction, the different effects arising from the difference in the particles they unite. Crystallization is one of the most singular and pleasing results of the attraction of aggregation. Dr. Murray has given in this chapter an abstract of the theory of Romé de l'Isle, and the more solid and important system of Hauy, extracted from his *Traité de Mineralogie*, tom. i. ii. The terms and definitions which are employed by Warner are added, as these are much less remote from those that have hitherto been in established use. We think that on this subject Dr. Murray has spoken too slightingly of the illustrious Bergman: 'Having,' says the Doctor, 'demonstrated what Bergman had scarcely more than imagined.' But does not the whole merit and difficulty of invention consist in the first imagination?

The doctrine of chemical affinity has recently undergone a considerable revolution. It was formerly imagined to depend only on the nature of the elements brought within the sphere of mutual action. But the great difficulty which is found in preparing substances absolutely pure ought to have induced

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a suspicion of the correctness of this theory. The researches of Barthollet, equally original and profound, have given new and expanded views of this obscure subject; and have shewn that the results of chemical experiments are modified by a number of circumstances, the effects of which were formerly unheeded; and has happily applied these principles to the explication of phœnomena, which, on the former hypotheses, were wholly unaccountable. Dr. Murray has adopted the views of Barthollet with little restriction. We wish that he had not confined himself so much to mere principles; and think that he would have rendered his doctrines much more intelligible and instructive to those unskilled in the science, had he made a point of illustrating every position by examples and experiments. Barthollet did not write to novices, but on the contrary to those who are competent to pursue the chain of an abstruse and concatenated investigation. But a teacher ought not to presume so much of his pupils on their first entrance. It seems to us that plunging into these abstractions is as if a teacher of mathematics should attempt to instruct a tyro in the doctrine of fluxions or the properties of curves, before he had acquired the elements of simple arithmetic, or of plain geometry.

As in truth this whole doctrine of affinities is not the foundation of chemical science (a science strictly and wholly experimental), but is an induction from the whole mass of facts furnished by it, it might be taught after the detail of the particulars which furnish the induction, with much more propriety than before it. If we were to assign a proper place in a system for this discussion, it should immediately follow the enumeration of the chemical properties of the simple elementary substances, and precede the account of animal and vegetable substances. In Dr. Murray's system we should place it at the end of his third volume.

Dr. M. has very judiciously thrown the more minute details of Barthollet's system of chemical affinity into the form of notes at the end of the volume; nor has he failed to notice some of its deficiencies and incongruities. But upon the whole he gives it a decided preference, and we think with great propriety, to the opinions that were previously current. He does not, however, seem to be aware that many of the explanations of the learned French chemist are really no more than mere verbal announciations of the results of experiment, disguised under the mask of general and abstract truths.

On the nature and properties of heat, under the name of caloric, Dr. Murray has given us a very copious and systematic

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treatise; a treatise which we think was greatly wanted; and that the scientific world is under no small obligation to the Doctor, for his collection and arrangement of the great body of facts, which are dispersed through many volumes on this abstruse and intricate subject. The following is the outline of this treatise:

'I shall deliver the chemical history of caloric under the following sections. In the first, I may facilitate the prosecution of the subject by taking a general view of the distribution of this power; in the second, I shall consider its effects on matter; in the third, the laws of its communication and propagation; in the fourth, the comparative quantities of it which bodies contain; in the fifth, the comparative quantities which the same body, in its different forms, contains; under the sixth, may be reviewed the opinions which have been advanced with regard to the nature of this power; and its chemical history may be concluded with an enumeration of the causes by which its equilibrium is subverted, or heat and cold produced; and the applications of these to practical chemistry.'

Perhaps no subject requires a more strict and undeviating attention to accuracy of language than that now before us; since much of the embarrassment and confusion attending it arises from the use of equivocal words, or those which are founded on some secret hypothesis regarding essence of heat. We cannot bestow unqualified commendation on Dr. Murray in this respect. At the very onset he informs us, 'If a piece of iron be made red hot, we conceive that a *quantity* of what we call heat, that is of a certain subtle *power*, has been introduced into it, &c.' Here we have an assumption of its independent materiality, which cannot fail to give a bias to all the subsequent reasoning; *subtle power* too is a gross misnomer; in the power there is no subtlety at all, since, like all other qualities, it makes itself immediately obvious to the senses. What is really subtle is the change in the heated body, which eludes all attempts to ascertain or measure it, whilst the power is so striking and impressive.

On the subject of thermometers, Dr. Murray has given a hint which we think worthy the attention of philosophers. Fahrenheit's scale is certainly a very arbitrary and inartificial division. Dr. M. proposes to form a scale by taking as the extreme points, the temperatures of freezing and boiling quicksilver; the one being —39° of Fahrenheit, and the other 672°, and dividing the intermediate space into 1000 parts. The degrees would thus be smaller even than Fahrenheit's, without being too much so to be inconvenient either in the construction of the instrument, or for observation; fractional

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parts might in general be disregarded; and the commencement of the numeration being so low, we should scarcely ever have to express negative degrees. The commencement of the scale would also be about the lowest natural temperature.

Dr. Murray has greatly enlivened the dryness of mere detail, by interweaving with it historical narrations of important discoveries, and the jarring sentiments of eminent enquirers. But we think he need not in an elementary treatise have gone so much at length into arguments which subsequent experiments have proved fallacious. He might surely have spared the introduction of tables of the expansibilities of gasses, which he acknowledges to be erroneous (vid. p. 187, vol. i.); Mr. Dalton was led to deny the curious fact that water expands as it approaches near to the point of freezing. The experiments of Dr. Hope, however, have fully confirmed the truth of this singular anomaly, which was first remarked by Dr. Crowne towards the close of the seventeenth century. Under these circumstances, was it worth while to occupy half a dozen pages in the relation of Mr. Dalton's objections, particularly when he has since nearly conceded the point in dispute? We know not how Dr. M. can reconcile this fact to his doctrine of caloric being the efficient cause of all expansion; a dogma which he assumes with the same confidence as if it were an intuitive truth. He has himself devised a very ingenious and satisfactory method of establishing the truth of the fact. Into a jar he introduced two coloured liquors of equal specific gravity, so that either would rest upon the other without mixture. The surrounding atmosphere was at 40°, the point nearly at which water is at its greatest density. By applying a freezing mixture to the superior stratum of fluid, the two liquors still continue perfectly distinct, consequently the colder liquor at the surface is lighter and less dense than the warmer inferior stratum. But by applying the freezing mixture to the inferior stratum, in three minutes it began to ascend in streaks, and in seven and a half minutes the colour of the whole was uniform, affording a very clear proof of the inferior density of the water at the lower temperature.

On the subject of the *slow communication of caloric*, Dr. M. has, we think, introduced much frivolous and unimportant matter. But the fallacy of Count Rumford's experiments, intended to establish the non-conducting power of fluids, is well pointed out, and the theory itself satisfactorily refuted. The great difficulty in determining this point arises from the impossibility of calculating what allowance ought to be made for the conducting power of the sides of

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the vessel containing the fluid. An experiment of the author's own has however obviated this source of uncertainty. He used a cylinder of ice, of which the temperature of course could not be raised above 32°, and he found the heat transmitted downwards in this vessel, both when oil, and still more rapidly, when mercury received heat from its surface.

We cannot object (as we have upon less interesting subjects) to the minuteness with which are detailed the experiments on the radiation of heat. The beauty and simplicity of Mr. Scheele's researches on this curious subject, related in his treatise on Air and Fire, cannot be too much admired. Latterly, the great discovery of Herschell on the calorific rays of the solar beam, has formed a new epoch in the history of philosophy; and still more recently, the experiments of Mr. Leslie have been received with merited approbation by all scientific enquirers. Mr. Leslie concluded from all his observations, that radiant caloric is not light, nor a subtle fluid, projected in right lines with velocity; but that it is pulsations or undulations of the ambient air propagated from the heated surface in an extended chain. Different kinds of surface at the same temperature radiate apparently very different quantities of caloric: this difference Mr. Leslie deduced from the more or less perfect contact of atmospheric air with these surfaces; those with which the air comes into the closest contact, of course communicate to it the largest quantity of caloric, and with the greatest repidity; and from them therefore the calorific emanation at a given temperature will appear to be the greatest.

Dr. Murray is not contented with this hypothesis. He objects that it is founded on the assumption, that radiant caloric, if material, has the power of passing through transparent bodies; an assumption which is neither just nor necessary. How, he asks, is the velocity of communication to be accounted for? It cannot be supposed that a succession of heated particles of air dart from the heated body, and impinge on the body, the temperature of which is raised. Nor can the portion of air heated and expanded at the hot surface, change its place, be moved forwards, and thus reach the body which becomes heated. It only remains then to suppose, that by the heated body the air is thrown into oscillations or undulations: that these continually renewed at its surface, are propagated in a right line; and that at such undulation caloric is discharged, so as to be conveyed forward with the same velocity. Such are Dr. Murray's objections. But we doubt whether he has entered into the true spirit of Mr. Leslie's hypothesis. We apprehend that

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these oscillations are not conceived to be a medium of conveyance, or that particles of caloric are carried forward in this manner, from one wave to another: but that the very essence of caloric itself, like the essence of sound, consists in these oscillations; that the pulses of the vibrating fluid, being communicated to other bodies, cause their expansion; and by their impression on the sentient extremities of the nerves, excite the sensation of heat. The laws of hydrostatics demonstrate, that from a sudden and violent expansion such oscillations must be excited, and that they will be propagated in the way supposed by Mr. Leslie. But whether the calorific undulations (supposing such to exist) may not reside in a matter more subtle than the ambient air, may perhaps be justly doubted.

No subject is surrounded with greater difficulties than the attempt to determine experimentally what is termed the *capacities* of bodies for caloric; or, in plain language, the effects, as measured by the thermometer, of an uniform calorific or frigorific cause acting upon the different species of matter. It has been found impossible to reduce it to any uniform law; every substance seems to possess a peculiar power, which can be discovered only by trial, precisely in the same manner as every body has its peculiar chemical affinities. The methods too of solving the problem have been very various; nor is there any one which is not liable to many objections, and exposed to different sources of error. No wonder then that the results have been so discordant. Dr. Murray has given a table, compiled with considerable labour, of capacities determined by different writers. The labours of Dr. Crawford form the basis of this table. Dr. Irvine has determined the capacities of a few substances. Those of the metals have been furnished by Wilcke: other articles have been supplied from Gadolin, Lavoisier, and Laplace. Those of different kinds of woods are taken from some late experiments of Meyer made on their conducting power. A few other articles are from a table published by Magellan; it would seem on the authority of Mr. Kirwan, though this point is not perfectly clear. After all it may be questioned whether this be not one of the *dificiles nugæ*, on which ingenious men employ much time and labour to no very obviously useful purpose. It may be, however, that these tables may serve at some future time, as an additional method of discovering the species of unknown bodies, as at present we use tables of specific gravity for the same purpose.

In the doctrine of *latent caloric*, our author confines himself almost entirely to the experiments of its celebrated author, Dr. Black. Whatever may be our opinion of the

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truth of the theory, we cannot but admire with Dr. Murray the character of original genius and profound research which stamp the mind that produced it. Dr. Black conceived the forms of matter, whether in the state of gas or fluids, to be owing to a chemical combination of caloric with the particles of the body fused or vaporized. His fellow labourer, and co-adjutor, Dr. Irvine, conceived that the phœnomena of the apparent absorption or evanescence of caloric in the fusion of bodies, or their conversion into gas, was owing simply to a change of capacity in the body undergoing fusion or vaporization. Dr. Murray thinks this latter doctrine less hypothetical, more simple and comprehensive, than Dr. Black's theory. Those who do not believe in the existence of caloric as an independent substance, will not think it worth while to examine very critically into the merits of either the one or the other.

The problem of determining the *quantity of caloric in bodies*, or of fixing the natural *zero*, is attended with so much difficulty, and indeed rests upon so many assumptions, of which if one be false the whole superstructure falls to the ground, that we perfectly agree with Dr. Murray in considering it 'rather as a subject of curiosity than utility.' We are inclined indeed to regard it as another example of that misdirection of talents to subjects which are absolutely out of the sphere of human intellect.

On the *nature of caloric*, Dr. Murray exerts all his ingenuity in support of the theory which ascribes to it an independent material existence; and labours hard to refute the objections which have been brought against it. In our mind, the experiment of Mr. Davy, who excited heat enough to melt ice *in vacuo*, with an apparatus insulated upon ice, is quite decisive of the question; nor can any thing be more unhappy than Dr. Murray's attempt to reconcile it with his favourite hypothesis. 'It is evident,' he says, 'that this question is not to be decided merely from a single difficulty attending one of the hypotheses.' But what would an impartial judge say of the Newtonian system, if the motions of one half of the planets, or any other striking phœnomenon, were in direct opposition to it? Is it not more liberal and more candid to acknowledge our ignorance, than to have recourse to such wretched shifts in support of any theory? 'The radiation of caloric,' he adds, 'is another unequivocal proof of its materiality.' But Mr. Leslie, whose sagacity is indisputable, and to whom we are indebted for so much of our knowledge of the laws of radiation, has drawn an opposite conclusion. Indeed we do not think that Dr. Murray has brought an unprejudiced mind to the question. The judgment is frequently made the slave of language; and he

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bias which is thus given irresistibly warps all his subsequent reasoning. The simple matter of fact with regard to heat is, that bodies have a constant tendency to arrive at a common temperature. This fact Dr. Murray has expressed by a quantity of caloric passing from one body into another, absorption taking place in one case, and omission in another; and he has presumed that each thermometrical degree is the precise measure of a corresponding portion of caloric. All this is perfectly hypothetical, and in some instances quite irreconcileable with the matter of fact. It is the poverty of language only that constrains us to adopt this phraseology. In the use of the word motion we have an example of a similar necessity imposed on us; for the convenience of communication, we say that motion passes out of one body into another; that the quantity lost by the one is gained by the other; we divide the motion of a body into parts, and apply arbitrary measures to it. All this would seem directly to imply, that motion is something that has a distinct and independent existence, in the very same manner as is supposed of caloric by those who contend for its independent materiality. But who is there that does not know that the idea of motion, independent of the moving body, is quite incomprehensible; and that these phrases express no more than the laws observed among bodies, when they change their relative situations?

This elaborate treatise on caloric is concluded by considerations *on the sources of variation of temperature, and the application of these to practical chemistry*. Under this head is introduced the theory and description of furnaces; in which however we meet with nothing differing from preceding works. The methods of exciting heat by the sun's rays, by the blow-pipe, by a stream of oxygen gas; or, what is still more powerful, by the united streams of oxygen and hydrogen gases. The methods of producing artificial cold are next explained, the theory clearly stated, and the several circumstances which influence the experiment and vary the result properly adverted to. A table of freezing mixtures is added, from the experiments of Walker and Lowitz. Another, which exhibits the principal points that have been marked in the scale of heat, from the greatest artificial cold yet measured (which is marked at 91 of Fahrenheit, to 240° of the extremity of the scale of Wedgwood's thermometer, which is thought to answer to 32,277° of Fahrenheit) closes the discussion.

Our limits oblige us to conclude our account of this work with the analysis of this part, which, though a small part of the whole, has demanded more original labour than any other portion of these volumes. Nor can we even spare the space

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for making any extracts as a specimen of the execution of the work. We must content ourselves with saying, that the second volume treats *Of simple gases*, of simple inflammables, and of *undecomposed acids*; the third, *of metals and earths*; the fourth, *of vegetable and animal substances*. We were at a loss where to look for the alkalis: but we find the two fixed alkalis subjoined to ammonia; which very properly finds its place among the compounds of nitrogen gas. *Mineral waters*, and a dissertation *on the formation of mineral substances, and their arrangement as composing the structure of the globe*, form an appendix to the third volume. The dissertation gives a view of the Wernerian and Huttonian hypotheses; to the former of which the author gives a decided preference.

Our opinion of the general character of this system of chemistry may be collected from the few strictures we have thought necessary to make on the part we have particularly examined. We think the author has been too diffuse in his mode of canvassing controverted points; and that in many places the matter would be improved by compression. We think too that he has been too resolutely bent upon assigning what he deems an adequate cause for every phenomenon; a task which, in the present imperfect state of our knowledge, is not to be expected from talents the most splendid. But they will not be disappointed who expect from this system an ample, luminous, and well-arranged view of all the important facts connected with the science up to the æra of its publication.

ART XV.—*Peace without Dishonour, War without Hope: an Argument against War with Great Britain: recently published at Boston. By an American Farmer.* London. Butterworth. 1807.

THE author of this sensible pamphlet has employed every effort to dissuade his country from engaging in war with Great Britain. He endeavours to convince his fellow citizens of the impolicy and folly of such an undertaking: he shews them that they are totally unprepared for such an event; that their military resources are not sufficient for their own defence, and much less for offensive operations; and, in short, that the war into which they were about to rush, could not be justified by any arguments of expediency or morals.

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'War, at all times a *public* calamity, becomes peculiarly alarming and destructive to a nation, which has been for twenty-four years exclusively devoted to the arts of peace; which has neglected every mean of national defence; which has devoted none of its revenues to a wise preparation for war, to which all nations are occasionally exposed. It is peculiarly alarming to a nation, governed by an administration not only destitute of military talents, but who have always avowed their opposition to every thing like military preparation; and who, while they have professed to rely upon the most frail of all supports, the justice of nations, and have therefore neglected every mean of preparation or defence, have most *unfortunately* brought us to the verge of a most awful precipice, where we have no alternative but either to plunge headlong to a certain and destructive fate, or to retrace our steps, as *they* say, with ignominy and disgrace.'

The author examines, with singular impartiality, the complaints which America had to produce against Great Britain, as a cause of war. These appear to be confined to the attack upon the Chesapeake; and though we do not entirely coincide with all that the author has said on this subject, yet the representation of the case which he has given shews that our conduct was on the whole hardly less culpable than that of the Americans. Though of the five men who were demanded by Captain Humphreys of the commander of the Chesapeake, four were native British subjects, and the fifth had voluntarily entered into our service, still we think that Admiral Berkeley, instead of employing force, ought *first* to have laid the case before the British government, that, if possible, redress might have been obtained by peaceful remonstrance with the American government, before violence was employed to procure satisfaction. For if we permit every British officer, for any affront or injury which he supposes that the state to which he belongs may have sustained, immediately and at his pleasure to have recourse to arms, we in fact give the power of making war to the commander of every ship in the British navy. The consequences which may arise from such permission, owing to the temerity, the impetuosity, and the violence of so many different individuals, will of themselves furnish a very powerful argument against the grant. Besides, when the honour of one state has been insulted, or its rights invaded by another, it has at all times been the most approved usage to demand satisfaction, and not to employ force till satisfaction has been denied.

A ship of war on the sea, like a fortress on land, may be considered as an integral part of the sovereign power of the state to which it belongs. To employ force in order

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to search neutral or friendly ships of war for deserters or for any other cause, is virtually to perpetrate an outrage, amounting to an act of war on that state, in the same manner as if we were to make a forcible irruption into one of its fortified towns. Both must be considered as lawless aggressions on the sovereignty of the state which we attack, till negociation and remonstrance have first been tried in vain. When an injury has been done by one individual to another, we do not permit the injured individual to be the avenger of his own wrong. He must submit his case to third persons, who are indifferent both to the accuser and the accused. When one nation commits any injustice against another, there is unhappily no superior jurisdiction with power to enforce its decrees, which can examine the matter in question, and pronounce a just sentence according to the circumstances of the case. But still all civilized nations have generally agreed to try the effect of pacific discussion, before they have recourse to violence and bloodshed. For whatever be the case in practice, the governments of Europe do, in theory, acknowledge the supreme jurisdiction of 'reason;' and no government pretending to be Christian will deny the righteous government of the Deity. From that government they profess to expect a favourable issue, even to their military exertions, according to the justice of their cause. Hence rational discussion of the grounds of war becomes more awfully necessary before war is declared. The injuries which nations do to each other must be done by individuals. But individuals are liable to errors, and to acts prompted by passion or by interest, which the state may not permit, but may be willing to disclaim. But if the individual of one nation be suffered to resent the real or supposed wrongs which he receives from the individual of another, without previously acquainting the government of the country to which he belongs with the nature and circumstances of the injury, we establish the same solecism in politics as we should in jurisprudence, if we were to suffer an individual to be judge in his own case. Admiral Berkeley had certainly just grounds of complaint against the American captain for harbouring deserters from his squadron, but ought he to have sought redress by force, without first acquainting his government with the nature of the injury, and without that government first seeking satisfaction from the American by amicable but dignified remonstrance? But as the British government have expressed their willingness to make reparation for the attack on the Chesapeake, that attack cannot be considered as a sufficient ground for war on the part of the American go-

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vernment; for an injury, for which the offending party is willing to make satisfaction, loses the character of injury, and ceases to be a reasonable pretext for hostility.

But even placing the attack on the Chesapeake in the most offensive point of view, and even supposing it accompanied with all the aggravations of cruelty and insult, which the American president and his party have represented, still it appears that this gentleman and his associates, who in this case seem so superlatively sensitive of the national honour and independence of their marine, have submitted with passive apathy to worse indignities which they have experienced from France. When France assailed the clamorous American either with insult or with outrage, with words or blows, the republican recreant crouches like a timid spaniel before the imperial slave; but when a British officer resents in an informal manner an act of treachery and injustice, the Gallo-American raves and foams like the cataract of Niagara. The following fact will shew how tamely the Americans can endure to have even their ships of war searched by the French:

'In the year 1806, Admiral Willaumez met with an American brig at sea; he found in her four deserters, who had escaped from the Valeureuse frigate. Not content with taking them *out*, he writes a letter* in a most indignant strain, to his minister at our Court, and desires him to demand satisfaction for this *misconduct*; *not* for the

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* 'To Gen. Turreau, French Ambassador at Washington.

'MY LORD,

'You have learnt by the arrival of some of my scattered ships in America, the unfortunate event by which they were separated from me.' [Here Admiral Willaumez gives the detail of the tempest. That at this date the Foudroyant was nearly new masted; and proceeds to enforce to General Turreau, how necessary it was that the ships which had put into the American ports in distress, should hasten to join him at the Havanna, where his squadron if collected and united to the Spanish force at that place, would in effect oppose a strong squadron, and double to that of the English; who at Jamaica, have only two line of battle ships. Admiral Willaumez further says, that he purposed going to Vera Cruz, agreeably to the project of the government of the Spanish colony of Havanna, to bring some millions of dollars, which he states will be more apropos, as the French Emperor had a right to the payment of one million of dollars, of which the scarcity was very great at the island of Cuba. Admiral Willaumez then continues,] 'I have just apprehended four seamen, deserters from the Valeureuse frigate, which I found on board an American brig, where they had engaged at seventeen dollars per month. Now, sir, if you can succeed in making the American government pay down a compensation for this misconduct in seducing thus our seamen, you will punish it by making it smart in that point in which it feels most, viz. its avarice in money; and with so much the more justice, as those people (meaning the American merchants) have for three years past been continually injuring our marine by seducing our best seamen from us.

(Signed) 'Le C. Ad. P. WILLAUMEZ.'

'On board the Foudroyant, Havanna, 25th October, 1806.'

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misconduct of one of our public officers, in enlisting his men and refusing to deliver them when demanded, but for the misconduct of a private citizen, in daring to *employ* men who had been once in the service of his *Imperial Majesty*.'

The following will shew the encouragement which the Americans have given to deserters from the British fleet:

'That Admiral Berkeley had reason to apprehend a total destruction of the British squadron on our coasts, the following facts seem to establish: 1st, It is alledged that desertion had become so frequent, that the British squadron had lost nearly an hundred men between March and June; and great rewards had been offered at Halifax, by the *Province*, for the apprehension of these deserters. 2dly, Although Captain Barron gave such wretched protection to the deluded men who entered on board his ship, still the example was so contagious, that *immediately after*, three men deserted, landed near Hampton, and were *secreted* by our inhabitants. Nineteen British seamen rose upon a British cutter, and brought her into the Delaware, where they landed, were protected, and have not been delivered up; on the contrary, our newspapers congratulated "*these much injured and high-spirited men*" on their success. Six men ran away with a boat of the Columbine, at New York; and six more landed at New-York, from the Jason, and are all concealed in our country. And lastly, sixty-five sailors rose upon their officers, in the Jason, with the intent of escaping to our *friendly shores*; and they would have succeeded, had it not been for the timely and spirited interference of their officers. This frigate has since arrived at Halifax, with fifty of her crew in irons, so that her cruise against her lawful enemy was defeated.'

The author gives the following account of the military resources of America:

'If our little band of 3000 soldiers could be drawn off from the defence of a frontier of 5000 miles, and from our tottering forts, more dangerous to their defenders than their assailants; and if Mr. Jefferson could by the force of reason persuade our enemies to enter a small defile, like that of Thermopylæ, perhaps even this little knot of heroes might be immortalized by victory. So also, if our enemies would be graciously pleased to run their line of battle ships aground in *convenient* numbers, Mr. Jefferson's naval force would be found very effective; or, which would be still more convenient, and good-humoured on the part of our enemies, if they would send one ship at a time, to permit Mr. Fulton to make three or four experiments, we could in the course of two years destroy the British navy.

'But we have 100,000 militia, and we can by the very cheap process of an act of Congress, increase this number at pleasure. If the

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war will to be a defensive one like the last, it must be admitted, that this species of force may be calculated upon. But the militia cannot be marched *out* of the United States, and we have no use for them *within*.'

'But they would *volunteer* their services to take Canada and Nova Scotia. I do not say that this achievement is impossible; but I am surprised, that our publick writers should be so little sparing of our feelings, as to recall these two scenes of our misfortune. The plains of Abraham, and the isthmus of Petitcodiac, exhibit no honourable monuments of either our power or conduct.'

'But perhaps we might have better success in another attempt; perhaps with the loss of twenty thousand men, and the expence of fifty millions of dollars, we might take and garrison those provinces, with the exception of the city of Quebec; that city we probably could not take. Suppose us then in quiet possession of these provinces; of what benefit will they be to us, or what injury the loss of them to our enemy? To her they have been a constant source of expence. To us the *one* would add a mass of population, hostile to us in feelings, language, manners, religion, and attached, sincerely, and irrecoverably so, to the nation whose power and ascendancy we have the highest reason to dread. Every Canadian is a Frenchman at heart: slaves to their priests, they can easily be persuaded to join the imperial banner of France, whenever the Emperor, lawfully authorized by the Sovereign Pontiff, shall think proper to display it.

'Fifty thousand Canadians, disciplined by French veteran officers, after effecting a junction with 50,000 Louisianians, who are equally French in character and feelings, would become very uncomfortable neighbours to the United States.

'Nova Scotia does not offer a more tempting prize.—A country poor, miserable, producing no staple article, populated by men embittered against us, by a thousand recollections, and who, probably, in half a century will not have forgotten their deep-rooted prejudices against us and our system of government. We cannot, moreover, retain Halifax, without a superior naval force.

'It will not be pretended, therefore, that our existing *military* means, directed and applied by our pacific commander in chief, ought to inspire great confidence in success.'

From every view which we can take of the subject, it appears to us that peace is the interest of America even more than of Great Britain. Both countries will suffer great privations in the contest, but America will suffer most. Five-fifths of the cotton which is used in this country is said to be the produce of America; but while we have ships and capital, we shall never experience a dearth of that article; and even the avarice of America is a stronger passion than her patriotism. America has not, like older countries, any spare population for arms or manufactures; but, in case of

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war, she must draw off numbers from the culture of her fields to engage in these less profitable occupations; and indeed a few years of war would retard the improvement of America for half a century to come. It is the interest of America to procure most of her manufactures from the workshops of Europe; for this enables her to employ a much larger proportion of her people than she otherwise could in the improvement of her soil. And if ten men employed in agriculture can produce food enough for one hundred persons, what other species of labour is there which can equal the advantages of this? America therefore, by confining her attention *for the present* to agricultural pursuits, can by the surplus produce of that industry purchase from Great Britain all the manufactures of which she stands in need, on more advantageous terms than she could fabricate them at home; and for this purpose it must at the same time be remembered that America is destitute of skill, machinery, and capital.

We still hope that America has been too much instructed by the history of the old world, the civilization of which has been impeded, the wealth wasted, and the best blood shed by such a continual recurrence of unnecessary wars, wantonly to plunge into such a vortex of misery and crimes. America has suffered no indignities for which she may not obtain satisfaction by the peaceful arts of negociation, better than by the perils of war. Great Britain is the natural ally of America, not only from the ancient ties of family and descent, and the similitude of language and manners, but from the potent bonds of interest, for Great Britain can afford ten times as much encouragement to the industry of America, as France or any other country in the world.

ART. XVI.—*More Subjects than One; or, cursory Views of various Objects principally connected with France and the French People. To which are added, Essays and Miscellaneous Reflections on different Topics. In two Volumes. By J. B. Davis, M. D. Author of 'Observations sur les Asphyxies,' 'Projet de reglement concernant les décès,' 'The ancient and modern History of Nice,' 'The Origin and Description of Bognor.' Member of several Medical Societies, &c.* Tipper. 1807.

DR. Davis is a professed imitator of Sterne; but, in the imitation, we can discern few traces of the original. Sterne had a peculiar faculty of operating not only on our risible but our tender feelings; but we have not discovered in Dr. Davis

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any talent for making us either laugh or weep. Though the Doctor did not derive from nature any superior capacity for the ridiculous or the pathetic, we hoped that he would at least furnish us with some interesting information respecting the present state of France, for acquiring which he possessed numerous opportunities. Here our expectations were only very sparingly gratified. The author seems more anxious to display the foppery of his own ideas and sensations, than to provide wholesome instruction or agreeable entertainment for his reader. We suppose that these volumes are the outpourings of that journal, which Dr. Davis seems to have regarded with a sort of amorous fondness, and with that kind of self-satisfaction which it is unfortunate for an author that he cannot always convey to his readers. The doctor thus speaks of this enamoured repository of his garrulity and his sensations; and we sometimes find him watering the paper with his tears; 'The only companions I had were a good-natured, tender-hearted woman, and *my poor but faithful friend, my dear journal.*' V. ii. p. 170. 'Soon after this, however, I was left entirely to myself, and then I imparted to my journal an account of my vagabond courses, my bad destiny, my profound pains; and *in its perusal I experienced a ray of unequalled happiness.*' V. ii. p. 171. 'In this dilemma I entrusted to my journal the source of my misfortune, *now and then blotting the paper with a tear.*' V. ii. p. 172. The *journal* at last becomes invested in complete personality; and even the *pen* of Dr. D. comes in for a share of the apostrophe. 'Yet *tell me, my journal, if we can render* our Argus less vigilant, and prevail on him firmly to fix our residence in this peaceful retreat? and *you, my pen, do you give that attraction to my narrative,* as to induce the reader to say that it is *passable.*' V. ii. 178.

The author does not tell us what answer '*my journal*' made to this question; but we are afraid that the *pen* very uncourteously refused to admit the prayer of the petitioner. The following passage, in which '*my journal*' is still the favourite theme, is pushed far beyond the brink of ordinary absurdity and nonsense:

'But to you, my journal, I again refer, to tell me if my destiny will meet another change: to you, whose pleasures are almost become habitual to me, and which afford me no inconsiderable consolation, I once more advert; for whether I can read or not in your pages the will of fate, still my dearest occupation is to meditate with you in pensive silence.'

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Dr. Davis and his friend or divinity, the *journal*, in conjunction, seem to have laboured hard to produce something marvellously fine when they visited the vale and fountain of Vaucluse, the spot which is consecrated by the tender recollections of Petrarch and of Laura. Gentle reader! after you have eaten a hearty breakfast in order to keep the wind off your stomach, and are prepared at all points to soar on the wing of the sublime, read the following:

'Goddess of these habitations, to you my timid ignorance dares not direct indiscreet looks. I will not venture to explore thy secret abyss, nor interrogate the sun's power, when his parching influence dries up the crystal fountain. It is not for me to know by what happy mystery every returning spring beholds fresh torrents form this extensive cascade, when as Ceres leaves the earth, we scarcely see a solitary wave. I question not the power that appals the mind with awe, when this stony mass discharges its waters with tremendous sound to the very confines of the plain. Let me rather ask what fresh sentiments calm the horror of my senses, as from the mountain top I see the stars disappear, and the shades gradually vanish, when the distant forest, as a black speck upon the earth, emerges from obscurity, and offers to the sight its various forms and colours: when all the creation exhibits new life and beauty, as the star of day expands his renovating beam over our hemisphere. Explain to me those sensations that strike my mind as the horizon widens to the view, and discloses other objects of admiration. Rather teach me to support my senses, as the sun in all his glory majestically opens the portal of the east, and illumes in his onward course, rivers, tracts of land, and all the various beauties that nature boasts. Lend me thy aid, amidst the enchantment, or the sublimity of the scene will entirely bewilder me.

'Yet, can it be said to be extraordinary, that the deserts beneath these arid mountains should occasionally inspire emotions of a tender nature. Is it singular that the bosom feels a ray of fire at the recollection of what the most constant of lovers felt for Laura? Does not this scene, by an invincible charm, produce in the imagination of every spectator a beam of those fires which animated the hero of this retreat? Who feels himself not touched in calling to mind that Petrarch here breathed this martyrdom, for his adorable Laura? Methinks, I hear him strike the lyre, and animate these places with his passionate recitals. Then I contrast his fidelity with the cries of deluded lovers, or the voice of perfidy which resounds through the peaceful asylums of our own island. When echo returns from the bottom of the grotto its whisper, it is the accent of love, pure as the waters of this rock, reflected on the lover's ear.

'Not in this age, alas! do we see the sentiments of these happy swains revive: nor in peaceful ardour, observe them breathe their tenderness in a desert valley, forget mankind, and know no happiness but what mutual endearment begets! There are but few such

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ties now! the loves accompanied Pétrarch even to his tomb. Oh! ye nymphs, inhabitants of Valclusa, ever celebrate the constant, repeat in sympathetic note, Petrarch's immortal songs, his ever memorable martyrdom! Ages will pass by, and the waters of the rock escape this solitary abode; but be it your task to preserve the sacred monuments which he has left on your banks. His faithful heart has impressed on the walls of his habitation, on the hills that witnessed his passion, irresistible charms, and the devouring hand of time has not dared to destroy the majestic asylum. Ye deserts who were evidences of his transports, never suffer perfidy to stain the sacred spot, and if a faithless lover should venture to approach you, let your look strike horror in his heart, and call forth remorse, that may lead him to repentance and reformation.'

Our readers have doubtless heard of the incombustible Spaniard; into whose company Dr. D. informs us that he had the honour of being introduced at Verdun.

'This Spaniard is the phenomenon who has excited such universal astonishment and horror in the metropolis, who was feared by the police, and whom the faculty tortured, in order to ascertain whether his frame was equally insensible to cutting and blows, as it was to the action of fire. This man had long been in the habit of drinking boiling oil or water in the presence of numerous spectators, who assembled to witness the astonishing fact: and by way of refreshing his mouth, and of holding one of these liquids in it, while he washed his hands, arms, and face in melted lead. Do not suppose, reader, that these feats gave him any pain, or that he had the least occasion to repent of his temerity: on the contrary, having thus revived his sight and gustatory nerves, he would, though I was not a witness of this fact, complete his toilet, by rubbing on his skin a cosmetic lotion, composed of aquafortis.

'I have been assured, that he would also occasionally revert to the latter by way of a cordial. And with regard to pedestrian exercise, not any thing is so agreeable to tread upon bare-footed, when he indulges himself with a walk, as red hot bars of iron; nor does he hesitate to take up in his hand the burning metal, and wipe his naked arm with it.

'This unfeeling Spaniard has, by order of his torturers, been saluted with one or two smart bastinados; but to a repetition of this operation he long since put in his veto, though he consents to have incisions made in the calves in his legs, and to allow a gold pin to be passed from on one side of his wrist to the other. Pain was once or twice the result of some deep incisions in his legs; but he expresses not much uneasiness during the pin's short journey from one side of his wrist to the other.'

As Dr. D. does not inform us that he was himself a spectator of the feats of this notable charlatan, we must beg leave, notwithstanding the assertions of M. Kotzebue, not to yield an unqualified assent to the marvellous relation.

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In p. 296 of vol. ii. the Doctor tells us that 'the highest degree of perfection and of beauty *justifies a pleasure which is not to be blunted by habit.*' 'A second or third rate beauty may occasionally give rise to admiration, when first seen; but superior beauty alone will always appear novel, and even then a variety of charms must be conspicuous in the same object, for in length of time some new perfections, hitherto unperceived, would be noticed; but alas! those also must have an end. A metaphysical enquiry into this subject would carry me beyond my limits.' We heartily agree with the confession of the doctor, that a metaphysical enquiry would *carry him beyond his limits*; and lest we too should transgress our limits in the notice of his work, we will wish him a good morning and take our leave.

MONTHLY CATALOGUE.

RELIGION.

ART. 17.—*A summary View of the Evidence and practical Importance of the Christian Revelation; in a Series of Discourses addressed to Young Persons, by Thomas Belsham, Minister of the Unitarian Chapel in Essex-street.* 8vo. Johnson. 1807.

THE enlightened author of this useful work considers the evidences of Christianity under five general heads: the *philosophical*, the *direct historical*, the *prophetic*, the *internal*, and that which is furnished by the examination of the *Jewish scriptures*. Of these species of proof, the third and fifth have always appeared to us to be liable to more objections than the rest. The internal, or that which is supplied by the doctrine itself, seems more strong than all the rest; and it is perhaps that which is most obvious to the common apprehensions of mankind. If the doctrine be of God, it will furnish its own proof; and though that proof may be elucidated or strengthened by considerations drawn from external sources of evidence, yet the internal proof is of itself sufficient for conviction. When our Saviour said that, if we kept his sayings, *we should know of the doctrine whether it be of God*, he certainly intimated that there was in that doctrine a cogency of proof, sufficient to work conviction in every candid and well-intentioned mind. He who practises the precepts of Christianity will have an internal consciousness of the truth, accompanied with a degree of moral self-satisfaction, of hope and joy, which the mere speculative believer never feels. As God made meat and drink

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for our corporeal sustenance, he designed the Christian doctrine for our spiritual support. If we practise the precepts, the serenity of our minds and the comfort of our hearts will impress a conviction that the doctrine is of God. As a source of real inward complacency and delight, nothing can equal the efficacy of our obedience to the instructions of Christ. This kind of proof is intelligible to the capacity of the ignorant and unenlightened; and if they refused to *give it a trial*, we are well convinced that they would derive little benefit from any abstract or metaphysical disquisitions on any species of proof which their want of knowledge would not suffer them to comprehend. To persons whose minds are more enlarged by culture, the doctrine will furnish its own proof in the nice adaptation which they will find in the precepts, the more profoundly they analyse their tendencies and effects, to the nature of man and the moral constitution of the world. That the son of a common mechanic, living in a period comparatively barbarous, and placed in the most discouraging circumstances with respect to any opportunities of intellectual cultivation, should anticipate the moral knowledge of ages, that he should deliver precepts for the government of the heart and the conduct of the life, the wisdom of which had never before been equalled, and has not since been excelled, and of which the fitness to the present state of man, to the relations in which he is placed here, and to those which seem likely to await him hereafter, are more seen in proportion as they are more examined, the consideration becomes highly probable that he was divinely commissioned to teach truths which are so plain yet so recondite, so simple yet so sublime, equally fitted to instruct the ignorant, to astonish the wise, and to benefit all mankind. The truth of Christianity may be regarded as an aggregate of probabilities, derived from external and internal proof; according to our notions, the latter has greatly the preponderance; but in Mr. Belsham's work, the reader will find a candid exposition of both; which will, we sincerely hope, multiply the number of rational believers.

ART. 18.—*The Duties of Religion and Morality, as inculcated in the Holy Scriptures; with preliminary and occasional Observations. By Henry Tuke.* 12mo. 2s. 6d. Phillips.

A CHEAP, concise, and useful epitome of Scripture morality, capable of promoting solid and unostentatious piety.

ART. 19.—*An admonitory Epistle to the Rev. Rowland Hill, A. M. occasioned by the Republication of his Spiritual Characteristics, or most curious Sale of Curates. By Phileleutheros.* 8vo. Conder. 1807.

'STAND aside! I am holier than thou,' is the characteristic language of a Methodist. Phileleutheros in this short pamphlet of thirty pages exposes the spiritual pride, the narrow prejudices and ridiculous buffoonery of the Pontifex Maximus of

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Surrey Chapel. With becoming indignation, he has pourtrayed the most prominent features of his religious character; and we coincide with the artist in thinking the likeness, though not flattering, to be correct.

POLITICS.

ART. 20.—*A Letter to the Right Honourable the Earl of D—, on the political Relations of Russia in regard to Turkey, Greece, and France; and on the Means of preventing the French establishing a permanent Controul over Russia; with Strictures on Mr. Thornton's Present State of Turkey, &c. By William Eton, Esq. Author of a Survey of the Turkish Empire, of Materials for a History of the Maltese, &c. Superintendant-General of the Quarantine Department, and President of the Board of Health in Malta.* Cadell *and* Davies. 1807.

IN this pamphlet Mr. Eton strenuously controverts some of the opinions and statements which are found in Mr. Thornton's 'Present State of Turkey,' a work which has been so fully reviewed in our preceding numbers. On a careful perusal, we do not find that Mr. Eton has convicted Mr. Thornton of any errors or misrepresentations which can impeach the credit of his valuable performance. Mr. Eton's and Mr. Thornton's views of foreign policy are indeed widely different; and Mr. Eton entertains a higher opinion of the Russian character, manners, and civilization, than Mr. Thornton is willing to admit, or than observation and experience seem to justify. Mr. Eton reasons as if the interests of England and of Russia were identified, or as if they constituted only parts of the same mighty empire. But the policy of Russia, notwithstanding all that we have heard of the magnaminity, generosity, and other great qualities, of the emperors and empresses of that vast, dispersed, and ill-cemented dominion, has been selfish and pitiful in the extreme. Her sole object from the beginning has been her own aggrandizement; and the sympathetic regards which her government has cherished towards this country, to which she has been so much indebted for the prosperity which she enjoys, has been like the blasts of the frozen ocean that bounds her northern frontier. Russia is that nation which of all others has derived the most solid benefits from our intercourse; but we have never found her a friend in the hour of difficulty and distress. Mr. Eton says, p. 20, that he considers '*Malta as a strait Waistcoat, which may be used in case of temporary insanity in the Russian councils.*' This strait waistcoat, our wise ministers, if they can dispense with the benefit of it among themselves, may now have an opportunity of fastening round the loins of the magnanimous Alexander; but they must first consult Mr. Eton respecting the best mode of the application.

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ART. 21.—*Political Account of the Island of Trinidad, from its Conquest by Sir Ralph Abercrombie in the year* 1797, *to the present Time; in a Letter to his Grace the Duke of Portland. By a Gentleman of the Island.*

IN reviewing Col. Draper's pamphlet, in our number for June 1806. p. 147, we gave as clear and impartial an account as our information would permit, of the ground of dispute between Col. Fullarton and General Picton, and of the conduct of the latter in the case of Louisa Calderon, which has been the subject of so much animadversion. The writer of the present account is evidently no friend to the General; but some of his suggestions for the future government of the island of Trinidad are very liberal and judicious; and will, we hope, experience the attention which they deserve.

ART. 22.—*An accurate Copy of the Petition finally agreed to at a General Meeting of the Catholics of Ireland, February 24th,* 1807, *and intended to be presented to Parliament. With a Preface, containing Strictures on the Minister's Speech at the close of the late Parliament; the Military Bill; and the Management of Ireland during Lord Grenville's Administration. By a Petitioner.* Dublin, Fitzpatrick. 1807.

OF this reasonable, modest, and dignified petition of the Catholics, which we hope to see agitated in the British parliament, till the obstinacy of prejudice is vanquished by the power of truth, the sum and substance is, that 'they are excluded from many of the most important offices of trust, power, and emolument in their country, whereby they are degraded below the condition of their fellow subjects, even of the meanest class, and stigmatised as aliens and strangers in their native land.' Thus four-fifths of the inhabitants of Ireland, and a small but respectable part of the people of England, are, only on account of some speculative differences, subjected to the most invidious restrictions and to accumulated infamy. But this odious and oppressive system cannot last long: sentiments of an enlightened toleration and of a comprehensive charity will soon become so general as to pervade not only the bosoms of sages, but of kings. The preface to this pamphlet is a composition of considerable ability.

ART. 23.—*An Appeal to the Public, by James Tandy, Esquire; containing a Statement of his unjust and severe Imprisonment; the different Examinations which took place before the Privy Council; with various Memorials and Letters to Government, &c.; and in which several distinguished Characters are deeply involved.* Dublin. 1807. *Second Edition.*

AFTER reading this pamphlet, with a constant disposition to make allowance for the irritation of an injured man, who relates the his-

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tory of his own sufferings and oppressions; and with a full conviction that the unfortunate state of Ireland must have thrown suspicion on many innocent individuals, without involving the government in criminality; we are nevertheless compelled to acknowledge that Mr. Tandy appears to us to have made out a case of needless and unwarrantable hardship. Whether his cruel imprisonment, accompanied with every circumstance of insult and degradation, was the premeditated effect of private resentment, we cannot undertake to decide; but it cannot be improper to remark, that, as every suspension of constitutional privileges opens a door to the gratification of the most unworthy motives, so every act of power, which oversteps the plain necessity of the case, affords a strong presumption that such motives have been consulted, and not the safety of the state. Without transcribing any of the details which Mr. Tandy has laid before the public, we shall extract only the *lesson* which he very sensibly deduces from the whole disgraceful transaction.

'As a loyal subject, I feel for that wound which my imprisonment has inflicted upon the constitution of my country; and I trust that the legislature will be cautious how they vest extraordinary powers in any individual, however high his rank, or benevolent his character: those powers have been abused by the inferior officers; and private malice has been but too often gratified, under colour of state necessity and public good.'

MEDICINE.

ART. 24.—*A Popular View of Vaccine Inoculation, with the practical Mode of conducting it: shewing the Analogy between the Small Pox and Cow Pox, and the Advantages of the Latter. By Joseph Adams, M.D. F.L.S. Physician to the Small Pox and Inoculation Hospitals, and to the New Finsbury or Central Dispensary.* 12mo. Phillips. 1807.

WE think the title to this work is a perfect misnomer. Instead of a *popular* view of the subject, we have much abstruse discussion. Dr. Adams seems to be seized with a rage for explaining every thing. He therefore first sets about explaining why inoculation gives a milder small pox than casual infection; but as, after attending pretty closely to his speculations, we are not sure that we understand them, we will not presume to comment on them, Next he explains, why vaccine disease prevents subsequent small pox. It is simply that the small pox and the vaccine are the same disease. This position we certainly understand, and as certainly do not believe. We must confess, at the same time, that the analogies which Dr. Adams has pointed out are both curious and instructive. They both confirm our confidence in the preventive power of the milder poison, and diminish our surprize at its possessing this beneficial quality. The excellent report of the College of Physicians is subjoined, and the doctor's own correspondence with the College on the subject. The

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observations in his letter are sufficiently trite and frivolous. A more valuable document is the evidence afforded by the register of the Small Pox hospital. From this it appears, that 20,323 have been vaccinated at the hospital, from January 21, 1799, to January 1, 1807. It does not appear that a single untoward event occurred in any of these subjects from the operation, except one troublesome eruption, which was attributed to it. Subsequently, 18 of the number have taken small pox; two of the cases were fatal, but the others were mostly a very mild and modified disease. That there should have been no more than two serious accidents in the course of eight years, we think fully justifies the opinion pronounced by the College, 'that the security, if not absolutely perfect, is as nearly so as can perhaps be expected from any human discovery.'

ART. 25.—*Rowland for an Oliver; in Answer to Dr. Moseley's Oliver for a Rowland, and to Mr. Birch; containing a defence of Vaccination. By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris.* 8vo. Murray. 1807.

PARCERE subjectis must not be Mr. Ring's motto; for he continues to lash the fallen antivaccinists with unmerciful severity. But we will not say that we feel any more sensations of pity for them, than we do for other malefactors suffering the punishment due to their misdeeds. And when we consider Mr. Ring's unremitting zeal and faithful services in a great public cause, we heartily participate in his exultation at the public triumph that cause has recently obtained. Mr. Ring has interwoven with his strictures on the trash of Moseley and Co. the important report of the College of Physicians and other valuable documents, which we trust have finally stopped the mouths of the enemies to the Jennerian Discovery.

POETRY.

ART. 26.—*Trafalgaris Pugna. The Battle of Trafalgar. A Latin Poem, enumerating most of the leading Circumstances of that memorable Day; with a literal Translation in English Prose. By Juvenis.* 4to. 2s. Wolstenholme. 1807.

IF we cannot coincide in the opinion, which we are informed has been expressed by 'gentlemen of the first literary fame in Oxford and Cambridge,' that this is 'a *beautiful* composition,' we are perfectly ready, considering the very tender age of its author, to regard it as a fair promise of future excellence, if not blasted by the mistaken zeal of partial affection. We heartily wish for the sake of the young poet, that those 'gentlemen of the first literary fame' who have been consulted as to its merits, had by their timely interference confined its publicity to the circulation of one or two manuscript copies among intimate friends. The productions of youth may rea-

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sonably abate the severity of criticism, but we are convinced that the blossoms of genius are more often withered than matured by inconsiderate adulation.

ART. 27.—*The Fifth of November; a Drama in three Acts; written for Schools. By Edmund Philip Bridel, L.L.D. Author of an Introduction to English Grammar, and of the List of Preterites and Supines of the Latin Verbs, and Master of the Academy, Bird's Buildings, Islington.* 12mo.

A VULGAR dramatical dialogue about Guy Fawkes: to which is subjoined a "grammatical piece, spoken by one of the boys who had carried the Guy Fawkes;" from which we extract the following quotation, which will serve as a specimen of Edmund Philip Bridel's claim to the degree of L.L.D. or the more appropriate one of A.S.S.

'Not daring to trust to my fame,
It is safer to tell you my name,
Here is Stewart again—last year I wore a wig
Which alters the looks of a man.
I carried Guy Fawkes the old prig,
People must do what they can.
I then was but an Abecedarian,
But now I am become a grammarian.
I am one of the parts of speech,
If any one shou'd ask me which?
I say I am a substantive:
A little one; then little shall be my adjective:
And as to my being little, sure that is positive:
I have been less, that was comparative,
And when I was the least, I was superlative'!!!

NOVELS

ART. 28.—*The Fatal Vow, or St. Michael's Monastery; a Romance, in two Volumes. By Francis Lathom.* 12mo. Crosby. 1807.

THIS is by far the least interesting of any of the productions of this author. The story of Fair Rosamond, on which it is founded, is so threadbare and hacknied, that the reader, anticipating every incident, derives very little satisfaction from the denouement. The language is as usual very careless, and in many places ungrammatical. The generous remark which Richard Cœur de Lion made when he pardoned his brother John, 'I wish I could as easily forget my brother's offence, as he will my pardon,' Mr. Lathom thus miserably alters, 'Do but thou forget the days which are past, and I will not remember them.'

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ART. 29.—*The English Gil Blas, or the Adventures of Gabriel Tangent; a Novel. By John Couton. 3 Vols.* Lane. 1807.

IF the reader expects to find in this contemptible novel any resemblance to that nice discrimination of character, that intimate knowledge of the human heart, and that felicity of humorous delineation, which characterise the writings of Le Sage, he will be totally disappointed. As a fair specimen, take the first sentence in the book: 'Delusive as the imagination is found upon the prospects of life, who is there but fancies he can discern from them a more certain result than his neighbours?' And yet this is, perhaps, one of the best passages in the work, inasmuch as pure nonsense is preferable to Joe Miller wire-drawn through half a volume, allusive obscenity, and ridicule of religion. Indeed when he has the hardiness to throw his '*telum imbelle sine ictu*' against the Scriptures, we know not which more to admire, his ignorance or his impudence. But he may be assured that in this attempt to excite laughter, he only, as Hamlet says, '*mocks his own grinning.*' One of the most unpleasant but not the least useful duties of a Reviewer, is to hint to his readers the old adage of 'CAVEAT EMPTOR.'

MISCELLANEOUS.

ART. 30.—*A Chemical Philosophy, or the established Bases of Modern Chemistry; intended to serve as an elementary Work for the Study of that Science. By A. F. Fourcroy, Counsellor of State, Member of the National Institute, one of the Commandants of the Legion of Honour, and Professor of Chemistry. 3d Edition, considerably enlarged and amended. Translated from the French by B. W. Desmond, Esq.* 8vo. 7*s*. Symonds. 1807.

MR. Desmond has rendered a very acceptable service to the public by this correct translation of one of the most condensed, comprehensive, and philosophical expositions of the principles of modern chemistry, which we possess.

ART. 31.—*Evening Amusements, or the Beauty of the Heavens displayed. In which several striking Appearances to be observed on various Evenings in the Heavens, during the Year* 1808, *are described; and several Means are pointed out, by which the Time of young Persons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued annually. By William Frend, Esq. M. A. Fellow of Jesus College, Cambridge, and Actuary to the Rock Life Assurance Office.* 12*mo*. Mawman. 1808.

WE think it sufficient to announce this continuation of Mr. Frend's useful and instructive volumes, and to express our sense of

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the obligation conferred by him on the rising generation, in making the most sublime of the sciences a fund of perpetual amusement and never-ceasing interest. The paths of the planets Herschell, Saturn, and Jupiter, during the approaching year, are traced in the beginning of this volume, and represented on plates. The progress of the comet also, which lately attracted the general attention, is minutely followed and similarly represented. Other appearances in the heavenly bodies are also noted; and the drier descriptions are enlivened by apposite remarks, and diversified by useful and agreeable reflections. We have been particularly pleased with the affectionate tribute of respect paid to the memory of the late Mr. Jones, tutor of Trinity College, Cambridge; a man who united to the most profound knowledge the greatest simplicity of manners, who was strictly religious without gloominess and austerity, independent in principle, and firm in the assertion of what he believed the truth, but ever ready to allow to others the same freedom which he claimed for himself.

ART. 32.—*Dialogues in Chemistry, intended for the Instruction and Entertainment of young People, in which the first Principles of that Science are fully explained. To which are added, Questions and other Exercises for the Examination of Pupils. By the Rev. J. Joyce, Author of Scientific Dialogues, in six Volumes. In two Volumes* 12*mo.* Johnson. 1807.

THESE little volumes are written on the same plan as the *Scientific Dialogues* of the same author, and are well calculated to introduce young persons into the vestibule of chemical science, to give them a notion of its object, and render the terms of art familiar to their ears.

ART. 33.—כוזרי עולם *or an Investigation of Causes, arising from the Organization of the World, in which Man is particularly interested; written by Rabbi Jadaia, of Barcelona, Spain; containing Theological Sentences. Translated into English by Rabbi Tobias Goodman.* 12*mo.* 8*s. boards.* Wright, Broad-street, Bloomsbury.

THE translator bestows much higher commendation on this work, than we think that it deserves. He compares the reflections it contains to the *fruit of the garden of Eden;* and he adds, that it will *elevate the soul to the summit of that celestial ladder which reaches from earth to heaven.* If the performance had had this marvellous effect on the translator, we trust that he would not in his dedication have bestowed such fulsome flattery on '*the most rev. Solomon Hierschell, presiding Rabbi of the German Jews in London.*' The most rev. Solomon Hierschell is, we trust, '*highly distinguished by the extent of his erudition, and the sublimity of his sentiments;*

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but we never yet heard that he was such an unparalleled *luminary* of excellence as Rabbi Tobias Goodman represents him; but when the said Rabbi, at the close of his dedication, implores the Holy one of Israel that he would '*cause Solomon*' (evidently meaning *the most rev. Solomon Hierschell*) 'TO FILL THE CHAIR OF HIS FATHER FOR EVER,' we hardly know whether we felt most disgust at the extravagance of the compliment, or ridicule at the absurdity of the supposition. This performance however may be of service to those who are learning Hebrew, and interesting to those who are already initiated in the simple idiom of that ancient language.

ART. 34.—*Crosby's Complete Pocket Gazetteer of England and Wales, or Traveller's Companion; arranged under the various Descriptions of Local Situations, Public Buildings, Civil Government, Number of Inhabitants, Charitable Institutions, Antiquities and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Customs, Literary Characters, Amusements, Parishes, Churches, &c. Market Days and Fairs, Bankers, Posts, Inns, Coaches and Waggons, Distance, from London, surrounding Towns and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business throughout the Kingdom; with a Preface and Introduction by the Rev. J. Malham.* 12*mo.* 5*s. Fine edition,* 7*s.* 6*d.* Crosby. 1807.

THIS is a very useful work, contains a large mass of information on the several topics which are enumerated in the title, and appears to have been executed with considerable care.

ART. 35.—*English Musical Repository, a choice Collection of esteemed English Songs, adapted for the Voice, Violin, and German Flute; price* 3*s.* 6*d. boards; or neatly bound in red,* 4*s.* Crosby. 1807.

TO use the burden of a song in the opera of 'Two Faces under a Hood,' this collection may be reckoned 'a very merry high-down derry-down sort of thing enough.'

ART. 36.—*Crosby's Farmer's, Grazier's, Steward's, Bailiff's, and Cattle-keeper's Pocket-Book for* 1808. 8*vo.* Crosby.

CONTAINING every article of information necessary to be known by the gentry enumerated in the title-page.

ART. 37.—*Elements of the Hebrew Language, in two Parts. Part* 1. *Orthography, illustrated by a Variety of interesting Notes; with the Addition of an extensive Vocabulary; designed*

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for the Use of Schools, as well as Beginners in general. By Hyman Hurwitz, Master of the Jewish Academy, Highgate. 8vo. common paper, 5s. 6d. fine, 7s. 6d.; Boosey. 1807.

THOUGH we do not agree with Mr. Hurwitz about the antiquity of the vowel-points, and think that they multiply the difficulties of the Hebrew language without affording any adequate advantage in return, yet, to those who prefer learning Hebrew with the points, we strenuously recommend the use of this grammar; and we wish the author every success in the prosecution of his work.

ART. 38.---*Gulliver and Munchausen outdone, by Peter Vander Goose; a Truth to try the Patience of a Stoic.* 12mo. Jordan and Maxwell. 1807.

THE author, in a kind of preface, humbly and seriously begs leave to address his reader upon what concerns the travels of the renowned Gulliver, whom he never could rival, much less outdo, as the bombastic insinuation of the title page may lead him to expect. 'My title page,' says he, as far 'as it relates to that celebrated work, I beg may be considered as a mere manœuvre to dispose of my goods to the best advantage.'

The inferiority indeed of this anonymous writer to the inventive genius, keen wit, and well-timed satire of Swift, is conspicuous throughout the whole volume. The marvellous parts of the work are more in the style of Munchausen, and form a mass of imaginary adventures, offensive to a man of sense, and not fit for the perusal of children. It is not till we arrive at the 138th page that we meet with any thing intelligible. The author here travels into the planets Venus, Mercury, and the Moon; and he has here an opportunity of shewing his talents for ridicule: the arguments used by the ministerial and opposition parties on political questions are ludicrously brought forward; and the arts and sciences of England are discussed in his travels in the Moon. The stage, and its two great musical props, Braham and Incledon, come in for their share of criticism: and from this head we shall select the following quotations:

'Simplicity, which is the standard of nature, is also the standard of poetry. Versification is an art, but true poetry is not. It consists neither in words nor in rhyme; but in thoughts arranged in a manner peculiarly impressive, pleasing, and instructive, suggested and regulated by feeling, and therefore more intuitive than acquired. If there be any art in poetry, it is that of concealing art, and appearing to imitate nature.

'The same may be said of painting, which is *poetry in colours*; and likewise of music, which is *poetry in sounds*, and of which simplicity is the soul. But in these, though they are so closely united with poetry in words, my good Lunarians did not seem to excel. In the one, they are only comparatively inferior; in the

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other, they are really deficient; for they have no such thing as national music; which is a new proof that they are better qualified for the more serious, and those which require great study and reflection, than for the lighter branches of science. Whatever they have of music, has been imported from foreign countries, and, with a few exceptions, re-manufactured into that rude shape and uncouth form which is best calculated to please the inhabitants, who, having no taste implanted by Nature, as an unerring guide within, mistake a jargon of difficulties for a superior excellency; and view music, not as a heaven-born maid, to soothe the heart of man, or to call forth his various passions, but as a rough goddess of war, sowing discord every where, and throwing every thing into confusion. The best I can say of them is, that they wish to be rather astonished than pleased.

'The human voice, which is the truest organ of music, is absolutely marred by them. Their women sing like men; men like women; and both seem to play rather on some instrument than sing. I went to hear their two most favourite male singers, and I was astonished that with so great natural powers, they effected so little. The one has a great deal of science and taste; but, in order to please the people, he prostitutes his talent, by forcing his voice into a thousand extravagant evolutions, and unnecessary excursions. The other has no science at all, but, striving to ape it, he makes a downright monster of it. Though endowed with the finest voice imaginable, yet he will never let you hear its full and manly tones, except when they are not wanted. From the right compass of his energetic voice, he ascends to outvie the birds in warbling, and women in whining; then, all at once, down he comes to the very lowest pitch, to outdo the bear in growling; so that, like a ship in a storm, he is always up and down, but never in the middle.

'This gross violation of genuine taste cannot be excused, and is, more or less, common to all their singers, who overwhelm melody as the lawyers do justice; and if you hear them ever so often, it is ten to one if you can catch the tune so as to remember it. I hold it a just criterion of the merits of music, to try, after you have heard it, whether your ear retains a certain portion of its sounds; if it does not, the music is not good, however brilliant it may have appeared; for good music, as far as its melody goes, cannot fail of making an impression, which may last sometime after, on the human ear whose power of sensation is not gone, and which has not been cast in the worst mould of Nature.

'Their Opera consists of speaking and singing; and, as in this it resembles those of the European nations, with the exception of Italy, I shall make it a subject of general observation.

'I have known many object to the Italian Opera, because it appears unnatural. Certainly it is by no means probable, that any people should quarrel, make love, hold conversation, and even kill one another in singing; but is Tragedy more natural? No man

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ever yet existed, who in real life expressed his thoughts and passions in the manner of the heroes of Tragedy. Both, therefore, are *a less faithful than regular and beautiful picture of Nature.* Whatever repugnance we may feel at first to believe and consequently to enjoy what they represent, our imagination, once yielding to the illusion, carries us along with it, and makes the picture real. We insensibly interest ourselves in the fate of the characters, and the mind is acted upon in such a manner, that by degrees the heroes before us, whether they sing or declaim, seem in doing it to follow the impulse of Nature. It is evident that all the while we are labouring under an illusion, which owes its charm to its uniformity and uninterrupted continuation; and as the words spoken in tragedy may without destroying the illusion be employed in expressing the various and entirely opposite passions of the heart, so may the words sounded in opera; and we have only to choose one or the other method of conveying them, to produce the desired effect; which effect must be inevitably destroyed by a reiteration of both. Illusion, as well as Nature, has its limits, and we fail by attempting that, which, though consistent under another arrangement, is not so with regard to its preceding order, time, and connection. What is begun in one certain sphere, must be continued and finished there; otherwise, the whole will be spoiled by being transferred.

'On this principle I condemn every opera, where, as soon as the illusion of speech begins to operate, it is done away by singing, which, before it can become an illusion, is destroyed again by speech. A lover, after a long absence, comes out of breath to seek his mistress. He finds her, and is all in raptures. She makes many tender enquiries concerning his health and adventures. He is going to relate them; his mistress is impatient to hear all; the public expectation is on tip toe; the illusion is at its height; all anticipate the lover's anxiety to disburthen his mind with all that hurry and volubility which his situation must necessarily excite: but behold! he turns away from her, and in silence walks about, as if to cool himself, till the prelude is finished; then he opens his mouth most mechanically, and begins at length; what? to sing and whine, in a manner that neither his disappointed mistress, nor the tortured audience, are a jot wiser for his intelligence. I know nothing in Nature so intolerably inconsistent.

'I am aware that in real life, music and speaking follow each other, and are often together; but this will not invalidate what I have advanced. In life, music is introduced to give pleasure or suit some particular occasion, but it is never made a substitute for speech; and it is for being constantly reminded of this misapplication of it, by frequent transitions from speaking to singing, and from singing to speaking, that I condemn every opera but Italian, where we lose by degrees the remembrance of that misapplication, and where the illusive charm, uniformly operating, removes it, at length, entirely from the mind, and reconciles us to what we thought at first unnatural. It is the same with the stage as with life. Mu-

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sick ought to be introduced as music, and no further, unless it be chosen as the only vehicle of representation. A lover may ask his mistress to sing a song; well and good. A marriage may take place, and music enliven the scene; it is natural and proper. But to speak, and then begin to sing at the moment that the continuation of speech is requisite and more consonant, is preposterous, and is violence to our feelings. Music ought to be introduced in a manner similar to Shakespear's introducing the play into his tragedy of Hamlet. In short, musick must always be a fair guest, ushered in with ceremony; but never one of the family, unless she be the head of it, and the sole mistress of the entertainment.'

List of Articles, which with many others, will appear in the next Number of the Critical Review.

Buchanan's Journey through the Mysore, &c.
Bland's Tales.
Ramsay's Life of Washington.
Coxe's House of Austria, vol. II.
Smith on the Theory of Money and Exchange.
Rennie's History of Jamaica.
A Barrister on the Nature and Effects of *Evangelical Preaching.*
Lawrence on Hernia.
Bate Dudley's Address to the Primate of Ireland.
Emancipation in Disguise.
Gower's Supplement to his practical Seamanship.
Morris and Kendrick's Medical Dictionary.

Errata in the last Number.

For '*perspicuity*,' page 381, line 15, read '*perspicacity*.'
For '*Critic*,' page 441, Art. 22, read '*Crisis*.'

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XIII. FEBRUARY, 1808. *No. II.*

ART. I.—*A Journey from Madras, through the Countries of Mysore, Canara, and Malabar; performed under the Orders of the Most Noble the Marquis Wellesley, Governor General of India, for the express Purpose of investigating the State of Agriculture, Arts, and Commerce; the Religion, Manners and Customs; the History, Natural and Civil, and Antiquities, in the Dominions of the Rajah of Mysore; and the Countries acquired by the Honourable East India Company, in the late and former Wars, from Tippoo Sultaun. By Francis Buchanan, M.D. Fellow of the Royal Society, and of the Society of Antiquaries of London; Fellow of the Asiatic Society of Calcutta; and in the Medical Service of the Honourable Company, of the Bengal Establishment. Published under the Authority and Patronage of the Honourable the Directors of the East India Company. Illustrated by a Map and numerous other Engravings. In three Volumes.* 4to. 6*l.* 6*s.* Cadell *and* Davies.

IN the introduction to these splendid volumes, Dr. Buchanan has inserted a copy of the instructions which he received from the governor general relative to the object of his journey. The primary object of his attention, was to be the agriculture of the country; under which head his enquiries were to be directed to the esculent vegetables, the modes of culture, the implements of husbandry, &c.; the different breeds of cattle, the size of the farms, the nature of their tenures, the price of labour, &c. The next object of his attention was to be those natural productions of the country, which are made use of in arts, manufactures, or medicine; and particularly those which are articles of external commerce. The state of manufactures, the situation of the manufacturers, the climate

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and seasons of Mysore, the nature of the forests, the condition, &c. of the inhabitants, and the diversity of sects and tribes, were not to be forgotten in the extent of his research. These instructions Dr. Buchanan appears to us to have executed with the utmost diligence, fidelity, and skill; and he has related what he saw and heard in a perspicuous and unaffected style. His journey contains a great diversity of matter, which will be interesting to the geographer, the statesman, and the merchant; but it is not among those books of travels which will be amusing to the general reader. There is too much sameness in the details. The author passes from one town or village to another, through his extensive route, describing, as he goes, the state of the crops, the modes of culture, &c. &c. But the productions of one district, and the processes of husbandry, &c. bear too much affinity to those of another to admit much variety in the description; and we are told of the crops of rice, ragy, &c. &c. with the modes of culture, till the repetition palls, and the attention flags. This is not the fault of the writer, but the necessary consequence of the task which he had to perform, and which he has performed well according to the letter of his instructions. In the different points of his extensive route he had to make the same enquiries, which, in general, produced no great diversity of results. Utility rather than amusement is the characteristic of his journey; and in point of practical usefulness and solid information, there are not many travellers who occupy a higher rank than Dr. Buchanan. The greater part of his journey consists of agricultural and commercial information; but this is interspersed with some curious details respecting the manners of the inhabitants, particularly the opinions and worship of the numerous casts into which the Hindus are divided. The narrow limits which we are obliged to assign to any one article, will not permit us to give a complete analysis of the contents of these volumes; but we shall exhibit some of the most interesting parts.

Dr. Buchanan left Madras on the 23d of April 1800. He proceeded through Candaheru, Saym-brum-bacum, Sri Permaturu, Conjeveram, Arcot, Vellore, Palingonda, Satgudam Pedda Naikena Durga, Vencataghery, Baydamungulum, Walurn, Calcolli, Tayculum, Bangalore, to Seringapatam, where he arrived on the 17th of May. In some parts of this journey he commends the goodness of the roads. He observed many resting places for porters, which charity had raised by the way, numerous inns or choultries, where the poorest may, without expence, find shelter from

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the inclemencies of the weather; and where the richer traveller may procure for himself and for his cattle at least the necessaries of life; tanks or reservoirs of water, for irrigating the land, and for supplying drink to the inhabitants. Among the asses, which are a common animal throughout the Carnatic, he observed some which were as white as milk. These animals are kept only by those classes who are of low cast; for the higher orders spurn at the use of this harmless quadruped, with which they connect the idea of singular impurity. Among a wretched tribe called the *Chensu Carirs*, he found that the white ant, *termes*, was a common article of food. These people have no clothing but the leaves of trees; but those, who appear in the cultivated country, have a small slip of cloth to cover their nakedness. Near Arcot he met the Mussulman women riding on bullocks, and enveloped in white veils so as to conceal both their features and shape. In the Carnatic, Dr. B. informs us that most of the Brahmans follow secular professions. They act as officers of revenue, judges, innkeepers, farmers; but are not fond of toil, and never put the hand to the plough. The proper duty of a Brahman is religious meditation, but the declension of charity, or rather the wane of superstition, obliges many of them to engage in the offices of social life. While our author was at the village of Mundium, he witnessed a flight of locusts, which was about three miles in length, one hundred yards in width, and fifty feet high. They passed on in a close body, and but few stragglers were left behind. The noise of this mass of insects had some resemblance to the sound of a cataract. The marches of Lord Cornwallis from Bangalore to Seringapatam may still be traced by the bones of the cattle belonging to his army; thousands of which perished through hunger and fatigue. At Seringapatam, the rude structure of the bridge which connects the island, on which the capital stands, with the main land, evinces the small progress which the arts have made in Mysore. It is not formed of regular arches, but longitudinal stones are laid on square pillars of granite, which are raised above the highest rise of the water, and let into the rock below. The fort of Seringapatam, in which Tippoo lost his empire and his life, was constructed in the old Indian style. One wall was heaped upon another; and the tyrant was too self-conceited on this occasion to consult even the French engineers whom he had in his dominions. Though the place was taken by storm, yet few of those enormities were committed by the soldiery which are common on such occasions. Some of the followers

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indeed of the camp stole into the town, and spent the night in plunder; but though many were beaten or threatened to force a discovery of their property, but little blood was shed. 'The women on this occasion,' says the author, 'went out into the streets and stood there all night in large groups, I suppose with a view of preventing any insult by their exposed situation; few men being capable of committing brutality in public.' The streets of Seringapatam are close and ill ventilated; the houses hot and inconvenient. Tippoo had one mode of levying money on his subjects which bears some resemblance to the forced loans and *voluntary contributions* of European governments; but with this difference, that Tippoo, at least in this instance, appears to have made some return for his exactions. This ingenious imperial financier, instead of cramming his palace with bed-chamber lords and the rest of the living paraphernalia of western royalty, employed three sides of the building as warehouses for goods, which his agents were ordered to use a little *gentle* compulsion to induce his subjects to purchase at a price above their real value. The following circumstances are not only characteristic of despotism in general, but of Eastern despotism in particular. The entrance to the hall in which Tippoo wrote was through a strong narrow passage in which four tygers were chained. The bedchamber of the Sultan was behind the hall, with which it communicated by a door and two windows, and was closed on every other side.

'The door was strongly secured on the inside, and a close iron grating defended the windows. The Sultan, lest any body should fire upon him while in bed, slept in a hammock, which was suspended from the roof by chains, in such a situation as to be invisible through the windows. In the hammock were found a sword and a pair of loaded pistols.'

Can any thing be more descriptive of that hell of inquietude, of distrust and fear, which harbours in the heart of tyranny? And who is there among the most wretched of the sons of men, with a particle of reflection, who would exchange the most abject privacy for a crown on such terms as these? The ladies of the Sultan, and of his father Hyder Ally, who with their slaves or attendants amount to about 600, have been preserved inviolate in the Zenana; and as they have from early youth been shut up in that place, none of them seem desirous of leaving their confinement. Tippoo was, in his way, like the late Emperor Joseph, a great projector. Both paid little regard to the prejudices of their subjects; and both wanted constancy to execute what they

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had designed. As Tippoo was violent and capricious, his government was a constant succession of new arrangements. While he was indulging only his own lust of tyrannical innovation, he probably thought that he was studying only the good of his subjects, and his self-love made him believe (and perhaps all the Neros and Caligulas of antient and modern times may do the same) that he understood in what that good consisted better than they did themselves. Indeed, so confident was Tippoo that he was a perfect adept in the science of government, that he wrote a book on the subject for the instruction of his successors. We should like to peruse this tract; and we have little doubt that we should find Tippoo as good a reasoner as James I. on the divine rights of kings. Though restless activity was the characteristic of Tippoo, yet, whether from fear or policy, he kept himself very much secluded from his subjects, and cofinded the administration to Meer Saduc, whom few prime ministers have ever exceeded in avarice and cruelty. But the agents of tyranny have not always experienced a fate, which so well accords with their desert; for when the capital of Seringapatam was taken by storm, Meer Saduc was killed by some of his master's guards in attempting to escape through the gate. 'His corpse,' says the writer of this journey, 'lay for some time exposed to the insults of the populace, none of whom passed without spitting on it, or loading it with a slipper.'

'In this country,' (the Mysore) the author tells us, 'that the division of the people into *right* and *left hand sides*, or *Eddagai* and *Ballagai*, is productive of more considerable effects than at any place' which he had seen in India. We shall extract his enumeration of the tribes or casts which belong both to the left hand side and the right.

'The tribes or casts comprehended in the Eddagai, or left hand side, are nine, comprehending, 1. The Cubidinava, or blacksmiths. 2. Badiga, carpenters. 3. Cunsugaru, coppersmiths. 4. Cul'badiga, masons. 5. Axala, gold and silversmiths. 2. Bheri chitty, merchants, who pretend to be of the Vaisya cast. 3. Devanga, a class of weavers. 4. Heganigaru, oil makers, who use two oxen in their mills. 5. Gollur, or Golawanlu, who transport money. 6. Paliwanlu. 7. Palawanlu, two tribes of cultivators who are not of Karnataca origin. 8. Baydaru, hunters. 9. Madigaru, tanners or shoemakers. The Panchala command the whole party; and the Madigaru, in all disputes, form the most active combatants; on which account, as their own name is reproachful, they are commonly called the Eddagai cast, as if they were the only persons belonging to it.

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'The casts forming the Ballagai, or right hand side, are eighteen in number:

1. Banisigaru, who are of many trades, as well as many religions.

The two most conspicuous divisions are,

1. Panchum Banisigaru, who are traders, and wear the linga.

2. Teliga Banisigaru who worship Vishnu. 2. Wocligaru, cultivators of the Súdra cast, and of Karnátaca extraction.

3. Jotiphana, oilmakers, who use one bullock in the mill.

4. Rungaru, calico-printers, and tailors.

5. Ladaru, a kind of Mussulman traders, who are followed by all the artificers of the same religion.

6. Guserati, merchants of Guzerat.

7. Camatigaru, persons who are really of the Vaisya ast.

8. Jainaru, worshippers of Jain.

9. Curubaru, shepherds, blanket weavers, and cultivators.

10. Cumbaru, potters.

11. Agasaru, washermen.

12. Besta, palankeen-bearers.

13. Padma Shalayvaru, a kind of weavers.

14. Naindaru, barbers.

15. Uparu, persons who dig tanks, and build rough walls.

16. Chitragaru, painters.

17. Goallaru, keepers of cows and buffaloes.

18. Walliaru. The people called Parriars at Madras, who form the active part of the right hand side, and are commonly called Ballagai, their own name being disgraceful. The Panchum Banisigaru are the leaders of this division.'

The origin of these two grand divisions of the casts into the *right* and *left hand sides*, is, as might be expected, involved in fable: but both parties dispute the point of pre-eminence with all the zeal of ambition, and all the rancour of faction. The right-hand side pretend that they have the exclusive privilege of using twelve pillars in the *pundal*, or shed, under which their marriage ceremonies are performed; and that their adversaries in their processions have no right to ride on horseback, nor to carry a flag painted with the figure of Hanumanta. The left-hand side allege as an argument for the post of precedence, that they were placed by the goddess Hali on the left, which is the place of honour in Hindostan. We perceive that the Hindus can dispute about trifles as well as the Christians; and even among the latter, who have been illumined by a light from above, there is a

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mass of bigots, who, as well as the former, want to be taught that TO LOVE GOD, AND TO DO AS WE WOULD BE DONE BY, IS THE WHOLE DUTY OF MAN. Loss of cast is the most terrible punishment which can be inflicted upon a Hindu.

The author informs us, that the country surrounding Seringapatam was marked by the traces of desolation, occasioned partly by invading armies, and in a greater degree by the capricious tyranny of Tippoo. The temples, villages, and dams, were laid in ruins, while the despot had desolated a great extent of country for the pleasures of the chace. But, under the new government, a better system had already been adopted, and culture was beginning to efface the ravages of despotism and of war. Throughout India rice, which may be called the staple food of that part of the world, is sown in three different modes, which occasion three different kinds of cultivation. In the first mode, the seed is sown dry in the field where it is to remain; in the second, it is made to germinate before it is sown; and in the third, it is first sown in a close plot of ground, and afterwards transplanted into the field. The farmers have two crops of rice on their wet grounds; the crop, which grows during the rainy season, and which is reckoned the best, is called Hainu; the other, which grows in the dry season, is called Caru, and is produced on land which may be watered by artificial irrigation. About a week before the rice is fit for reaping, the water is let off, that the ground may dry. The grain is always preserved in the husk; or as the English term it, in *paddy*. This *paddy* will keep four years without being unfit for use. There are two ways of making *paddy* into rice; one by boiling it previously to beating, and the other by beating alone. In the country of Seringapatam Dr. Buchanan calculated the crops of rice on the watered land at more than 31 bushels per acre in a favourable season and soil; but he computed the average produce at 19½ bushels. The ragy, or *cynosurus corocanus*, is the most important product of the *dry field*, as it constitutes the sustenance of the lower ranks, who reckon it the most wholesome and invigorating food; but Dr. B. says, that his Bengal and Madras servants, who had been used to live upon rice, looked upon ragy as execrable aliment. In p. 96 of his first volume, the author very accurately describes the planting and culture of the sugar cane, in the Mysore, and the same subject is several times repeated in the course of his work. The culture of the *harulu*, or *ricinus palma christi* of Linnæus, is described in p. 109, as well as the process for extracting the oil. This oil, which we call castor, is in Seringapatam commonly used for the lamp. It is also employed medicinally, and the sudras and lower

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casts apply it as an unction to the head, in maladies which they ascribe to febrile heat. The persons who sell milk are commonly called gavelies or cabadies, who are of four distinct tribes. Near Seringapatam the buffalo only is kept; as that animal retains its milk longer, and gives it in greater quantity than the cow. 'During the Sultan's government, there was great difficulty in procuring pasture, as the whole was reserved for his horses and deer. At present there is plenty, and the buffalo-keepers pay nothing for it.' We are happy to find that the subversion of Tippoo's tyranny has been productive of such favourable consequences. Though the buffalo of India is the same with that of Europe, yet the author tells us that he has not observed any good description or figure of that animal in our books of natural history; and he moreover says that the figure and description of the naked buffalo in Pennant's History of Quadrupeds, bear no resemblance whatever to any variety of this animal which he ever saw. The sheep of the Mysore are shorn twice a year, and yield about half a pound of coarse wool, which is manufactured into a kind of blanket. 'A good wether sells for 1¼ *rupee* (2s. 6½d.), an old ewe for one *rupee* (2s. 2d.); the fleeces of seven sheep sell for one *fanam* (8d.). In general, they are confined at night in a pen contiguous to the shepherd's hut; but in the ploughing season they are lent out to the farmers, to be folded on their fields.' Tippoo almost entirely exterminated the breed of hogs from the vicinity of his capital; but, since his death, this useful animal is beginning to reappear. The native breed of horses in the Mysore, as in most parts of India, is a small, ugly, vicious poney. Tippoo and his father endeavoured, without much success, to introduce a better breed. In the work on the husbandry of Bengal, it is remarked that little or no attention was paid to manuring the soil. But Dr. B. says, that, in this part of the Mysore, 'every farmer has a dunghill;' and that 'the farmers who are within two miles of the city, send bullocks with sacks, and procure from the *Halal*, or sweepers, the ashes, ordure, and other soil of the town.' The heat of the climate appears to supersede the use of lime, which is never employed as a manure. 'The religion of the natives is a powerful obstacle in the way of agriculture. The higher ranks of society being excluded from animal food, no attention will of course be paid to fattening cattle; and without that, what would our agriculture in England be worth?' Fuel, which is a dear article at Seringapatam, is chiefly composed of cow-dung, made into cakes; which, from the veneration paid to that animal, is considered as one of the purest substances that can be

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employed. Every herd of cattle is attended by women' and those often of high rank or cast, who with their hands gather up the dung and carry it home in baskets. It is then made into cakes, and stuck upon the walls to dry. Every morning numerous females are seen conveying fresh supplies of this fuel to the capital.

The Gurus, or heads of particular sects among the Hindus, who preside in all matters connected with religion, possess a considerable degree of sacerdotal power.

'Small delinquencies they punish by pouring cow-dung and water on the head of the guilty person, by fire, and by whipping. For great offences they excommunicate the culprit, which is done by shaving his head. This excludes a man from all society, even from that of his nearest connections; for his very wife would incur a similar punishment by giving him any assistance. The excommunication may be removed by the guru; in which case he purifies the repentant sinner by a copious draught of cow's urine.'

At p. 182, v. i, the author gives a descriptive account of the different species of forest trees that are found in the hilly tract of the Mysore. Among these, that which is of the most value in commerce is the *santalum album*, or *sandal-wood* of the English merchants. The common size of the tree at the root is, we are told, when it is cut, about nine inches in diameter; but it has been known to arrive at the circumference of three cubits! 'Not above a third of the diameter of the tree is of value; the remainder is white wood totally devoid of smell.' The bottom of the stem under ground and immediately above the division into roots is the most valuable part of the tree. In estimating the value of the wood the merchants are governed by the strength of the smell. The bamboo is divided into two kinds, one of which is more solid than the other; but the hollow sort is more useful for common purposes; and the solid is admirably adapted for the shafts of spears.

From Seringapatam the author returned to Bangalore, where he remained for several days. At this place he gives a copious enumeration of the various articles of commerce, with the prices, which he collected from the principal traders of the place. The trade of Bangalore, which was formerly very great, is said to have been ruined by the impolitic prohibitions and the oppressive exactions of Tippoo; but it is beginning to revive under the protection of the British government. The betel-nut constitutes the principal article of trade at Bangalore. Black pepper is next to betel the most common article of commerce. As the Hindus seldom use tailors, but wrap round their bodies the cloth as it

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comes from the weaver, the pieces are made of different sizes to adapt them to the dress of the natives, and are called by different names according to the purposes for which they are employed. Thus 'the cloth which the women wrap round their haunches, and then throw over their heads and shoulders like a veil, is from 14 to 17 cubits long, and from 2 to 2¼ cubits wide. It is called *Shiray*.'—'Men wrap round them a cloth called *Dotra*, which is from 10 to 12 cubits long, and from 2¼ to 2½ cubits broad, &c.' Dr. B. assembled at different times some of the principal persons of the most distinguished casts, and he has given a very copious account of their different customs from the information which they furnished. We have not room to extract the whole of this description; but shall select a few particulars. Most of the casts seem to be allowed to have a plurality of wives. These are purchased by some, and obtained without purchase by others. Marriage is, in few instances, permitted to the women after the signs of puberty appear. Most of the casts contain a portion who dedicate themselves to what they call the service of the gods; that is, chiefly to idleness and devotion. Among the *Pancham Banijigas*, these religionists are called *Jangamas*, &c. The descendants of a Jangama never engage in any industrious occupation, but subsist on the alms of the faithful, who have notice of their approach by the number of small bells which are tied to their legs, the sounds of which are designed to elicit the contributions of the charitable. The women of the Jelinga Benijigaru cast were formerly buried alive with their deceased husbands; but this practice has fallen into disuse. Though the men among most of the casts are not limited in the number of their wives, yet instances of adultery are said to be rare, at least among the women; for among the men it is hardly considered an offence.

'The weavers learn to read and write accounts and letters on business; but, in this country they are reckoned very mean accomplishments. A plain composition in prose, and consisting merely of common sense, is looked upon as a kind of reading beneath the dignity of a man of learning, who ought always to compose in poetry; and the more obscure he renders his meaning by allegories, the better.'

As the dereliction of a life of active usefulness, for the indolent torpor of ceremonial piety, is what is principally thought to add dignity to character, the people of the country is general are remarkable for that hypocritical grimace which all false pretenders to sanctity assume.

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'Owing to the custom of polygamy, very few of the women in this country live in a state of celibacy, except young widows of the higher casts, who never can marry again, and who are very numerous; for matches between old men and mere children are common. The comfort of having children however is in general all the pleasure that married women of rank in India enjoy. Where polygamy prevails, love is little known; or, if it does possess a man, he is generally captivated by some artful dancing girl, and not by any of his wives; all of whom were married before they could either excite or feel that passion.' V. i. p. 260.

The Brahmans are separated into two great divisions, one of which occupies the countries towards the south, the other towards the north. Pride is equally characteristic of both; but some differences are observed in their manners and institutions, on which probably one division founds its right to despise the other. The women of the southern Brahmans are allowed to appear in public; this is a strong ground of reproach with their brethren of the north. The southern Brahman cannot eat animal food, or drink spirituous liquors, without losing cast. 'All those who have been married, are burned after their death, and their wives ought to accompany them on the pile;' but instances of this practice are said to be extremely rare, except in the province of Bengal. A widow is not permitted to take a second husband; and the female who is not married before the signs of puberty appear, is ever afterwards considered as impure. Medicine, which in all countries is too much in the hands of ignorant and impudent quacks, is in India practised by the tribe of *Pacanat Jogies*, or *Jangali*, whose business it is to collect, prepare, sell, and exhibit, the plants used in medicine. These charlatans go up and down the street, crying out the names of diseases, and the specifics which they pretend to possess. The cast of *Asagura*, *Asagas*, or washermen, worship a god called Bhúma Dêvaru, who is represented by a shapeless stone. Him they endeavour to render propitious to their labours by offerings of fruit; and they sacrifice animals to *Ubbay*, whom Dr. B. supposes to mean *steam*.' 'The washerman of every village, whose office is hereditary, washes all the farmers' clothes; and, according to the number of persons in each family, receives a regulated proportion of the crop.—Both men and women wash,' &c.

The tree on which the lac insect (which furnishes the beautiful red dye) feeds, is called the Jala. Those trees of this species, which Dr. B. observed, were small, not exceeding eight or ten feet in height, for their growth is kept

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down by the insect; but, when left to itself, it grows to a large size. When the lac is ripe, 'it surrounds almost every branch of the tree, and destroys almost every leaf. The branches intended for sale are then cut off, spread out on mats and dried in the shade. A tree or two that are fullest of the insect, are preserved to propagate the breed; and of those a small branch is tied to every tree, when they begin to send forth young branches and leaves.'

The following may serve as an instance of the violent animosity with which apparently frivolous disputes are prosecuted by contending sects among the Hindus. At the town of Gubi in the Mysore, the *Comahis* had erected a temple to a sainted virgin of their tribe. At this the sect of the *Banijigas* took great offence, and resolved to destroy the pious labours of their adversaries. The minister of the Mysore Rajah ordered a wall to be built across the town in order to make a line of separation between the combatants. But this and other expedients, which were resorted to for the purpose of appeasing the feud, were employed in vain:

'Both sides,' says the author, 'are extremely violent and obstinate; for in defence of its conduct, neither party has any thing like reason to advance. If justice be done, both sides will complain of partiality, and murmurs are now current about the necessity of killing a jack-ass in the street. This may be considered as a slight matter; but it is not so; for it would be attended by the immediate desolation of the place. There is not a Hindu in Karnata, that would remain another night in it except by compulsion.'

This singular custom appears to be one of the expedients which have been devised for resisting an attack on the customs of any cast.

At Madana Mada, our traveller was awaked by a prodigious noise, which was occasioned by a multitude of Mussulmans and Pagans, who had assembled to scare away a Pysachi or evil spirit; which, in the form of epilepsy, had gotten possession of one of the cattle-drivers. Though the people made all the noise which they could, yet the devil kept his hold on the man, who continued senseless and foaming at the mouth, till the Brahman, as was pretended, expelled the fiend by consecrated ashes and prayers. The *Cuncheny*, or dancing women, now form a separate kind of cast;

'And a certain number of them are attached to every temple of any consequence. The allowances which the musicians receive

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for their public duty, is very small; yet morning and evening they are bound to attend at the temple to perform before the image. They must also receive every person travelling on account of the government, meet him at some distance from the town, and conduct him to his quarters with music and dancing. All the handsome girls are instructed to dance and sing, and are all prostitutes, at least to the Brahmans. In ordinary sets they are quite common; but, under the company's government, those attached to temples of extraordinary sanctity, are reserved entirely for the use of the native officers, who are all Brahmans, and who would turn out from the set any girl that profaned herself by communication with persons of low cast, or of no cast at all, such as Christians or Mussulmans. Indeed, almost every one of these girls that is tolerably sightly, is taken by some officer of revenue for his own special use, and is seldom permitted to go to the temple, except in his presence. Most of these officers have more than one wife, and the women of the Brahmans are very beautiful; but the insipidity of their conduct, from a total want of education or accomplishment, makes the dancing women be sought after by all natives with great avidity. The Mussulman officers in particular were exceedingly attached to this kind of company, and lavished away on these women a great part of their incomes. The women very much regret their loss, as the Mussulmans paid liberally, and the Brahmans durst not presume to hinder any girl who chose, from amusing an Asoph, or any of his friends. The Brahmans are not near so lavish of their money, especially where it is secured by the company's government, but trust to their authority for obtaining the favours of the dancers. When a Mussulman called for a set, it procured from twenty to two hundred fanams (from 12s. 6d. to 6l. 4s. 9d.) according to the number and liberality of his friends who were present; for in this country it is customary for every spectator to give something. They are now seldom called upon to perform in private, except at marriages, where a set does not get more than ten fanams, or about 6s. 3d. The girls belonging to this cast who are ugly, or who cannot learn to sing, are married by the musicians. The nutna, or person who performs on two small cymbals, is the chief of the set, not only brings up the boys to be musicians, and instructs all the good looking girls, born in the set, to sing and dance, but will purchase handsome girls of any cast whatever that he can procure. When a dancing girl becomes old, she is turned out from the temple without any provision, and is very destitute, unless she has a handsome daughter to succeed her; but if she has, the daughters are in general extremely attentive and kind to their aged parents. To my taste nothing can be more silly and unanimated than the dancing of the women, nor more harsh and barbarous than their music. Some Europeans however, from long habit I suppose, have taken a liking to it, and have even been captivated by the women. Most of them that I have had an opportunity of seeing, have been very

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ordinary in their looks, very inelegant in their dress and very dirty in their persons; a large proportion of them have the itch and a still larger proportion are more severely diseased.'

Dr. B. in his xvth chapter, v. iii. notices the following singular custom, which has given birth to a cast named Moylar.

'Any woman of the four pure casts, Brahman, Kshatri, Vaisya, or Sûdra, who is tired of her husband, or who (being a widow, and consequently incapable of marriage) is tired of a life of celibacy, goes to a temple, and eats some of the rice that is offered to the idol. She is then taken before the officers of government, who assemble some people of her cast to inquire into the cause of her resolution; and, if she be of the Brahman cast, to give her an option, of living either in the temple, or out of its precincts. If she chooses the former, she gets a daily allowance of rice, and annually a piece of cloth. She must sweep the temple, fan the idol with a Tibet cow's tail (Bos grunniens), and confine her amours to the Brahmans. In fact, she generally becomes a concubine to some officer of the revenue, who gives her a trifle in addition to her public allowance, and who will flog her severely if she grant favors to any other person. The male children of these women are called Moylar, but are fond of assuming the title of Stanika, and wear the Brahmanical thread. As many of them as can procure employment, live about the temples, sweep the areas, sprinkle them with an infusion of cow dung, carry flambeaus before the gods, and perform other similar low offices. The others are reduced to betake themselves to agriculture, or some honest employment. The daughters are partly brought up to live like their mothers, and the remainder are given in marriage to the Stanikas.'

The third volume concludes with an appendix, containing a very copious enumeration of the various articles of commerce, with an account of the probable profit arising on the trade, and a multitude of useful and interesting particulars. This appendix is followed by a general index to the whole work, without which no publication of any extent or variety, can be reckoned complete. We are not in general friends to long extracts, though the size of this work would justify more and longer than we have made; but those which we have exhibited will be sufficient to convey some idea of the varied information which it contains. It is not one of those ephemeral descriptions of foreign scenes, or foreign manners, which furnish only a momentary gratification during the perusal, but which are neglected as soon as they have been perused; it is, on the contrary, calculated more for instruction than

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for pleasure, and for utility than for ornament. The details which we have furnished, and the particulars which we have enumerated, are such as we conceived most likely to interest the general reader; but still these volumes contain a very large mass of matter, relative to those parts of India which were the object of the journey, to which frequent reference will be made by the geographer, the merchant, and the politician.

ART. II.—*Edwy and Elgiva, and Sir Everard; two Tales. By the Rev. Robert Bland.* 16*mo. pp.* 187. 7s. Longman. 1808.

SINCE the days of Dryden we have scarcely ever witnessed that goodly sight, a short and interesting tale in the regular English couplet. We have had epic poems, at least at the rate of one for every year; and ballads, both old and new, in every possible variety of metre; but no tales told in the true language of our national poetry. We would therefore gladly hail this little volume as the forerunner of better times to come, as the vehicle in which the genius of old English verse has ventured to return from his long banishment, and reassume the ancient honours of his empire.

In the composition of this particular species of poetry, the name of Dryden stands unrivalled; nor will it be safe for a writer of the present day to adopt any other model for his imitation. Pope was the pupil of that great man; and his native genius enabled him, in many points, even to transcend the excellence of his original. Not so, however, he who takes Pope for his preceptor. The general effort of the human mind, in acting on the principle of imitation, is the endeavour to refine upon the labours of its predecessors. But he who refines upon Pope will be more likely to catch the meretricious ornament of Darwin, or the feeble prettinesses and affected sensibilities which characterise so large a proportion of our modern poetry.

Even in the age of Augustus, though the writings of Ennius, of Lucretius, of Catullus, of Plautus, of Terence, were in the reach and before the eyes of men, yet the advice of the most judicious scholar and most accomplished poet, is 'Resort to the Fountain Head.'

> Vos exemplaria *Græca*
> Nocturnâ versate manu, versate diurnâ.

A strict verbal adherence to this rule may, indeed, carry

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us back to Chaucer, or still higher; and there is no doubt that the diligent study even of such antiquated models may be made a source of the greatest advantage to modern poets. However, to most purposes of the present question, Dryden must be considered as the father of the English verse; and the more evidently any writer of the present day has framed himself on that admirable model (as to the formation of his heroic couplet, and the perfection of the style of narration) the nearer will be his chance of obtaining and deserving that fame to which he aspires as the reward of his labours.

To apply these principles to the subject before us, we discover, in the spirit of Mr. Bland's versification, a diligent, and (in our opinion) a very successful adherence to the rule we have endeavoured to establish. It is a rule which by no means impedes, it only directs, the efforts of independent genius; nor in attributing to the author of these poems, as his first praise, the judicious choice of a master and the happy transfusion of his excellencies, do we deny him that, which is wholly unconnected, but perfectly consistent with it, of original invention and original powers of expression.

But we have detained our readers too long from the pleasure which the work itself will necessarily give them, and most willingly proceed, therefore, to the task of analyzing, and giving extracts from, the first of the tales before us.

> 'Loud was the mirth, and sweet the minstrel's lay,
> In hall and bower, on Edwy's bridal day,
> High thanes and princes throng'd the board around,
> And soveteign beauty the rich banquet crown'd.
> 'From Egil's harp the song of joy began,
> Now old, but memory warm'd the tuneful man.'

The epithalamium which follows, is a pleasing composition, and more original than might have been expected from such a subject. Perhaps it is too artificial and too highly ornamented for the rude scald to whom it is attributed: but since we are told that—

> 'He knew the peaceful banquet to prolong,
> Skill'd in the many mysteries of song;'

this remark seems to savour a little of the spirit of hypercriticism.

> 'He sung; the harp obedient to his hand
> Waked into life, and fir'd the lordly band,
> O'er every guest a livelier transport shed,
> And half a vintage for their goblets bled.'
> * * * * * * * * * * *

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'Yet oft the ardent monarch turn'd aside
And gazed enraptur'd on his blushing bride,
And oft the blushing bride with trembling haste,
An answering look on ardent Edwy cast,
While bashfulness her silent love betray'd,
And stole a look as if to steal afraid.'

Edwy and his bride, towards evening, escape for a time from the toils of ceremony and loud merriment of the banquet. The tragic business of the drama now commences with the portentous introduction of Archbishop Odo to the assembled thanes. The gloomy unrelenting character of this prelate is drawn with spirit; but we wish that his views had been better defined, and that instead of the vague and improbable story of his having vowed 'in Peter's antient fane,'

'To wrest the sceptre from his monarch's hand,
And to the pontiff yield his native land,'

the author had contented himself with delineating as concisely, but at the same time as clearly as possible, paying just attention to the *vraisemblance* so essential to what we may call historical fiction, the general scheme of monkish usurpation and tyranny, in pursuance of which Elgiva became the innocent victim of their persecutions.

The contrast between the characters of Odo and his more famous coadjutor, is however well imagined and properly preserved.

'More fam'd for honey'd words and courtly grace,
In honour Dunstan held the second place;
Rich abbot he of Glastonbury's shrine,
And deem'd for saintly holiness divine;
For by the virtue of his voice, they said,
He laid the spirits and awak'd the dead.'

Odo's speech to the thanes is strikingly solemn, and most happily characteristic of the bigotry of the age.

'Thanes, by the holy order that I wear,
And by these beads and sacred cross I swear,
By heavenly Austin, and saint Michael's power,
And that strange thorn* that puts forth wintry flower,
By saints who bled, and by the voice divine,
That now its dreadful warning speaks thro' mine,

* The Glastonbury Thorn.

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Your monarch's foul incestuous ties are burst,
His vows unhallow'd, and his bed accurst.
Their prince's guilt a suffering people bears,
Atoned at length but by a nation's tears,
Nor on yourselves alone had heaven's command
Dealt famine, flames, and plague throughout the land,
But on your latest sons in future times
Amerced the dreadful fine of Edwy's crimes;
While he, the wanton author of your woes,
Lull'd by soft amorous airs in safe repose,
Had lain imparadised in lawless charms,
And claspt the bright destruction in his arms,
Drank from her eye the subtile fire, and prest
His lips enamoured to her ivory breast.'

He proceeds to inform his thunder-struck audience of the measures that had been taken by himself and Dunstan to avert this horrible pest; of the ruffians already sent to tear the unhappy lovers asunder; and of their future intentions (but is it not more consistent with probability that he should have been silent on that head?) with respect to Elgiva.

'Avenging fire (and Heaven decrees the doom)
From her frail cheek shall sear its vital bloom;
Far from her home the glozing traitress sent,
In Erin's land to hopeless banishment,
Shall weep the havoc of a face once fair,
And pour her murmurs to a foreign air.'

The threatened cruelty is executed; and the priests, by their overruling power, effectually tie up the hands of their sovereign alike from preventing and avenging the injury. This is the most difficult task with which the author has had to contend, to represent Edwy, as at once a lover and a man of courage, yet yielding to the oppression he had no power to resist, and not suffering himself to sink under so dreadful a calamity. To lessen this difficulty, a new character is judiciously introduced to our notice, a young and accomplished knight, the friend of Edwy, who undertakes to find out the place of banishment, and, if possible, to restore to him his ravished bride. In avoiding one difficulty, however, the author has here involved himself in another. The interesting character of this young adventurer, the romantic generosity and fearless gallantry of his enterprise, threaten to render him the real hero of the tale, to the prejudice of Edwy himself.

This also he has, in a great measure, surmounted, with a degree of art which does great credit to his inventive

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powers. While Clarembert is engaged in his pilgrimage to Ireland, the blank of history is filled up by intestine commotions, and the tumult of a Danish invasion, which compel the king to waste none of his time in childish lamentation, and afford many opportunities to the author for indulging, with all the unrestrained licence of fiction, his native powers of description and imagery.

But this war unfortunately does not occupy the whole period of Clarembert's absence; and Edwy is compelled to drive away useless reflection by an active and manly pursuit of all the hardy exercises of the age. On scenes like these the author feels himself again at liberty to expatiate, and display with effect his knowledge of ancient customs, and of the laws and habits of chivalry.

One day, while the king is hunting in the forest of Andereda, in company with two of his lords, they are attacked by a band of robbers, who were long known to have haunted the neighbourhood; but, by their superior courage, compel them to fly. Edwy, is borne away by the ardour of pursuit, and at length loses all traces both of the banditti and of his friends.

The following description of the unfrequented and savage place into which his imprudence has betrayed him, is highly picturesque and animated.

'Not far, a pile of stones uncouth and rude,
With oaks encompassed, awed the solitude;
A work of Pagan hands—the trees unshorn
Frown'd old and huge, as if with nature born.
Here once the Druid held his rites profane,
At which the lamps of Heaven were said to wane;
And since that time authentic legends told
Of witchcraft and foul orgies held of old;
That fearful spectres glided o'er the green,
Whose airy daggers gave the stab unseen.
Once of this earth, some stood accurs'd for guilt
Of pillaged fanes, and blood of infants spilt.
Some, darkly brooding o'er this world of pride,
View'd man but only on his blackest side,
Then loathing turn'd, and from life's busy day,
To worlds unknown, unsummon'd rush'd away.
Some in frail youth from righteous husbands won
Their brides, by gold and wicked arts undone.
With these a crowd of female victims came,
Who sold their beauty to abuse and shame;
In nature's flush cut off, by night they rise,
Unholy shapes ne'er meant for mortal eyes.

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With echoes answering to no mortal sound,
Talk the wild glooms, the forest groans around.
And since in death divided from the blest,
Their graves are thorny, and deny them rest,
Vengeance to them is doubly sweet, and hence
They war with man, and taint his innocence.
On wicked errands bent, they flush the cheek,
At thoughts of guilt that sacred slumber break,
Altars defile, and urge the murderer's knife,
That else in vain had sought a kinsman's life.
On tainted gusts the dusky squadrons ride,
And curses follow wheresoe'er they glide;
There shall no sweets the blasted herbage breathe,
But hemlock fatten on the track beneath.'

In this horrible solitude, Edwy finds a youth in the habit of a pilgrim; and this pilgrim proves to be no other than his long-lost Elgiva. The rapture of the lovers at so unexpected a meeting is very coldly shadowed forth in a simile, which, on any but so critical an occasion, might have been commended for its elegance; but this is unaccountably rendered the weakest part of the poem. Perhaps the poet shrunk from the task of expressing feelings too powerful for expression, and remembered the veil of Timanthes: but, even if that were his intention, he might have thrown on his veil in a much more graceful manner.

The narrative of Elgiva's adventures which follows, is, however, so full of charms as to make atonement for our previous disappointment; and if the author has remarkably failed in the meeting of the lovers, he has no less remarkably bestowed on this favoured portion of his poem all the vigour of his fancy, and the beauties of his versification.

The mention of the death of Clarembert, killed in effecting her deliverance, demands from Edwy a tribute of sorrow and affection, which appears to us not only extremely poetical in itself, but most happily characteristic of the author's peculiar excellence.

'Arms, love, and honour, noble sentiment,
Fair courtesy, and glorious hardiment;
Obedience high, and unenslaved by fears,
Respect, and silent reverence for years;
A comely favour, gracious words, that gain'd
The listener's heart, and manners that enchain'd;
Mild clemency, that spared the weaker crowd;
Fierce hate, and stern defiance to the proud;
Valour, that sought a death-bed, render'd great
With every charm that made existence sweet;

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All in thy generous nature were allied,
All lived with thee, brave Clarembert, and died.
Soothes it thy disembodied soul to know
Our fruitless grief, and tears that idly flow?
Will marble, fashion'd by the sculptor's care,
And verse, that memory breathes and treasures there,
Please thy sweet spirit? Holy roofs shall rise,
High-wrought, and fit for sad solemnities,
Where in a twilight aisle erect shall stand
Thy form, half-breathing from some curious hand,
Fair as in life: and as the moon-beam falls,
Cold, pale, and mystic, on the fretted walls,
Virgins and holy men shall yearly meet
Around thy tomb; and dirges sad and sweet
Steal on thy listening sense, and give thee rest,
If aught of human sorrow touch the blest.'

We will not wrong our readers by anticipating the conclusion of this tale, the greatest part of which we have thus analyzed. Its versification, after the specimens we have given, needs no praise of ours to set it forth; the narrative itself possesses many beauties, but many defects also, of which the greater part may, we think, be attributed to the original history. Much, however, might have been done to render it more complete than it is. The circumstances of the Danish war are related in a most abrupt and confused manner, and hang badly together with the rest of the plot; the same may be said of the short episodes or digressions respecting Leolf the robber, and the preceding life of the thane Sigbert. We have already noticed the faults attending the re-union of the lovers; and a great deal towards the conclusion is hurried over with a degree of carelessness which should not have been permitted to himself by the author.

None of these defects present themselves in the second and shortest of the tales, Sir Everard. This is so much less considerable than the other in size and apparent consequence, that we have devoted most of our criticisms and quotations to Edwy and Elgiva. But, in real merit, we undoubtedly rank it the first. Even the versification of Sir Everard is fully equal to that of the best parts of Edwy, and it is much more uniformly excellent.

We forbear, nevertheless, to attempt an analysis of this very pleasing tale, both because we have dwelt so long on the former, and because it is incapable of any analysis that will not do great injustice to its merits. Advantage is most happily taken of a wild, but not unpleasing superstition, which prevails in some northern countries of Europe;

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and the author being unrestrained by the shackles of historical fact, and left entirely to his own invention, his story is well-connected together, and well told in all its parts.

It is not a very easy task to select specimens of a poem so artificially combined; and yet we are unwilling to take our leave of the book, without some notice of the passages that have most pleased us. The following is a description of the impression made on the minds of two young men of ardent imaginations, who have been brought up on a desert island beneath the North Pole, by the descriptions of human society, in more hospitable and highly-favoured lands.

'They read of happy plains, to them denied,
Of cheering suns, and nature in her pride,
Of smiling meadows, and of allies green,
Of copse and woodland in the pictur'd scene,
Of waters that make music with their falls,
Of streams that run by venerable walls;
They read of towering castles, cities proud
In antique glory, and their martial crowd
Of gallant knights who fought for beauty's charms;
Of noble dames who smiled upon their arms;
Of gentle friendships, and of spirits high,
A thirst for honour, e'en in enmity:
But more than all that pleased in peopled town,
In smiling scene, or arms, or fair renown,
Far more than all their sickening fancy wrought,
Souls link'd in love, and interchange of thought.'

Sir Everard thus pathetically dwells on the charms and virtues of a beloved wife from whom he had been cruelly separated for many years by violence.

'Oh, she was fair! as holy angels fair,
Beyond what lovers picture, and despair;
Temper'd so sweet, so form'd for man's content,
Of sober sadness and light merriment,
So framed for all that generous love rewards,
For sweet responses and for soft regards,
That I had hung delighted on her smile,
And found a heaven upon a desert isle,
Bless'd my rude toil, and braved this bitter cold,
And hugg'd the sorrows that her voice consoled:
So had she charmed the labours of the day,
Soften'd my griefs, or looked them quite away.'

Mr. Bland has seen the vices of modern poetry with a critical eye; and yet his prudence, or his courage, does not seem to have always kept pace with his judgment, in

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stemming the tide of corruption. Thus, though his general spirit disclaims the aids of meretricious ornament, there are some passages in his poems, in which he seems most ambitious of that which he knows he ought most to avoid; and there are also instances in which, for the sake of some real or imaginary charm, he has stept out of his way, and given himself an air of quaintness inconsistent with the plain and just principles by which he appears, in general, to be guided.

Among these perhaps we ought to class the idea by which Sir Everard is made, on a desert island, to amuse himself by moulding an exact image of his lost wife, which he keeps constantly hidden in his bosom. This fancy is evidently taken from a speech of Admetus in the Alcestis; and even there it seems a little extravagant; but here it is more so: for, not to say that in the time of Edward the third, knights were bad statuaries, it may be some matter of astonishment how Sir Everard could have found either time or materials for such an occupation in Greenland. Or, if we suppose that he brought it with him from England, still it remains a solitary instance of the art. Even a miniature picture would scarcely, we imagine, have escaped the censure of anachronism: but a bust, or an image, transports the reader instantly from the days of chivalry to the present age of Nollekens and Mrs. Damer.

We have been thus free in our censure of the image of Geraldine, because we really think it the only defective passage in the poem; which, with the exception of this conceit, is deserving of the highest and most unmixed approbation.

In Edwy and Elgiva, we have two or three scenes which remind us a little too strongly of the theatre or opera. For instance, the triumphal entry of Edwy after the Danish war.

> 'Again around him press'd the servile crowd;
> Again the prelates to their sovereign bowed;
> And youths, their brows with fillets crown'd, await
> Their prince returning to his peaceful state;
> With bands of virgins mix'd, who greet with song
> The warrior-train, and to the triumph throng;
> All blooming as the spring, and every maid,
> In snowy vest of gentle peace arrayed,
> Her favourite chieftain with a garland hail'd,
> Of rose and ivy curiously entrailed.
> All but the prince rejoiced.'——

But here we again most gladly turn from the language

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of censure; to that of admiration. Nothing can be more happy (for though the thought is not strictly new, we have never seen it more beautifully expressed) than the simile which follows:

'Thus, on one spot amid a fruitful plain,
The summer falls in balm and smiles in vain.
Though shrub and flower the neighbouring earth adorn,
That give their breath of fragrance to the morn,
Wooed by soft rains and man's expecting toil,
No season quickens this unhappy soil;
The lazy sand defies a master's care,
And niggard nature ever winters there.'

Dryden is often most admirable for the art with which he has interweaved his moral sentences and allusions into the main body of his tale; and Mr. Bland, together with many of his other excellences, has very judiciously transfused this also into his poetry, and even, in some instances, improved upon it. Though we have already extracted so largely from his book, we cannot refuse ourselves the pleasure of one more quotation, demonstrative of this observation.

'Edwy to peaceful halls again repairs,
To hateful luxuries, and smiling cares;
Gay gilded roofs to pleasure built by pride,
Where pleasure ne'er was tempted to reside;
(Like heathen fanes by stupid terror rear'd
To gods who never in those fanes appeared;)
For not in place her fairy palace stands,
Fix'd to no climate, and unbuilt by hands;
No more the joyous inmate will remain
In fields that teem unask'd with golden grain,
Those happy fields that wanton poets sing,
For ever flowery near the morning spring,
Where amber drops, and glorious to behold
The waters ripple clear o'er beds of gold,
Than on the horror of a wintry heath,
Or rock or promontory sharp with death.'

The volume is accompanied by ample notes, which, though well-written and amusing, are often very irrelevant, and discover too great a fondness for argumentation. The passion for note-writing is one of the worst vices of the age; and, though Mr. Bland has not sinned by any means to the same extent with most of his contemporaries, we wish that his good sense, which has taught him to see and avoid so many faults of greater consequence, had been

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sufficient to guard him from this also; many of his illustrations, nevertheless, are sensible and pleasing; and (though we wonder in what manner they procured an introduction to king Edwy's anti-chamber) we cannot pass without praise, the excellent translations from the Grecian drama.

Notwithstanding the high pleasure we have received from the perusal of this little book, we feel a still greater in announcing that the author, in his preface, gives us reason to expect a continuation of his labours.

ART. III.—*The Life of George Washington, Commander in Chief of the Armies of the United States in the War which established their Independence; and first President of the United States. By David Ramsay, M.D. of Charleston, South Carolina, Member of Congress in 1782, 1783, 1784, 1785, and Author of the History of the American Revolution.* 8vo. Cadell *and* Davies. 1807.

OF all the classes of character which can occupy the attention of the biographer, none is so conspicuously entitled to the applause and gratitude of mankind, as he who has rescued his country from oppression, and fixed her independence on a solid basis. And of all those who have at any time filled this enviable situation, the most exalted in moral dignity, the purest in motive, the most unsullied in integrity, the farthest removed from every taint or suspicion of selfishness, is the great champion of American liberty. Others have possessed more brilliant qualities, and performed more dazzling achievements; but the patience, the perseverance, the fidelity, the 'singleness of heart,' with which Washington served his country in the worst of times, and under the most discouraging circumstances; his complete self-devotion to the common cause, and his noble disregard of every temptation to indulge either avarice or ambition; combined with his moderation in the exercise of a sovereignty conferred by the unanimous choice of a people indebted to him for their freedom; afford altogether such a perfect example of a steady and well-principled patriotism, as the world, we fear, will long be unable to parallel.

We rejoice to see the life of such a man published in a form accessible to most readers, written in a plain, unambitious style, and containing a perspicuous narrative of the great public events in which he had the most important share. Perhaps there is still some reason to complain that materials have not been produced, sufficient to gratify the public

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curiosity respecting the private history, the domestic anecdotes, and the unpremeditated traits which enable us to form a complete familiarity with distinguished characters. The volume before us hardly contains a page which does not as properly belong to a general history of the United States as to the biography of their illustrious citizen. His skill and alacrity as a military man, at an early age, are exemplified in his conduct towards the French and Indians, who attacked Virginia about the year 1753; and it appears that, by the adoption of his advice, the mischief of predatory incursions was radically destroyed. But when he married, and retired to his patrimony at Mount Vernon, surely the important interval that elapsed between his 26th and 41st year demanded some more specific notice than that he 'gave himself up to domestic pursuits. . . . . , exclusively for *fifteen years*, with the exception of his serving in the house of burgesses of the colony of Virginia, and as a judge of the court of the county where he resided.' This *exception* appears to us to sweep away nearly all the information that could have been desired on the subject, in addition to that knowledge of the events of the revolutionary war, which nearly all men already possessed. And we should have imagined that the entire period might have been filled up with materials of a most interesting nature, since the conduct of Washington at that time in the several situations in which he is here described to have been placed, laid the foundations of the universal esteem and confidence, which called him, at the commencement of the contest, to the most elevated military trust.

The greatest proof perhaps that can be given of a true genius for war, is the introduction of discipline, order, and system, among irregular bodies of men, and the infusion of a martial spirit into those whose former habits have been confined to the occupations of civil life. In these particulars, the American chief had uncommon difficulties to encounter.

'The army put under the command of Washington, amounted to 14,500 men. Several circumstances concurred to render this force very inadequate to active operations. Military stores were deficient in camp, and the whole in the country was inconsiderable. On the 4th of August, all the stock of powder in the American camp, and in the public magazines of the four New England provinces, would have made little more than nine rounds a man. In this destitute condition the army remained for a fortnight. To the want of powder was added a very general want of bayonets, of clothes, of working tools, and a total want of engineers.'

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'In Massachusetts the men had chosen their officers, and, rank excepted, were, in other respects frequently their equals. To form one uniform mass of these discordant materials; and to subject freemen, animated with the spirit of liberty, to the control of military discipline, required patience, forbearance, and a spirit of accommodation. This delicate and arduous duty was undertaken by general Washington, and discharged with great address. When he had made considerable progress in disciplining his army, the term for which enlistments had taken place was on the point of expiring. The troops from Connecticut and Rhode Island were only engaged to the first of December 1775, and no part of the army longer than the first of January 1776.'

To all these evils his sagacity applied such remedies as the situation of things allowed; and the following extract from his general orders of the 26th of October, 1776, is not only a good specimen of his style in addressing his men, but shews the importance which he attached to the moral pride of his army:

'The times, and the importance of the great cause we are engaged in, allow no room for hesitation and delay. When life, liberty, and property are at stake; when our country is in danger of being a melancholy scene of bloodshed and desolation; when our towns are laid in ashes, innocent women and children driven from their peaceful habitations; when calamities like these are staring us in the face, and a brutal savage enemy are threatening us and every thing we hold dear with destruction from foreign troops, it little becomes the character of a soldier to shrink from danger, and condition for new terms. It is the general's intention to indulge both officers and soldiers who compose the new army with furloughs for a reasonable time, but this must be done in such a manner as not to injure the service, or weaken the army too much at once. In the instructions given to the recruiting officers, the general enjoined upon them not to enlist any person suspected to be unfriendly to the liberties of America; nor any vagabond, to whom all causes and countries are equal and alike indifferent.'

It is far from our intention to trace all the military events of these campaigns, which afforded few opportunities of displaying the manners of a skilful general, or the gallantry of an adventurous soldier, but demanded the unremitted exercise of much rarer qualities, equanimity, forbearance, address, and moderation. The detail of them is indeed quite uninteresting, except as they are connected with the important results which they produced. But there is one point of view in which the character of Washington is so eminently entitled to applause, that we are anxious to draw

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the attention of our readers particularly to it. The history of the United States forms a striking exception to a remark which has been so often quoted as almost to have passed into a maxim, viz. that wherever an established government is overturned, it must necessarily be succeeded by a military despotism. Circumstances of various kinds undoubtedly combined to exempt that country from so dreadful a fate: yet it appears to us incontrovertibly clear, that America is principally, if not entirely, indebted for her independence, to the moderation of her commander in chief. The want of funds, the loss of credit, and the consequent depreciation of the paper money, in which the troops were paid, exposed them to the most severe distress, and unavoidably excited a spirit of discontent, which appears to have been at all times ready to break forth into open mutiny. The march of the common men might be traced by the blood of their naked feet over the frozen country; the officers were without any distinction in dress or appearance, and they knew that their wives and children were left unprovided, perhaps famishing at home. Their very subsistence was wrung by violence from their laborious and peaceful fellow citizens, who were almost inclined to curse the promised freedom which demanded such painful sacrifices. Congress was ever ready to accuse the army of disaffection to the public cause, and was at the same time loudly exclaimed against for its unfeeling negligence of the heroic defenders of the state.

In this critical situation of affairs, it was the arduous task of Washington to mediate between these bodies, whose cooperation he knew to be essential to the welfare and existence of both; to supply the deficiences occasioned by continual desertion, and prevent partial mutinies from becoming general; to conciliate the inflamed minds of the soldiery, without a compromise of discipline; and to obtain by resolute remonstrance, a redress of the cruel grievances they endured, without weakening their due subordination to the civil government. His patient dexterity in balancing these conflicting difficulties was equalled by the disinterested resolution with which he sacrificed his own popularity to the maintenance of their durable interests. Had he secretly fomented the dissatisfaction of those whom he commanded, had he wavered for a single hour in the steadiness of his conduct, had he even remained neuter, and permitted things to take their natural course, the army must have overturned the government, and have placed their chief, without power of resistance on his part, at the head of affairs. In preferring the establishment of a free constitution to the views of personal aggrandizement and supremacy which such circum-

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chances must have forced upon him, he made the most exemplary sacrifice at the shrine of honour and duty that is recorded in the history of the world.

When the imbecility of the federal constitution made it necessary, after a six years' trial, to unite the states under a single head, the unbiassed and unanimous voice of the American people called Washington to the president's chair. He appears to have quitted his retirement at Mount Vernon with unfeigned reluctance, while he was above the affectation of disguising that if such a change in the constitution was really necessary, his former services pointed him out as the man to whom the supreme authority would most naturally be entrusted. His acceptance of the office was hailed with universal joy; and the popular triumph which was prepared for him at Trenton, on the very spot where thirteen years before he had rescued his country from despondency by one of the most brilliant exploits performed during the war, is described in a most interesting manner.

On his government we may safely bestow that praise which is the true test of merit in the ruler of a state: he did all the good to his country which it was capable under the circumstances of receiving. The situation he filled was peculiarly qualified to exercise his prudence and moderation, which preserved America in the enjoyment of a respectable neutrality through all the storms of the French revolution. The times called for extraordinary caution, yet we are almost inclined to think that he was betrayed in one instance into something nearly approaching to duplicity. We allude to the enthusiastic terms of unmixed admiration in which he speaks of the French revolution to M. Adet, at a time when his private sentiments were conveyed to his successor, Mr. Adams, in the following manner: 'It is reserved for intoxicated and lawless France (for purposes of Providence far beyond the reach of human ken) to slaughter her own citizens, and to disturb the repose of all the world besides,' &c. p. 596. Indeed if we were obliged to find any defect in a character so substantially virtuous, we should say that with more candour and openness, it would have appeared more amiable and attractive. Through the whole of this narrative, Dr. Ramsay mentions nothing of his connection either with personal friends or political associates, except for the purpose of introducing letters addressed to them; and it strikes us as very remarkable that the name of Franklin occurs only twice, and on the most trifling occasions. We could fancy too that, in some of his answers to the numerous public and private exhortations to him to accept the presidency, we discovered a little more of the *nolo episcopari*, than is quite

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consistent with simplicity and plain dealing. ' Nor can our feelings entirely applaud the manner in which his ' favourite maxim in controversies with foreign nations is stated,' viz. ' so to conduct himself towards them as *to put them in the wrong* :' which, in our judgment, was only a different and more ungracious manner of expressing a resolution on his part to adopt a perfect integrity as the line of his own conduct towards them. But even if we are right in conceiving that these little traits discover something less of openness than could have been desired, great allowances must be made for the circumstances which for so long a series of years imposed upon him as duties the extreme of caution and reserve ; and it is certainly fortunate for the interests and independence of the American republic, that her commander in the war, and her chief magistrate during the French revolution, possessed in so eminent a degree the useful virtues of moderation and forbearance.

The death of this great man took place on the 14th of December, 1799, in consequence of an inflammation of the trachea, produced by cold. ' In about thirty-five hours from the time he was in his usual health, he expired without a struggle, and in the perfect use of his reason.

' In every stage of his disorder he believed that he should die, and was so much under this impression, that he submitted to the prescriptions of his physicians more from a sense of duty than expectation of relief. ' Having given them a trial, he expressed a wish that he might be permitted to die without farther interruption. After his power of deglutition was gone, he undressed himself and went to bed, to die there. To his friend and physician, Dr. Craik, he said, I am dying, and have been dying for a long time; but I am not afraid to die. The equanimity which attended him through life did not forsake him in death. He submitted to the inevitable stroke with the dignity of a man, the calmness of a philosopher, and the resignation and confidence of a christian.'

ART. IV.—*Lectures on the truly eminent English Poets. By Perceval Stockdale.* 1*l.* 1*s.* Longman, Hurst, &c. 1807.

' I HAVE long practised,' says our author, ' (whenever I was maintaining a good cause) an unpopular openness of disposition ; and I will practise it to the end. I foresee, with a merited contempt, many pedagogical, pedantic, and reviewing ferulas brandished before me ; but surely the iron rod of the statesman is not yet impending over our literary freedom.'

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It is this open and candid disposition which appears to have called down the persecution of a vain and frivolous dignitary upon the infirmities of Mr. Stockdale's age. It is not improbable that the pain excited by ill-usage has co-operated with the benignity of his nature, in making him the champion of traduced character, and in arming him against the great dictator in English poesy, wherever his severity preponderates over his justice.

Of Dr. Johnson himself he ever speaks with deference, and more particularly at that period of the critic's life, when 'his time was spent in provision for the day that was passing over him, and when he was overlooked by gaiety, wealth, and power.' Of that melancholy neglect he relates the following anecdote, sufficiently humiliating to those sanguine men who promise to themselves the notice and esteem of the world from the consciousness of vast abilities.

'Mr. Garrick wrote to me from Hampton, in the year 1773, acquainting me that he had a remedy for weak eyes, with which Dr. Johnson had lately been very much afflicted. He desired me to propose the use of his eye-water to the Doctor. I waited on him on a Sunday forenoon, in Bolt Court: his eyes were so much better, that he said, he should have gone abroad on that day, had he thought of any particular place for a visit. I replied, that I should have supposed that *he* could never be at a loss for such a place. "My dear Stockdale," said he with great emotion, "for many years of my life I had *no* place to go to."

The Doctor repeated, 'with the tear starting in his eye, that for many years in London he had no where to go to.' The plan of our author, and his embarrassments, shall be explained in his own words.

'In the year 1795 I began to write, at Monmouth, the following observations and descriptions, on the productions of our TRULY eminent poets. In the prosecution of them, so many and long interruptions intervened, that thirteen years elapsed before they were brought to a conclusion.

'I had intended to give my sentiments on the writings and characters of our great poets, under the title, and in the form of lectures, to such audiences as might honour me with their attention. But unexpected and severe infirmities of old age have prevented me from executing my intention. I have been long oppressed with a most afflicting nervous disorder, (not unusual to literary men,) which has rendered me incapable of intellectual exertion and employment.'

Spenser lays the first claim to Mr. Stockdale's attention; but as the limits of a Review are confined, we cannot do better in the space allotted to us, than to bring into contact the

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opinions of our author, and those of Dr. Johnson, where they are opposite. On the character of Caliban:

"It was a tradition," says Dr. Warburton, "that Lord Falkland, Lord C. J. Vaughan, and Mr. Selden, concurred in observing, that Shakespeare had not only found out a new character in his Caliban, but had also devised and adapted *a new manner of language* for that character."

'On this anecdote Dr. Johnson thus animadverts:—"Whence these critics derived the notion of a new language appropriated to Caliban, I cannot find. They certainly mistook brutality of sentiment for uncouthness of words. Caliban had learned to speak of Prospero, and his daughter; he had no names for the sun and moon before *their* arrival: and could not have invented a language of his own, without more understanding than Shakespeare has thought it proper to bestow upon him. His diction is, indeed, somewhat clouded by the gloominess of his temper, and the malignity of his purposes; but let any other being entertain the same thoughts, and he will find them easily issue in the same expressions."

'The opinion of Lord Falkland, and his friends, with regard to the language of Caliban, was worthy of the men who entertained it. How could those liberal critics be mistaken by our great master of English literature, when they clearly meant by *a new language*, or *a new manner of language*, by no means an absolutely new language, in the rigid and literal sense of the expression; but in a signification which our English idiom often, and easily admits; a new kind of a colloquial strain; a novelty of sentiments, and images, which are most happily adapted to this monstrous, yet striking and interesting creature of Shakespeare's imagination.'

He is well supported by the following citation, which is hardly the language of the children of this earth:

> As wicked dew as e'er my mother brushed,
> With raven's feather, from unwholesome fen,
> Drop on you both! a south-west wind blow on you,
> And blister you all o'er!

The defence of Milton against the overpowering weight of objections urged by Johnson to the subject, phraseology, and harmony of Paradise Lost, is not quite so fortunate. Had our author contented himself with clearing the character of the man, which he has most ably performed, he had done service to his memory, aspersed, as it before stood, by the injustice of party. But it is not mere assertion which can disprove the many defects attributed by our great critic to that extraordinary poem. It ill becomes us in these days to panegyrise that sublimity on which all are agreed; but

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Mr. Stockdale's observations amount to little more. The charges which he undertakes to disprove, are want of interest, want of pathos, a structure of verse more than suspicious, and a style formed upon perverse and pedantic principles. Had he agreed with his predecessor on these points, the fame of the poet had rested unshaken, as before, on that sublimity which has never been disputed. But to defend another by paying exaggerated homage to his weaknesses, is an act somewhat savouring of treachery.

'Without any general, or infatuated prejudice; but with nature I hope, and reason, for me; Milton might dispense with those rules of accuracy which, perhaps, could not, with propriety, be altogether neglected by any other poet; though by a generous poet, they will never be minutely observed: and I wish that I had ability, and importance enough, to enfeeble the reign of their coercion.'

A sentence more directly pointed to burst through the few salutary restrictions which English poets have imposed on themselves, it would be hard to imagine. Is it then of no consideration, that, from an ignorance or contempt of these rules of accuracy, the vivid imagination of Spenser should so frequently have wasted itself in trifles irreconcilable to reason? that Shakespeare has in so many instances thrown away the key to the heart, which he inherited from nature, and insulted the feelings excited by himself with sallies of unseasonable buffoonery? that Milton should have plunged his reader, giddy with the elevation to which he has been lifted, into the cold and comfortless depths of theological subtleties? that Dryden, whose only difficulty was to select from the immensity of his treasures that which suited his purpose, has bequeathed to us no single drama which might not stand equally the monument of genius and absurdity? Is it of no consideration that the poets of England, equal in number and in genius to those of Italy, are principally known on the continent by their errors, and must be read even by their own countrymen with an unjust and childish allowance for their eccentricities.

The bigotry and partiality conspicuous in the 'Lives of the Poets,' is not unhappily censured by our author; among many passages in point we transcribe the following:

'The name of Johnson authorized *him* to take liberties which would not have been tolerated from a less fortunate devotee to literary fame. His name, however, shall never circumscribe *my* range in the pursuit and publication of truth. I will not presume to request your attention, but to our *truly* great poets. I will not presume to thrust into that glorious class any despicable poetaster;

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for the sake of his politicks, or religion; because he was a Tory in his civil principles, or superstitious in his piety. I will not commit such a gross critical *misnomer*. I will not be guilty of such impertinence to those by whom I should wish to be esteemed. I will not be so profane to the shades of *Spenser; Shakespeare;* and the divine *Milton*; I will not be so profane to the genius of my great master, whom I am now contemplating;—as to rank the feeble *Pomfret; Yalden*; good *Isaac Watts*; and *Sir Richard;*—"rumbling rough, and fierce;"—that infinite accumulator of confused, and barbarous verses; with our *most eminent English poets.*'

And again, in the remarks on Young's last poem, 'the Resignation,' he arraigns with much justice the opinion of his predecessor, influenced as it was by the subject, rather than the spirit of the lines themselves.

'A short time before his death, he published his poem of *Resignation*. It is far inferiour to his *great* poetical compositions; it shows that his flame of poetry, as well as his vital activity, were now, subsiding. I shall be bold enough, however, to quote Johnson's absolute contradiction of this opinion: when I meet with just and vigorous criticism, in the writings of this great man, I am not surprized; I am as little surprized when I meet with arrogant and dictatorial absurdities.'

"His last poem" (says he) "was *The Resignation*; in which he made, as he was accustomed, an experiment of a new mode of writing; and succeeded better than in his *Ocean*, or his *Merchant*. It was very falsely represented, as a proof of decaying faculties. There is *Young*, in every stanza; such as he often was, in his highest vigour."—Life of Young, p. 428.

'In answering this dogma, I can only be at the pains to refer my sensible audience to the poem itself. By what reason Johnson was induced to give this poem an eulogy which it by no means deserved, it is not easy to discover; perhaps two of his reasons were, its piety and its expostulations with Voltaire. But what violation of poetical justice may we not expect from a critick, who made a poet of Mother Watts; and of Sir Richard Blackmore;—of *rough; and fierce; and rumbling* memory?'

It is a melancholy and humiliating reflection, that in minds the most vigorous and comprehensive, and in dispositions the most humane and amiable, some instances of imbecility and hardness of heart may be discovered that would disgrace human nature even in its most untamed and barbarous state. We again take part with our author in the following reflections on a cruel and unrelenting sentence passed by Dr. Johnson:

'The elegy to the memory of an unfortunate lady, has been highly, and justly praised. In that elegy, a humane, and generous melan-

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choly is expressed in the most pathetick eloquence; in the most liquid numbers. It is marked with a generous indignation; with animated remonstrance; with fine moral reflections; and moral admonition; successive, and sable funereal imagery is pictured to the descendants of the unfeeling guardian, with a poetical pomp and solemnity; earth, air, and heaven, are interested in the fate of the unhappy fair one; the earliest dews of the morning drop on her grave; it is adorned with the first roses of the year; and it is overshadowed with wings of angels. There are, however, sullen men or sullen humours, that will not listen to the voice of the charmer, charm he never so wisely.

"It does not appear" (says Dr. Johnson) "that the lady had *any* claim to praise; or *much* to compassion. She seems to have been impatient, violent, and ungovernable. Her uncle's power could not have lasted long; the hour of liberty, and choice would have come in time; but her desires were too hot for delay; and she liked self-murder better than suspense.

"Nor is it discovered that the uncle, whoever he was, is, with much justice, delivered to posterity as a *false guardian:* he seems to have done only that for which a guardian is appointed; he endeavoured to direct his niece till she should be able to direct herself. Poetry has not often been worse employed, than in dignifying the amorous fury of a raving girl."—Pp. 25, 26.

'Though some parts of Johnson's moral, and literary character are highly respectable, I am here almost tempted to exclaim, with Falstaff (and the callous prejudices from which this barbarous language proceeded, would justify the exclamation) "Why what a Herod of jury is *this!*" Could a heart, that, in its better dispositions, melted at a tale of woe, whatever was the cause of that woe; thus inflexibly persecute the memory of an accomplished female; who must have suffered as much as fancy can conceive; and more than tongue can express? Are souls of sensibility, and humanity; are the disciples of true religion insulted with these remarks by a poet, and a christian philosopher; or by a mere commercial father or uncle; who would marry his daughter, or his niece to the devil, for title, and fortune; and who fancies that dignity and happiness, are the inseparable concomitants of the possession of wealth? I trust in the God of mercy, and forgiveness, that the bulls of popes, and the frowns, and anathemas of priests, are, by *this* time, equally insignificant; therefore, I likewise trust that the present company will allow me tenderly to compassionate the suicide; and with a particular tenderness, to compassionate the suicide who falls a victim to love.'

The liberal and sensible avowal of the author's opinions, in vol. i. p. 588, is in the same spirit of dignity and energy, which, we fear, has been turned by artful and designing men to his detriment. His defence of the unfortunate Chatterton, and his attack on the modish Walpole, and the two

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perplexed antiquarians, Milles and Briant, are happy in every thing but their unseasonable dilation. The reasoning appears unanswerable in itself, but the arguments of which it is composed he scattered at such distances, that it is difficult to collect them in a body, and make them bear with their united force upon the points to which they are directed. We have abstained from obtruding our own opinions where they may be at variance with Mr. Stockdale, from a firm persuasion that the world in general are more solicitous to know the prominent character of the author, than the answers of his reviewer.

From the citations already made from Mr. Stockdale's work, our readers will evidently discover an independent spirit, and a well-directed endeavour to correct abuses in literature which are grown venerable from usage and authority. With the following extract on a disputed and highly interesting character, we close the book.

'Let me not be thought uncharitable, if I cannot but suspect that Young's high, and unmerited praise of Addison's virtue, and practical piety, partly flowed from an ungenerous dislike of Pope. Young must have well known the base treatment which Pope received from Addison, treatment, which, at length, extorted from our generous, and divine poet, that severe, and immortal retaliation which it well deserved. Young bestows on Addison's mode of dying a profusion of superstition; of holy bombast. "By their fruits ye shall know them." A good, and generous tenour of life is an infallible moral criterion of the heart, and mind; the clergy naturally lay a great stress on the scene of a death-bed; a disinterested, and liberal man lays *none*. The influence of a distemper may shake the best of souls with unmerited horrour; a natural, and habitual firmness of mind may enable a bad character to quit this earthly stage with calmness, and decorum. I wish to maintain the faith of Johnson; and to avoid the infidelity of Bolingbroke, and Hume; but, with the religion of Johnson, let me meet death, like *them*, unappalled, and serene; not with the superstitious, and gloomy fears, of our very unequal, and inconsistent Christian philosopher.

'*Mr.* Addison lent his friend Sir Richard Steele, a hundred pounds, and sent an execution into his house, because he could not pay the money. He translated the first book of the Iliad, from his envy of Pope's fortune, and glory; he prevailed with Tickell to pretend that *he* was the authour of the translation: a miserable translation it *was*, comparatively with Pope's, yet to Pope's Addison gave it a decided, and publick preference. I want only *these* facts, to pronounce upon the general virtue of the man who commits them. I am far from presuming to think that they might not be forgiven by a merciful God. I shall only say that I can attribute no virtuous, and exemplary merit to the death of such a man. It may have been a rational, and serene death; in consequence of a long, and sincere repentance; it may have been an acting; a theatrical death; affected by assumed fortitude, and artful hypocrisy.'

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ART. V.—*History of the House of Austria, from the Foundation of the Monarchy by Rhodolph of Hapsburgh, to the Death of Leopold the Second. By William Coxe, F.R.S. &c. &c. Vol. II.* Cadell.

[*Concluded from p.* 14.]

ON the death of Joseph, his brother Charles, the only surviving male of the house of Austria, succeeded by virtue of a family compact to the government of all the hereditary states, and was unanimously elected emperor while still absent in Spain. The family compact under which he claimed, had been established by Leopold with a view to prevent the evils of a disputed succession. It provided, that in case of the decease of Joseph without issue male, the whole inheritance should descend on Charles; and, in case of the decease of Charles under similar circumstances, that the daughters of Joseph should then succeed in preference to the daughters of Charles.

The conduct of the two brothers, with respect to the obligations of this equitable compact, affords by no means an unfair criterion of their respective characters. Joseph, although Charles was absent at the time, and every circumstance was favourable to the views of ambition or parental affection, confirmed on his death-bed the arrangement made by his father, and consigned to his mother the care of the administration, till Charles's return. Charles, on the contrary, with an ingratitude and injustice only equalled by the short-sighted weakness of his policy, scarcely found himself seated on his throne before he promulgated, under the name of the Pragmatic Sanction, a new law for the succession of his dominions, by which he transferred the preference to his own daughters; and, for the greater security to this unconscientious transaction, compelled his nieces, the Josephine archduchesses, to renounce their just pretensions at the times of their respective marriages with the electors of Saxony and Bavaria.

We are really surprised that the want of common honesty and justice, so conspicuous in this transaction, and in other passages of his life, should have formed no part of Mr. Coxe's general estimate of his character, which is otherwise drawn up with apparent accuracy.

'Charles was not gifted with the talents of his brother Joseph, had not enjoyed the same advantages of education, and was by nature so cold and phlegmatic, that it was said he was serious even when he smiled; but he was by no means deficient in abi-

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lities. His conception though slow was clear; his political knowledge was extensive, and he expressed himself in various languages with great elegance and facility. *His intentions were honest and upright;* and he was anxious to govern his subjects with wisdom and justice. His religion was less tinctured with bigotry than that of his father Leopold, or even of his brother Joseph. Though sincere in his belief of the Roman Catholic faith, and attached from principle to the see of Rome, he yet preserved himself in great points uninfluenced, always retained the clergy in due subjection, and never suffered them to intermeddle in matters of state. *Strict in his morals*, he was ever remarkable for great propriety of character and decorum of manners; and even in the ardour of youth, never deviated into any glaring excess. But these solid qualities and upright intentions were counteracted by a narrow jealousy, a love of adulation, and a punctilious obstinacy, which induced him to maintain an inflexible perseverance in measures once adopted; and these natural defects were aggravated by the ascendancy which an artful favorite, Count Altheim, had acquired over his mind.' P. 48.

'At the commencement of his reign, Charles was sedulous in the transaction of business, constantly attended the conferences of state, toiled through a mass of diplomatic papers, and even wrote numerous dispatches with his own hand. But this assiduity gradually subsided, he devoted great part of his time to music and to the pleasures of the chase, and wasted the remainder in ceremonies and parade, or in the company of his Spanish and Italian favourites. He still, however, affected great attention to business, and would suffer no measure to be executed which he had not previously examined and sanctioned. He also received the result of each conference, which was drawn up by Count Sinzendorf, secretary for foreign affairs, and counter memorials were often presented by the other ministers. From this mode of conducting business, papers and documents continually accumulated, which the emperor had neither leisure nor inclination to examine; and the most important negotiations were continually neglected. Even the copy of the Quadruple alliance remained three months on his table before he could be induced to sign it.' P. 59.

Charles the sixth, with an understanding just suited to the petty details of a counting-house, if his versatility and weakness had not been such as to unfit him for any useful situation in life, absolutely ignorant of military affairs, totally incapable of any large and extended views of policy, was yet so arrogant and self-sufficient, as to conceive himself the complete man of business, the wise politician, and the consummate general. He intermeddled in every operation of the state, and became the Marplot of his cabinet. He indulged his favourites (whom he changed as often as

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caprice and affectation prompted) with the most uncontrouled licence of acting, till a fit of business seized him; and then every wheel was stopped in an instant, the whole machine of state was thrown into disorder, every plan was instantly abandoned, and some new scheme suggested, equally unintelligible to every body round him, and inexplicable by the emperor himself. With still greater arrogance and impertinence, he presumed to direct the operations of his armies in all parts of his dominions, and at the remotest distances from his capital. One peremptory and absurd order followed closely on the heels of another, to which it was directly opposite. The favourite of an hour, entrusted with absolute and unlimited command, had no sooner arranged his scheme of the campaign, and commenced his operations, than a new, and probably impracticable plan comes express from Vienna, with the most absolute mandate for its execution. It fails. The general is blamed for all the ill-success of the war. He is confined in some distant fortress for life; and a new favourite, equally ill-chosen, perhaps is substituted, with the same uncontrouled powers, subject only to the same uncontroulable whims, and of course productive of the same result. Such seems, in a few words, to be the whole history of the unfortunate campaigns of Seckendorf, Konigseg, and Wallis, which are here detailed with an interesting minuteness, and interspersed with much of very valuable and amusing information, collected from the letters of Mr. Robinson, the British ambassador at Vienna, to lord Harrington.

From these letters, as well as from a great variety of state papers among the Waldegrave, Walpole, and Hardwicke collections, Mr. Coxe has been able to give us a very clear and familiar insight into the situation of Charles's court, the characters of himself, his ministers and favourites, from which we would willingly indulge ourselves in making considerable extracts; but our limits are insufficient for the purpose, and we must hasten to the yet more interesting history of Maria Theresa, for a great part of which the same materials are employed.

We cannot, however, refuse ourselves the pleasure of transcribing a few particulars relating to the great Eugene, which are strikingly characteristic, not only of himself, but of his foolish master.

'Though from fidelity to the Emperor, Eugene had rejected the offers of Louis the fourteenth, to restore him to his native country, and confer on him the government of Champagne, with the rank of marshal, yet he was not personally attached to his sovereign;

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he neither conciliated his friendship nor sought his regard; nor could he conceal that he found the liberal mind of Joseph more congenial to his own, than the suspicious temper of Charles; and he frequently observed, 'Joseph always treated me as a brother, but Charles as a master.'

'Eugene possessed such an unaffected modesty, that he did not receive without pain even the common acknowledgements due to his transcendant talents; and being himself thus averse to flattery, he did not pay sufficient deference to the emperor, who was accustomed to receive the most fulsome tribute from all who approached his person. He had conceived such horror at the smallest appearance of deceit as to avoid almost the common expressions of civility; was cold and distant in his first address, but remarkable for never making a promise which he did not intend to fulfil. Hence he offended many whom it was his interest to conciliate, and the finest feature of his character excited the disgust of courtiers who are less offended with soft words and deceitful promises than a candid and frank refusal.

'Fond of polite literature, and possessing an exquisite taste in the liberal arts, he had not always patience for the routine of office: and though president of the council of war, and member of the secret conference, he could not be induced, unless from the most urgent necessity, to transact business at any other hours than from ten in the morning till two. The remainder of his time he dedicated to miscellaneous literature, to the arts, particularly to painting, of which he had formed a valuable collection, and to the company of a small and chosen society, presided by the countess Bathiani, to whom he was attached. Hence he sunk in the opinion of Charles, who affected great assiduity in business, and was no less minutely attentive to trifles than to affairs of the greatest consequence. Altheim did not fail to represent in the most odious light this conduct as highly disrespectful and productive of delays in the dispatch of public business; and though he could not sully the upright and incorruptible character of Eugene, he displayed in the strongest colours the scandalous venality of madame Bathiani, and of the persons who were most distinguished by the prince's confidence.' P. 53.

Notwithstanding the intrigues of a favourite, and the ingratitude of a master, when, after the unfortunate campaign of 1733, the affairs of Austria seemed to be reduced to the most critical emergency, the emperor himself looked to Eugene alone as the support of his tottering throne. That general, already far advanced in years, appeared at the first call, took upon himself the supreme command, and, though thwarted by the interference of the council of Vienna, and hampered by the obstinacy of the imperial generals who pretended to an equal share in the direction of the war, proved himself in this his last campaign, not only

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in skill and activity, but in self-denial and magnanimous forbearance, still more truly great than while he appeared before all Europe as the successful emulator of the glories of Marlborough. Nor were his transcendant abilities confined to the operations of the field. All his political powers were again called into action and exerted with unremitting energy in rousing the maritime nations to resist the baleful influence of France. The letter to Diemar, his agent in London, of which Mr. Coxe has here given us a translation from among the Walpole papers, is a most valuable and authentic evidence of his vigorous mind and of his broad and liberal views of policy. But the selfish spirit of trade had already struck its roots deeply into the vital constitution of Britain, and the system of policy adopted by sir Robert Walpole rendered ineffectual all his entreaties and remonstrances.

The same year, and almost the same month, witnessed the rejoicings of the court of Vienna for the union of Maria Theresa to the duke of Lorraine, and its mourning for the death of its hero.

'That great man preserved his abilities and spirits, even in a very advanced age; and after having personally braved the most imminent perils in many battles and sieges, in which he was often the first to mount the breach, he died tranquilly at Vienna in the night of the 20th of April 1736, in the 73d year of his age*.

'Every honour was paid to the memory of Eugene that the gratitude of the sovereign could dictate. The body was embalmed, and the heart sent to Turin to be deposited in the royal tomb with the ashes of his illustrious ancestors. The corpse lay in grand state for three days, with the coat of mail, helmet, and gauntlets hung over its head, and was interred in the metropolitan church of St. Stephen. Charles himself, with his whole court, assisted incognito at the ceremony, the pall was supported by sixteen general officers, and the funeral was solemnized with the same honours as were paid to the remains of the imperial family.' P. 159.

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* 'Mr. Robinson to Lord Harrington. *Vienna, April* 21, 1736.

'When prince Eugene's servants went into his chamber this morning, they found him extinguished in his bed like a taper. He dined yesterday as usual, and played cards at night with his ordinary company, but with such appearance as prognosticated to nice observers the crisis of his life. The strongest instances of his best friends and servants could not prevail upon him to take the least remedy to loosen the phlegm which he had not natural force enough to throw from his stomach, and which, to judge by the little pain he seemed to feel in the day-time, must have suffocated him but very gently in the night. In a word, my lord, his life was glorious, and his death easy.'

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With regard to the foreign transactions of this reign, and the general state of Europe, much useful information is dispersed through the body of the work. The wild and excentric schemes of Alberoni, the mission of Ripperda, the politics of cardinal Fleury, and, above all, the principles and measures of our British cabinet, are detailed with great perspicuity, and illustrated by many very curious particulars, collected from those great magazines of intelligence, the collections of state papers, of which Mr. Coxe has made such extensive use.

The evil effects of the celebrated barrier-treaty of 1715, are accurately stated and explained. Mr. Coxe might have added, that it presents one of the earliest examples of that fatal system of commercial policy which has invariably actuated our councils from that day to the present, with which the glory of Britain, nay, the very existence of Britain, has been most absurdly identified, which has procured for us the universal hatred of Europe, which has plunged us into all our existing difficulties, and threatens finally, if persisted in with the same obstinate infatuation, to involve in its baneful consequences our destruction.

During the life of Charles the sixth, his daughter Maria Theresa was so far from having any share in business, that she seems to have been sedulously brought up in ignorance of state affairs*; yet the genius of this extraordinary woman could not be concealed, but displayed itself to the observation even of discerning strangers long before the period of her advancement to the throne of Hungary. She was only in her eighteenth year when Mr. Robinson wrote to the British secretary in the following terms respecting her:

'She is a princess of the highest spirit; her father's losses are her own. She reasons already; she enters into affairs; she admires his virtues, but condemns his mismanagement; and is of a temper so formed for rule and ambition, as to look upon him as little more than her administrator. Notwithstanding this lofty humour by day, she sighs and pines all night for her duke of Lorraine. If she sleeps it is only to dream of him, if she wakes it is but to talk of him to the lady in waiting; so that there is no more probability of her forgetting the very individual government, and the very individual husband, which she thinks herself born to, than of her forgiving the authors of her losing either.' P. 154.

* This, though asserted by Mr. Coxe, seems to imply a contradiction to what appears from Mr. Robinson's letter.

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This was written at a time when the Spanish party had gained a great ascendancy in the Imperial cabinet, and had persuaded Charles to think of bestowing his daughter on a Spanish prince. The firmness which she displayed on this occasion rendered the scheme abortive, and gave ample testimony of the exalted fortitude of which she afterwards stood in ample need, and which she displayed in so striking a manner. We may be inclined to ask how Mr. Robinson got his information respecting the sleeping and waking dreams of the princess. Perhaps from her lady in waiting. However, it is certain, no less from this instance than from the whole tenor of her future history, that her private domestic attachments were of the strongest nature. Her affection for her husband, formed in childhood, continued through life with the most unshaken firmness, and appears to have suffered no diminution, even in consequence of his numerous infidelities to herself, of which (with almost unexampled magnanimity) she constantly affected ignorance, and evinced the most cordial forgiveness. If thus exemplary as a wife, very few characters in history can support a comparison with hers, in true maternal affection, in firm and unremited attention to parental duties.

In the twenty-fourth year of her age she was called, by her father's death, to the administration of all the Austrian dominions, contested on the one hand by the elector of Bavaria, and threatened with the most formidable embarrassments on the other by the young and ambitious representative of the house of Brandenburg. The claims of the elector rested on very solid grounds, on the force of many successive family-compacts, abrogated, it is true, by the pragmatic sanction, but still subsisting in conscience, notwithstanding the pretended effect of that iniquitous instrument. Those of Frederick the second were the mere pretexts of wanton ambition: they rested on forgotten genealogies, and abandoned cessions of the middle ages, and extended no farther, in the first instance, than to the possession of four duchies in the province of Silesia.

All Europe admired the intrepidity with which the young queen prepared to meet both these powerful rivals, before the unprincipled and profligate government of France had manifested its long-concealed intentions of interfering in the contest. The two hostile powers acted without concert, their views being totally disunited. The king of Prussia made the first aggression by invading Silesia at the conclusion of the year 1740. His demands were, in the mean time, signified in the most peremptory and insolent manner by his agent, count Gotter, to the court of Vienna; and met with

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the same firm and dignified refusal both from the queen and the duke of Lorraine her husband. In the space of three or four months the whole province was overrun by the Prussian forces, who were confirmed in the possession of their rapid conquests by the event of the battle of Molwitz.

Of this most singular action, during the course of which the king, believing his army to be effectually vanquished, retreated with precipitation from the field of battle; sought shelter, by mistake, in a fortress occupied by Austrian troops; escaped, almost miraculously, from being made prisoner at the very moment that his arms, by a sudden revolution of fortune, proved decidedly victorious; and, after riding backwards and forwards, for the most part alone, over a distance of fifty miles, returned to his camp and found his soldiers (whom he had supposed to be beaten) in the full exultation of conquest; a very minute and curious account is given from the letters of Mr. Robinson, written upon the unquestionable authority of the celebrated Maupertuis, who was a companion of the king's flight, and was actually made prisoner at his side in consequence of the mistake above mentioned.

The conquest of Silesia produced no effect, but that of the most violent indignation, on the mind of Maria Theresa; but the sudden avowal of the designs of France, the formation of a strict confederacy between that formidable power, Bavaria, and Prussia, roused the attention of her ally the king of England, and induced him, not to declare war in her favour, but to use his best exertions to effect a pacification, at least with Prussia. Lord Hyndford was employed in the negotiations commenced under this view with the court of Berlin, while Mr. Robinson's more unhappy destiny was to attempt the conciliation of Maria Theresa, and afterwards to act as the agent of reciprocal proposals. Their letters afford new and very interesting pictures of both the great personages with whom they were respectively concerned.

Lord Hyndford was authorised to propose the cession of the duchy of Glogau as the price of the king's friendship, to which Frederick only answered,

'At the beginning of the war I might have been contented with this proposal; but after the expence I have incurred, and the success of my arms, the offer of one duchy is too small. Shall I again give them battle, and drive them out of Silesia? You will then see that I shall receive other proposals; and the queen of Hungary will tender better conditions; not less than all Lower Silesia, with the town of Breslau, which lie contiguous to my territories.' When lord Hyndford urged that his majesty then had

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it in his power to conclude an honourable peace, and to shew his magnanimity, by restoring the tranquillity of Germany, Frederick impatiently interrupted him: "Do not, my lord, talk to me of magnanimity! a prince ought first to consult his own interests. I am not averse to peace; but I expect to have four duchies, and will have them." P. 244.

Maria Theresa and her ministers had been hitherto buoyed up by the vain presumption that France would not league with her enemies against her. Mr. Robinson was condemned to the unpleasant task of bringing her the first information of the treaty with Prussia.

'Maria Theresa listened to the communication with profound silence; and, in reply to his representations, broke out into exclamations and sudden starts of passion, which shewed the despair and agony of her mind. Adverting to his mission to the King of Prussia*, she said, "Not only for political reasons, but from conscience and honour, I will not consent to part with much in Silesia. I am even afraid you will not be authorized to offer Glogau, though perhaps I might be induced to part with that province if I could be secure of peace on all sides. But no sooner is one enemy satisfied than another starts up; another, and then another, must be contented, and all at my expence. I am convinced of your good will; but I pity you, your mission to Silesia will be as fruitless as that of count Gotter was here; remember my words." When Mr. Robinson represented that it was in her majesty's power to render his mission successful, and urged that her own fate, the fate of the duke, of her whole family, and of all Europe, depended upon her yielding to the hard necessity of the times, she exclaimed, "What would I not give except in Silesia? Let him take all we have in Guelderland; and if he is not to be gained by that sacrifice, others may. Let the princes of the empire, let the king your master, only speak to the elector of Bavaria, he may be more flexible, and means may be found to gain him. Oh, the king your master, let him only march, let him march only!" No other answer could be drawn from this high-spirited woman.' P. 246.

At length her consent to the offer of an accommodation with Prussia was rather extorted than granted; and Mr. Robinson entered on his mission with the following *happy* auspices:

'She occasionally exclaimed to Mr. R. who expressed his apprehensions that some of the conditions would be rejected by the

* Mr. Robinson had been instructed to offer his interference in taking the queen's proposals to Frederic.

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king, "I wish he may reject them!" When he took his leave, she recommended her interests to his care; and said, "Save Limburgh, if possible, were it only for the quiet of my conscience; God knows how I shall answer for the cession, having sworn to the states of Brabant never to alienate any part of their country."

On the 5th of August 1741, Mr. Robinson had his audience with Frederick at Breslau, of which we are presented with the following most interesting details.

'After some desultory and unconnected conversation, in which the king stigmatized the answer of the court of Vienna as extremely impertinent, Mr. R. opened his commission with the offer of Austrian Guelderland, and a florid description of its value and importance. The King, without answering, turned to Count Podelwitz, and asked, "What have they yet left in Guelderland?" and when the minister replied, "almost nothing," he exclaimed, "Still beggarly offers! What! nothing but a paltry town for all my just pretensions in Silesia?" He here gave way to his indignation,' &c.

Mr. Robinson then added Limburgh, which he puffed off with equal eloquence; but was interrupted by the king, who only ironically asked, 'how the queen could think of violating the barrier-treaty?'*

"Neither the French or the Dutch have offended me, nor will I offend them by such *unlawful* acquisitions. Besides, who will guaranty them?" Mr. R. answering that the Queen would obtain the guaranty of England, Russia, Saxony, and even of the States General. "Guaranties!" rejoined the king, "who observes guaranties in these times? Has not France guarantied the Pragmatic Sanction? Has not England guarantied it? Why do you not all fly to her succour?"

Frederic continued for some time to talk on in the same strain of 'contempt and irony.' Then he expatiated on the advantages of his situation:

"I am at the head," he said, "of an invincible army, already master of a country which I will have, which I must have, and which is the only object of my views. My ancestors would rise out of their tombs to reproach me, should I abandon the rights they have transmitted to me. With what reputation can I live, should I lightly quit an enterprize, the first act of my reign, begun with reflection, prosecuted with firmness, and which ought to be maintained to the last extremity? I will sooner be crushed with my

* Which renders the Low-Countries inalienable.

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whole army, than renounce my just rights in Silesia. Have I occasion for peace? Let those who want peace give me what I want: or let them fight me again, and be again beaten."

'This burst of real or affected indignation was accompanied by theatrical gestures; and, turning, as if to finish the conversation, he said to Mr. R. "I will accept no equivalent in the Low Countries, and since you have nothing to offer on the side of Silesia, all proposals are ineffectual. I will not only have the four duchies; but, as the court of Vienna has rejected that demand, I revoke it, and require all Lower Silesia, with the town of Breslau." After frequently and peremptorily repeating his last words, he added, "If the Queen does not satisfy me in six weeks, I will have four duchies more."

'His indignation seemed to be yet further inflamed by the offer of Glogau; and, reiterating his demand of all Lower Silesia, he said, "Return with this answer to Vienna; they who want peace will give me what I want." Robinson, not rebuffed, proposed a negotiation with the minister. "I am sick of ultimatums, I will hear no more of them; my part is taken. I again repeat my demand of all Lower Silesia: this is my final answer; and I will give no other." He then interrupted all further representations; and, taking off his hat, precipitately retired, with looks of high indignation, behind the interior curtain of his tent. Thus terminated this extraordinary conference; and Mr. Robinson returned to Presburgh without the smallest hope of bending the inflexible spirit of the king.'

The extreme distress and danger to which Maria Theresa soon afterwards found herself reduced by pursuing the dictates of her haughty and inflexible temper, are well known; and every body recollects the history of her subsequent conduct; her coronation as queen of Hungary at Presburgh, her animated appeals to her Hungarian subjects, her heroic speech at the diet, and the incredible exertions made in her favour by the enthusiasm of the people. The letters of Mr. Robinson, who was present at the whole of this interesting scene, and who was himself strongly infected with the prevailing mania of admiration, have afforded Mr. Coxe some new details respecting events so often before described, which we should find great pleasure in transcribing, if we had not so far indulged ourselves in quotations already.

At length she was convinced of the necessity of gaining Frederic at any price, and an armistice was concluded, and a treaty commenced on the basis of an ultimatum delivered in the king's own words, the brevity and decision of which are strikingly characteristic:

"All Lower Silesia; the river Neiss for the boundary. The

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town of Neiss, as well as Glatz. Beyond the Oder, the antient limits to continue between the duchies of Brieg and Oppelen. Breslau for us. The affairs of religion in statu quo. No dependence on Bohemia; a cession for ever. In return, we will proceed no further. We will besiege Neiss for form. The commandant shall surrender and depart. We will go quietly into winter quarters, and the Austrian party may go where they will. Let the whole be concluded in twelve days." P. 267.

The recovery of Bohemia and the defeat and ruin of the French army (which would have been entire had not Belleisle saved its shattered reliques by a retreat one of the most perilous and difficult recorded in history) followed with wonderful rapidity in the course of events, and placed the queen of Hungary in a situation not only of safety, but of great superiority. The fortitude she had displayed in adversity, was not answered by moderation in prosperity. Ambition, the vice of greatness, kept more than even measure with success; and we are sorry, for the sake of our national honour, to remark that England did not take an active part in her alliance with Austria, nor declare war in her favour, till after a concurrence of favourable circumstances had rendered her more than a match for her enemies, and she began to form schemes, not of just defence and opposition to aggression, but of unjust and presumptuous aggrandizement.

Perhaps it is not too much to assert, that the war which desolated Europe was rekindled and protracted by our untimely interference; and, far from thinking that the transactions of the reign of Maria Theresa tend to establish Mr. Coxe's doctrine respecting continental alliances, they afford, in our opinion, many striking proofs how much better it would have been both for ourselves and all other nations, had we more rightly estimated the invaluable privilege of our insular situation.

The policy of our subsequent measures admits still less of defence. The high and haughty language which we assumed towards our allies during the negotiations at Aix la Chapelle; the precipitancy with which we forced Austria into the signature of the definitive treaty; the insolent tone adopted by us in the discussions relative to the election of the archduke Joseph as king of the Romans, and respecting the most offensive clauses of the baleful barrier-treaty produced an effect which, however unforeseen by our short-sighted politicians, was reasonably to be expected by persons not blinded with prejudice, nor hardened by national arrogance. It was owing solely to the infatuation

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of our misguided councils, that our ancient ally threw herself into the arms of her most inveterate enemy, and that the whole political system of Europe experienced a sudden and unnatural change. The steps which immediately led to this extraordinary revolution, and the views of its prime mover, Prince Kaunitz, are detailed with great perspicuity, and in a very interesting manner. In the course of those singular negociations commenced under his auspices with the court of Versailles, the character of the Empress appears in somewhat a new light.

'During his embassy, he (Kaunitz) laboured with continual assiduity and address to soften the inveterate enmity of the French court, and to loosen the connexion between France and Prussia. He insinuated to the ministers that the aggrandizement of Prussia was their work, and that they had hitherto received no other return than ingratitude from a sovereign who was governed solely by his own interest. To strengthen these impressions which gradually began to take effect, he paid assiduous court to the Marchioness of Pompadour, with whom he had opened a correspondence during the negotiation for the peace of Aix la Chapelle, and employed every species of flattery to induce her to second his views. At his suggestion Maria Theresa did not scruple to write in the most confidential terms of friendship and equality to the mistress of Louis the Fifteenth, and when Kaunitz apologized for requiring so great a sacrifice, she replied, "Have I not flattered Fariuelli?"* The low-born favourite, enraptured with the attentions and familiarity of the greatest sovereign in Europe, employed all her influence to promote the wished-for alliance.'

The very interesting and romantic incidents of the seven years' war, which followed closely upon the signature of the treaty of Versailles, have probably never been described with more fidelity than in the details of Mr. Coxe; nor do we by any means refuse him credit for the spirit with which he has executed this part of his history. The character, and singular rise, of Marshal Loudon, is principally taken from Wraxall's entertaining memoirs. The following anecdote of royal courtesy affords a very pleasing respite from the fatiguing detail of horrors.

'During the blockade of Prague, Loudon was foremost in various sallies; and continuing to distinguish himself at the head of the Croats, was entrusted with the command of 4,000 light horse,

* The celebrated singer, at that time in high favour with the queen of Spain.

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and appointed major-general; the patent which conferred this rank, falling into the hands of some Prussian hussars, Frederic dispatched a trumpet with it, and expressed his satisfaction in being instrumental to the promotion of so gallant an officer.' P. 431.

We cannot refuse ourselves the pleasure of transcribing one more anecdote, which we do not recollect to have met with in any former account of the life and actions of Frederic. He passed the night after his fatal defeat at the battle of Cunersdorf, with the small remnant of his army, amounting only to 1000 men, on the same ground where he had taken post before the engagement.

'A Prussian officer, who was present in the action, thus describes the situation of the King early on the ensuing morning: "I saw the King the next morning, stretched upon a little straw, reposing among the ruins of a farm house, in the village of Oetcher, which had been destroyed by the Cossacks. He slept with as much soundness and tranquillity as if he had been secure from all dangers; his hat partly covered his face; his drawn sword lay by his side; and two adjutants were snoring at his feet; a single sentinel mounted guard.'

The emperor Francis of Lorraine died on the 18th of August 1765. He was, during his whole life, a mere cypher of royalty. Of his disgraceful servility to his imperious consort, some curious anecdotes are related which seem to place him on a level with one of Foote's most celebrated characters. On the other hand, we discover in his conduct traits of generosity and of exalted heroism in the cause of humanity sufficient to make atonement for a multitude of weaknesses.

From the period of his death, the life of Maria Theresa presents us with a striking contrast of wise and benevolent government at home, and of the most infamous and detestable excesses of rapacity and ambition abroad. The atrocious project for the dismemberment of Poland united her in the bonds of villany with her old and seemingly eternal enemy, the king of Prussia; nor is it the smallest justification of her conduct that the plot was laid, not in the court of Vienna, but in that of Berlin. We gladly pass over this most horrible transaction, as well as the no less unjust system of aggression pursued in the affairs of Bavaria, without comment, but cannot forbear remarking the aggravation of hypocrisy and affected sentiment in the correspondence between these two exalted ruffians, Frederic and Maria Theresa.

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The fatal age of vicious sensibility and profligate immorality in courts had now commenced, and we close with disgust the page of history which records the nauseous blubbering of an old imperial Harridan* over her canting visitor; and relates, to the honour of a prince, an anecdote of *soft humanity*, too maukish even for Werter's Charlotte,† at the same moment that it describes acts of the most abandoned perfidy, injustice, and unprincipled violence.

The character of the emperor Joseph the second resembles in many of its leading features that of his grandfather Charles the sixth; but some others are more peculiarly his own. Added to the obstinacy, inconsistency and love of meddling in all concerns, for which his predecessor was so remarkable, the childish ardour and restlessness of Joseph urged him to systems of innovation in the state and schemes of military glory, which produced nothing but rebellion in his provinces and disgrace to his arms

In his internal government, the first object to attract our notice is the *grand scheme* promulgated shortly after his accession, of which the distinguishing characteristics are a weak, trivial, puerile thirst for innovation, a contempt for all established prejudices, and a spirit of despotism thinly veiled by affected philanthropy and moderation. This *grand scheme*, absurd in principle, and impossible in practice, was pertinaciously adhered to till it produced the separation of all the Low Countries from the throne of Austria, and such discontents in Hungary as threatened the most violent commotions, if not the counterpart of the revolution in the Netherlands. The wantonness of his proceeding in removing the crown and regalia from Presburgh is only equalled by the scrupulous duplicity with which he persisted in feeding the people with *promises* of fidelity to the constitution, while he refused to sanction those promises by the obligation of his *coronation oath*; as if the *promises* of princes were not binding, nor their injustice less glaring if placed by fraud and equivocation beyond the strict legal definition of perjury. If such be the *conscience* of courts it would be better for the world that the word *conscience* be for ever excluded from courtly vocabularies. Even the best of Joseph's plans of innovation, his orders for religious toleration, and for the abolition of feudal vassalage, are degraded into acts of senseless oppression by the precipitancy and violence

* The empress Catherine *shed tears* at parting with Joseph.
† See the anecdote of the Archduke Ferdinand related in p. 563.

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of their execution. We distinguish, in the annals of his reign, some wise regulations respecting trade; yet before they could have produced any beneficial effect, the whole system was again overturned for the sake of an unnecessary and aggressive war with Turkey

The history of his reign would, in many instances, afford cause for a more hearty laugh than the best written burlesque, were it not stifled by the reflection that many of these sources of our amusement, though *sport* to us, were *death* to five and twenty millions of groaning subjects. Others however, it must be confessed, are purely laughable: such are some of the extracts which Mr. Coxe has given us from his childish 'politico-moral-catechism,' in itself the most ridiculous contrivance that ever issued from a royal cabinet.

In his foreign relations, the same inconsistency, the same headstrong obstinacy, the same weakness of head, and the same badness of heart, are conspicuous. He was from his earliest years ambitious (if so imbecile a mind can be said to have been capable of a passion so speciously noble as ambition) of military glory. His childish emulation of Frederick the second hurried the court of Austria to the flagrant injustice of the Bavarian war, and to the no less criminal and impolitic concurrence with Russia in her schemes for the dismemberment of Turkey. When he commanded in person disgrace always followed his steps; and the curses of all the generals whom he involved in his own dishonour, justly repaid his ignorance, precipitation and folly. We again laugh heartily at such instances of trifling imbecility as the following: During the Bavarian war, 'his toilette (in the words of a panegyrical biographer) was that of a common soldier, his wardrobe that of a serjeant, business his recreation, and his life perpetual motion.' How would he or his soldiers have been otherwise than the better, had his toilette been that of a prince, his wardrobe that of an emperor, had he seldom or never indulged in the *recreation* of business, and always remained quiet, making buttons in the closet! In such men as Joseph, industry and activity are the worst of sins, and indolence an exalted virtue.

We might have some little respect for his character, could it be said that he inherited the *domestic* virtues of his ancestors; but the picture is so far from being improved, that it becomes dirtier than ever in this more modest light. He was a bad brother; and a most cold, unfeeling, brutal husband, at least to the unfortunate princess of Bavaria, his second wife. As a father, luckily perhaps for posterity, he has not afforded us the power of estimating his conduct.

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His professions of humanity, justice, and philosophy, for a long while dazzled the eyes of Europe; but now that time has removed the veil, we shall not scruple to rank him among the most weak, if not among the most wicked of princes. The epitaph composed by him for himself is inaccurate only in a single word: "Here lies a sovereign, who, with the *best* intentions, never carried a single project into execution." The reign of his successor, Leopold, was so short and so unhappy in prospect, that we have hardly power to ascertain his real character, or to judge of the consequences which a prolongation of his life might have tended to produce. On the whole, though in intention he was wiser and more equitable than his brother, he seems to have wanted the energy and decision of mind so necessary at the turbulent period of the French Revolution.

Mr. Coxe's attention, as an historian, is now naturally drawn to the origin and progress of that most important event; but we can distinguish no depth of research and no novelty of remark in this part of his labours that should entitle it to any particular notice from us. Indeed our interest in his history ceases with the termination of the seven years' war, after which it is rarely enlivened by those very curious details which his access to state papers and other unpublished documents enabled him to furnish during the earlier years of the reign of Maria Theresa, and the whole of that of her predecessor.

Our remarks and extracts, which have been extended to a very unusual length, are sufficiently copious to enable our readers to form their own judgment of the merits of the work; concerning which we shall only add, that though not in our opinion entitled to the highest praise of history, it possesses extensive claims to notice, of a nature unusual in this age of republication, from the quantity of original information contained in it, and the ample means which it affords of setting right many mistaken, and elucidating many obscure and uncertain, points of character and policy.

ART. V.—*An History of Jamaica; with Observations on the Climate, Scenery, Trade, Productions, Negroes, Slave Trade, Diseases of Europeans, Customs, Manners, and Dispositions of the Inhabitants. To which is added, an Illustration of the Advantages which are likely to result from the Abolition of the Slave Trade. By Robert Renny, Esq.* 4to. Cawthorne. 1807.

JAMAICA was discovered by Columbus in his second

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voyage, in the year 1494. Its original name has undergone but little alteration, being called by the natives *Xaymaca*, which signified in their language, a land abounding with springs. They are represented to have been far more lively, acute, and ingenious, than the inhabitants of any of the other islands, and considerably more advanced in agriculture, and several of the arts and improvements of civilized life. They appear to have been an hundred thousand in number when the island was first visited by the Spaniards, but in the space of a very few years, such was the cruelty and impolicy of their new masters, not an individual remained. But however small might have been the esteem in which the lives of this unhappy race were held, when avarice was abetted by superstition and encouraged by impunity, Mr. Renny has been somewhat hasty and injudicious in adopting, we know not on what authority, such idle stories as the following:

'Some of the most zealous of these adorers of the Holy Virgin forced their unhappy captives into the water, and after administering to them the rites of baptism, cut their throats the next moment, to prevent their apostacy: others made and kept a vow, to hang or burn thirteen every morning, in honour of Christ and his twelve apostles.'

Mankind listens to the marvellous with credulous avidity; and even in our own times tales have been told of the barbarity of living individuals, which it is easier to invent than to substantiate. But the elegant historian of America has undertaken to defend the Spaniards from the improbable charge of systematic and gratuitous cruelty, under which their character had so long laboured; and the philosophical investigator of truth learns to suspend his belief of every tale, that deviates from the laws of nature and the character of man.

Jamaica continued to form a part of the Spanish dominions till the year 1655, when it was reduced by the English forces under Penn and Venables, who determined to attempt the conquest of this island, as some atonement for the disgraceful failure of their expedition against St. Domingo, which a master like Cromwell could not be expected to pass over with impunity. His displeasure accordingly appears to have been somewhat mitigated, as he only committed them to prison; and proceeded to make the most of their unlooked-for conquest, which, however inferior to that which he had in view, he soon saw would be productive of signal advantages to England. It has ever since been subject to Great Britain, and is by far the most valuable of her settlements in the West

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Indies, equalling the united value of the whole of the other islands.

Such being the concise history of Jamaica from its discovery to the present day, it may excite some surprize how the present author should have swelled it out into an entire quarto volume. In the annals of a dependent colony, which necessarily moves as a satellite round the mother country, little more can be expected, and nothing more is here given, than a catalogue of the successive governors, diversified with an occasional account of a fire, an earthquake, a hurricane, an insurrection of the negroes, and of the losses occasioned to the inhabitants by each of these respective calamities. The only thing which we think worthy of transcription, is an event that took place on the last-mentioned occasion. It is an instance of barbarity, which, while it shocks the feelings, derogates from the boasted humanity of the English character. Necessity is alleged as the excuse; but under a mild and paternal government like that in which we glory, we are sorry that 'the plea of tyrants' should ever be resorted to as an excuse for inhumanity. In 1760, during the administration of Governor Moore, an insurrection of the negroes took place, which however was quelled with little trouble, and 'it was thought prudent,' says our author, 'to make a terrible example of some of the insurgents,'

'Of three of them who had been concerned in the murders committed at Ballard's Valley, one was condemned to be burnt, and the other two to be hung up alive in irons, and left to perish with hunger in that dreadful situation. The wretch condemned to be burnt was made to sit on the ground, and his body being chained on an iron stake, the fire was applied to his feet. He never uttered a groan, but saw, with the most perfect composure, his lower extremities reduced to ashes; after which, one of his arms having been accidentally loosened, he snatched a brand from the fire that was consuming him, and flung it in the face of his executioner. The other two unhappy wretches were suspended on a gibbet erected on the parade in Kingston. They were indulged, very improperly, with a hearty meal before they were hung up. They never uttered the least complaint, except that of being cold during the night. They often conversed freely with their countrymen; and on the seventh day from the time of their suspension, so far were they from being exhausted, or making any sorrowful complaints, that they laughed immoderately at something that occurred. The next morning one of them silently expired; and on the ninth day the other died without a groan.'

The administration of the affairs of Jamaica is in the hands of the governor, who is appointed by the crown, and has

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nearly the same powers with the king; the council, twelve in number, who are also in general nominated by the crown, and chosen from the most intelligent and respectable inhabitants of the island, representing the house of peers in this country; while the house of assembly, consisting of forty-three members, who are elected by the freeholders, imitates as much as circumstances will admit, the English House of Commons. All their bills, except those of a private nature, have the force of laws, when sanctioned by the governor. The crown, however, retains the power of final rejection.

Charles II. who thought that he could govern at home without the aid of his parliament, naturally disliked its West Indian counterpart. He accordingly endeavoured to establish a despotic form of government in Jamaica, and to prevent the meeting of the house of assembly, except for the single purpose of voting the usual supplies, and of passing such laws as should be suggested by the governor and ratified by the crown, on which also a perpetual revenue was required to be settled. The assembly strenuously resisted this attempt upon the liberties of themselves and their posterity, and the English ministry, with great reluctance, and with a very bad grace, was obliged to withdraw its pretensions. A degree of shyness, however, still subsisted between this colony and several successive English administrations for a period of fifty years, during which time the sovereigns frequently withheld their assent from acts of the legislature of Jamaica; till, in the year 1728, a compromise took place, by which an irrevocable and permanent revenue was granted to the crown, and his majesty on his part consented to confirm all the laws which had been, or might be hereafter, enacted by the legislature.

In the calamitous war which took place between England and her North American colonies, Jamaica was neither an unconcerned nor a disinterested spectator. Though unable, from her insular situation, to co-operate with her continental brethren, she could not fail to be a well-wisher to a cause in which her dearest interests were very materially concerned. The assembly went so far as to present a memorial and petition to the king, couched in strong and impressive language, in favour of their oppressed fellow colonists. But their address, which was in unison with the sentiments of every enlightened and patriotic friend of his country, sounded in vain in the ears of a perverse and tyrannical ministry; their voice, like that of Moloch, was 'still for war,' and the result was, what the result of every

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contest ought to be, when the spirit of independence struggles against oppression.

When Jamaica was under the dominion of the Spaniards, no more of the soil was cultivated than was necessary for the subsistence of the slothful inhabitants, and their whole trade consisted in the sale of a few cocoas which grew spontaneously. It was not long in the hands of the English before it exhibited a very different appearance, and soon began to be a fertile source of opulence to the mother country. Sugar, with its concomitants, rum and molasses, is the principal and most valuable production of the island. It was first introduced about the year 1660, by the governor, Sir Thomas Moddiford, who had for many years been an eminent planter at Barbadoes, where its cultivation had long been prosecuted with success. A competent notion of its progressive increase may be formed from the following statement: in the year 1722, 11,000 hogsheads of sugar were exported from Jamaica. In 1802, the exportation amounted to 140,000 hogsheads. Several other commodities are cultivated in considerable quantity, particularly coffee, cotton, pimento, and ginger. The former, in many points of view tends highly to the advantage of the colony, as smaller capitals can be employed in its cultivation than is required by a sugar plantation; its average profits are more considerable in proportion, and the produce of it more equal and certain than that which arises from the cultivation of any plant in the new world. The cultivation of ginger requires no greater skill or attention than that of potatoes in this country, and is carried on nearly in the same manner. Pimento, known also by the names of Jamaica pepper, Spanish pepper, and all-spice, grows spontaneously and in great abundance in many parts of the island. This singular plant

'is purely a child of nature, and seems to mock all the labours of man, in his endeavours to extend and improve its growth; not one attempt in fifty to propagate the young plants, or to raise them from the seeds, in parts of the country where it is found growing spontaneously, having succeeded. The usual method of forming a new pimento plantation (or walk) is nothing more than to appropriate a piece of land in the neighbourhood of a plantation already existing, or in a country where the scattered trees are found in a native state, the woods of which being cut down, the trees are suffered to remain on the ground till they become rotten and perish. In the course of twelve months, after the first season, abundance of young pimento plants will be found growing vigorously in all parts of the land, being probably produced from ripe berries scattered by the birds, while the fallen trees afford them

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shelter and shade. At the end of two years, it will be proper to give the land a thorough cleansing, leaving such only of the pimento trees as have a good appearance. In this manner, delightful groves will soon be formed, which, except during the first four or five years, will require very little attention.'

The plantation of cocoas in Jamaica has entirely ceased, and the indigo manufactory, by which immense fortunes were formerly realized, is now rapidly on the decline. The neglect of both is owing, in the opinion of Mr. Bryan Edwards, to the excessive duties imposed upon them by the British government.

Mr. Renny gives a minute description of the customs, habits, proceedings, amusements, and condition of the slaves, from which it would appear that their general system of living is by no means so intolerable as we are apt to suppose. Were this system of mildness, to which he bears witness, secured to them by right, and individuals unable to infringe upon it with impunity, there might be comparatively little to complain of; but depending as it does on the arbitrary will of an uncultivated, capricious, and interested master, the depravity of human nature compels us to believe that the aggregate of misery must be extreme, and to distrust as partial or superficial, every statement that might tend to reconcile us to a continuation of slavery.

The free people of colour in the West Indies are also much to be lamented. Their condition calls loudly for redress.

'However rich they may be, their evidence in criminal cases against white persons, or even against people of colour, is inadmissible, and in this respect, it has been with justice observed, that they are placed in a worse situation than slaves, who have masters interested in their protection, and who, if their slaves were maltreated, have a right to recover damages, by bringing an action against the aggressor. The mulattoes are also denied the privilege of being eligible to serve in parochial vestries and general assemblies, of holding commissions in the black and mulatto companies of militia, or of acting in any office of public trust, even so low as that of a constable. They are precluded also from voting at elections for members of the house of assembly. They are likewise prevented, as much as possible, from acquiring too great an influence in the island by means of wealth. In an act of the assembly passed in the year 1762, it is declared, that a testamentary devise from a white person to a negro or mulatto not born in wedlock, of a real or personal estate, exceeding in value two thousand pounds currency, shall be void, and the property shall descend to the heir at law.

'These regulations degrade the mulattoes, and by depriving

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them of that great stimulus to laudable exertions, the respect of their neighbours, render them equally useless and miserable; but still what one would not at first view have expected, they have uniformly, even in the most dangerous times, remained loyal to government, in the most exemplary manner. When cruel to their negroes, they are certainly more so than even the most unfeeling of the whites; and it is probably on this account, that the mulattoes and negroes have a strong and constant hatred of each other. In their intercourse with the whites the mulattoes are humble, submissive, unassuming, and even kind. They are conscious of their condition, and bending, as they do, with meekness under the rod, they cannot but excite the commiseration of the generous.

'The females of this class are more objects of compassion than the males; their education is totally neglected. They have no ideas of a dignified propriety of thought or of conduct; and their notions of virtue are confused and depraved. They are never allowed to expect the enjoyment of the most perfect of all sublunary happiness, especially to a female, the pleasures of the marriage state. The young men of their own rank and condition are too much degraded to think of marriage, and for a white man to marry a mulatto would be a degradation, which would for ever exclude him from the respectable company of his own colour, and sink him to a level with those who are excluded from all consideration in society. The utmost ambition of a young mulatto female, therefore, is to become the mistress of a white man, in which station she behaves with a fidelity, modesty, tenderness, and prudence, which are highly exemplary, and which might furnish an important lesson to many a married European lady. They are all highly and honourably distinguished by their tender care and compassion for the sick, tending them with the most constant assiduity, from mere motives of benevolence, expecting no reward, and unambitious of applause. They are very affectionate mothers, and display towards their children the most unbounded attachment.

'Something might surely be done for the relief of this unfortunate and unjustly degraded class of individuals. They are excluded from all society of the whites; even those of the lowest class of the latter, disdaining to sit at the same table with the richest mulatto.* They are despised by the whites; hated, feared,

* 'The following is an example of this fact, well known by the author, and is chiefly mentioned, as it is by no means extraordinary: In the year 1799, the vessel in which he was a passenger, bound to Jamaica, touched at Barbadoes. The cabin passengers went ashore to enjoy themselves, and to gratify their curiosity with the first view of the new world. Among others, there was a young gentleman of fortune, a mulatto, who had been sent to Europe for his education, and who had conducted himself during the voyage with such singular prudence and propriety as to gain the good will, and even the respect of all his fellow-passengers. He even displayed in conversation a highly cultivated mind, and very respectable talents. Going ashore with those who had been his friends and companions during the voyage, he went with them into a tavern in Bridge Town, the

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and envied by the blacks; and though possessed of property, talents, and amiable dispositions, are not only prevented from being useful, but are, in some degree, rendered miserable in themselves and a burden upon society.

'The free blacks are nearly in the same situation with the mulattoes; and indeed, in their present degraded state, their freedom is of very little use, in advancing their happiness. Their customs, manners, and employments are so similar to those of the slaves, that it would be difficult, if not impossible, to make any characteristic distinction.'

It remains to say, that Mr. Renny manifests the faults of a young and of a modern author. His language is figurative to a culpable, and in his descriptions, to a ridiculous degree. And in the true style of a modern writer, he has introduced by way of appendix, a large mass of irrelevant matter, such as a copy of the declaration of the North American colonists previous to the breaking out of the war with this country; their address to all the other British colonies; the petition of the House of Assembly at Jamaica to his majesty in their favour; some acts passed by that house, which alone occupy nearly forty pages. These are backed by two detached disquisitions of the author's own composing, on the utility of establishing a colony in South America, and on the abolition of the slave trade. A letter from a friend, on some subject or other, would most probably have closed the volume, had not the correspondent chanced to quote a few lines of Beattie, which operate with such an electric shock on the patriotic feelings of our Caledonian author, that he bursts out into a comparison or paraphrase.

> With gold and gems if Chilian mountains glow,
> If bleak and barren Scotia's hills arise,
> *There* plague and poison, lust and rapine grow;
> *Here* peaceful are the vales, and clear the skies,
> And freedom fires the soul, and sparkles in the eyes.'
>
> BEATTIE.

The above is thus *done* into another species of verse by Mr. Renny:

> 'Hail, SCOTIA! lovely land! my parent-soil!
> Dearest, *tho' bleakest*, half of *this bless'd isle?*

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capital of the island. Having ordered some sangaree (wine mixed with water) they had not time to be seated, when a waiter came rudely up to the young mulatto, and taking him by the arm, said, "Sir, you cannot come in here; *you* must not sit down with gentlemen." The young mulatto literally started with indignation, followed the waiter into an empty room, and burst into tears.

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More dear to me thy heath on moss-grown hills,
Than all the golden ore of Indian rills:
Thy thatch'd-clad cots, and *homely*, *healthful* fare,
Than Indian palaces, *and all the luxuries there*;
The fragrant breath of thy bean-blossom'd field
Than all the odours spicy groves *can* yield;
There murd'rous vapours taint the constant gale,
Here grateful breezes play o'er every vale;
There, pale, diseas'd men, sicken as they grow,
Here, health and courage sparkle on the brow;
There, *rage wild*, brutal lust, and fierce desire,
Here, love ennobles with his hallowed fire;
There, man, a slave, *oft* trembles at the rod,
Here, men are free, and know they're sons of God!'

The ideas of Beattie cannot be said to be improved by being clothed in the verses of Renny. Scotland, which is justly proud of the first poet of the present day, will not anticipate much increase of national fame from this specimen of Mr. Renny's muse. He will rather rejoice to hear from the author's own information, that the poem, of which the above verses form a part, 'may very probably never be finished.'

ART. VI.—*A Treatise on Hernia; being the Essay which gained the Prize offered by the Royal College of Surgeons in the Year* 1805. *Illustrated with Plates. By William Lawrence, Member of that College, and Demonstrator of Anatomy at St. Bartholomew's Hospital.* 8vo. Callow. 1806.

THIS treatise does much honour to its ingenious author, and to the society to which it owes its birth. The institution of an annual prize by this college is a pleasing sign of its zeal for the progress of science and the public good. A fair and honourable opportunity will thus be afforded to genius and industry to become known to the public, modest merit may emerge from obscurity, and the afflicted will have a proper test of the talents of those in whom they are obliged to confide under the most trying circumstances. The dissertations to which the institution will give birth, though they may not perhaps greatly enlarge the boundaries of the art, may be expected to form an useful addition to the stock of written knowledge, by successively presenting a correct view of what has hitherto been effected in the various maladies or accidents which are the objects of surgery. The

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first step towards future progress is to ascertain perfectly the space that has been already passed over.

Mr. Lawrence commences his work with an account of hernia in general, their causes, symptoms, and treatment, when reducible, and when irreducible. Of the strangulation of hernia, the immediate cause of their danger, he makes but two species: the inflammatory strangulation of young and strong subjects; and the slow strangulation which takes places in large and old hernias, which have often been protruded and replaced. Other kinds which have been noticed by surgical authors are rare, nor could the causes of the strangulation be ascertained previously to an operation, or the death of the patient. Richter has described what he is pleased to term a *spasmodic* strangulation as a species of frequent occurrence. The symptoms he enumerates are,—

'La respiration courte et froide, le ventre tendu, gonflé, et cependant peu doleureux, le froid et la paleur de la mort, qu'on remarque au visage, aux extremités, l'anxieté, l'agitation, le vomissement, le hocquet, le pouls petit et serré ne sont ils pas des preuves manifestes d'une maladie spasmodique? et ces symptomes paroissent souvent dans les premieres momens de l'etranglement." We are much pleased with Mr. Lawrence's criticism on this passage, equally terse, brief, and decisive. He simply observes, 'If these are the symptoms of a spasmodic stricture, every rupture which happens may be classed under this description.' How many writers would have taken more pages than here are lines to say exactly the same thing!

The inflammatory strangulation is where the tumour is very small, but the patient in previous health and the inflammatory symptoms high. In these cases the surgeon is called upon to exercise all his promptitude and judgment, as death is often induced in a few hours when the case is mismanaged. Mr. Lawrence judiciously cautions the surgeon not to depend too much on the *taxis*, nor to waste precious time in an attempt, which, when it does no good, is apt to do mischief. Under these critical circumstances, a glyster made of infusion of tobacco, (which is on many accounts preferable to the injection of the smoke) should be immediately resorted to; upon the failure of which the operation is indispensible.

On the utility of bleeding there has been considerable diversity of opinion. Mr. Wilmer and Mr. Alanson have adduced arguments sufficiently convincing to prove that it cannot have any good effect in promoting the immediate re-

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duction of a hernia. But when, on this account, they have condemned venesection altogether, not simply as nugatory, but as injurious, we have always felt it impossible to assent to this doctrine. A sudden protrusion of a portion of the contents of the abdomen has ever appeared to us similar to the infliction of a wound within this cavity; and though bleeding will not heal the wound, it may be of the greatest importance in keeping down inflammation, and in diminishing the hazard to which the system is exposed, either from the accident, or the measures which are necessary towards its relief. Mr. Lawrence's observations on this head are we think very correct. After condemning the indiscriminate employment of large and repeated bleedings, he adds,

'I think that the advocates and opponents of blood-letting have stated their opinions too strongly on the opposite sides of the question, and that a judicious practitioner will take a middle course between these two extremes. He will not with Pott use venesection in all instances, neither will he follow Mr. Wilmer in discarding it entirely from the treatment of hernia, but will restrict its employment to a certain class of cases.

'He will have recourse to it, when the strangulation is of the inflammatory kind; when the hernia is small and recent; the abdomen tense and painful, and the patient young, strong, and plethoric. Two cases are related in the excellent practical observations of Mr. Hay, (p. 124.) which will serve to shew under what circumstances venesection is allowable. The experience of this judicious practitioner leads him to concur with Messrs. Wilmer and Alanson in declaring, that blood-letting has generally failed to procure the return of a strangulated intestine, although he does not agree with them in their universal reprobation of its employment.'

Having considered the circumstances which are common to hernia in general, Mr. Lawrence enters into the circumstances which distinguish the principal species: the *inguinal*, the *femoral*, the *umbilical*, and the *congenital*. He has prefixed such anatomical descriptions of the structure of the parts as is necessary for a complete comprehension of the nature of the disease, and which every surgeon ought to be perfect master of, who will not expose himself to the greatest embarrassments under the most arduous circumstances. In the anatomy of the parts connected with inguinal hernia, he acknowledges his obligations to the late splendid works of Camper and Mr. Cooper, whose delineations are more correct by far than any which previously existed. But he has been obliged to point out a material error of proportion committed both in the first and second plates of Mr. Cooper's

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work. This must however be entirely ascribed to the draftsman, the plate being at variance with the description of the author. In the anatomy of femoral hernia, he has introduced some candid strictures on Mr. Hay's description contained in his valuable 'Practical Observations.' It is impossible for us to do any thing more than recommend this part of Mr. Lawrence's work to the most attentive and repeated perusal of the surgical student. We must say the same thing also with regard to the rules for the various operations necessary to the relief of this most hazardous and alarming malady. We can only observe in general that the reader will meet with every precaution which can be suggested by an enlightened prudence; that the accidents, obstructions, and unexpected causes of embarrassment which occasionally occur, are perspicuously stated, and illustrated by examples, some of which have fallen under the author's own observation, and others are taken from the most esteemed writers on the subject, both British and foreign.

We think that Mr. Lawrence, in speaking of the medical treatment, would have done right to advise that, if necessary, regular medical aid should be resorted to. In subduing peritoneal inflammation, which may occur after the operation, he observes that 'the patient is often reduced so low by the means employed to subdue inflammation, that it is necessary to support him afterwards by nourishing diet, by wine and cordial medicines.' If so, we suspect that the methods used have been much more severe than necessary; a mode of treatment which surgeons are very apt to indulge in at a dreadful expence of the vital powers. Moderate evacuations, with a strict attention to regimen, is infinitely preferable to more violent treatment.

The proper treatment of the omentum, when it forms the whole or part of the contents of a hernia, and perhaps has had its structure greatly altered by its unnatural situation, and the pressure and violence to which it has been subjected, is a point still unsettled among the best authorities. Mr. Lawrence seems on the whole to prefer the excision of the diseased portions, and tying up any bleeding vessels with small separate ligatures. He severely condemns a practice, not yet fallen into disuse, of including the whole protruded and altered portion in a ligature; and confirms his opinion both by the authority of the most experienced professors, and by the examples of its injurious effects in the cases which fell under his own eye. We cannot say, however, that either of them carry complete conviction to our minds.

When it appears that a portion of the intestines is mortified, speculative men have proposed a variety of expedients to

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remedy, as far as possible, the existing calamity. Some of these are hardly practicable, and others would probably be mischievous. We cannot then hesitate to concur with Mr. L. in his advice; which is simply to dilate the stricture, and to leave the subsequent progress of the case entirely to nature. If the patient be recoverable, the sloughs will cast off, the process of adhesion will retain the ends of the gut in a due state of opposition; the wound will often contract and entirely close, and the continuity of the alimentary canal will be perfectly re-established. This is one of the examples which completely expose the folly and impotence of officious interference with the restorative powers of the constitution.

Two methods of treating the umbilical hernia of infants have been followed at different periods; that by compression, which has prevailed almost entirely in modern practice; and that by ligature, which was the method practised by the ancients. The celebrated Dessault has revived the ancient method, and recommended it very warmly. Mr. Lawrence has given a very long extract from his *Œuvres Chirurgicales*, edited by Bichat, containing the mode of operating, and the reasons for preferring it to the tedious and uncertain method of compression. No one, we think, can read it without being forcibly impressed by his arguments; and, being inclined to ascribe the disuse into which this mode of treatment has fallen, to the timidity and mistaken tenderness of parents, who, to save their offspring a trifling present pain, expose them to the risk of future inconvenience and suffering during the remainder of their lives. As this work of Dessault's has not been translated, the English reader will feel indebted to Mr. Lawrence for this interesting extract.

The subject of *congenital* hernia has now been so long and so well understood as to furnish no opportunity for any new or particular observations. A peculiar species has however been discovered, in which the hernial sac with its contents are contained in the tunica vaginalis testis. It must be formed when the communication of the testis with the peritoneum is closed, but before the contraction has been continued from the abdominal ring downwards. Mr. Hay observed the first instance of this kind; and another has been related by Mr. Cooper.

The subject of hernia is perhaps the most interesting of any in surgery, as it requires of all others the greatest firmness and promptitude of decision. On the part of the surgeon the requisite qualifications for properly treating of it, are minute anatomical knowledge, and the power of conveying by language precise ideas and correct images. But words

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alone are not sufficient to convey the necessary instruction. The student must not content himself with giving this work an indolent perusal, but he must diligently compare the descriptions with plates, with the parts in the dead subject, and the appearances in the living; and he must make himself as familiar with the precepts as the young scholar is expected to be with his grammar rules. Mr. Lawrence has done his part; he has united in this essay elegance of language, correctness of description, a discriminating judgment, and a fund of learning, which does equal honour to his talents and his industry.

ART. VIII.—*Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. By a Barrister. Part I.* 8vo. Johnson. 3s. 6d. 1808.

WE feel much obliged, and we think that the community at large will be much obliged to the author of this excellent pamphlet, for the clear and striking exposition which he has given of the effects of what is called *Evangelical Preaching*, on the habits and sentiments of those who have not wisdom enough to detect the fallacy, nor virtue to resist the lure. 'The Gospel,' says Dr. Hawker, who is one of the chiefs of this pious fraternity, 'is a covenant of grace and not of works, in which Jehovah intended to display the infinite greatness of his character in giving pardon, mercy, and peace, *without terms* and *without conditions*, on the part of the poor creature who becomes the object of it. So THAT EVERY IDEA OF MORAL GOODNESS, AS A QUALIFICATION FOR OBTAINING IT, IS DONE AWAY.' (Hawker's Prop against all Despair, p. 15.) This '*grace of God*,' according to the declaration of the same preacher, '*overtops the tallest mountains of corruption*; and RISES HIGHER AND HIGHER IN PROPORTION AS THE MISERABLE OBJECTS OF SIN AND INIQUITY HAVE SUNK LOWER AND LOWER.' This must be comfortable doctrine indeed to those who frequent the haunts of debauchery and vice, and who from their youth up are trained to the commission of crimes! Another divine of the church of England, who belongs to the *evangelical fraternity*, tells his congregation and the public, that '*the justification of a sinner has no connection with his own personal obedience* either to the MORAL or CEREMONIAL LAW: in the act of *his own justification, his own performances are not taken into the account.*' (Sermon by Rev. Ed. Cooper, rector of Hamstale Redware, Com. Stafford, p. 35) We think when our bishops suffer the minis

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ters of the establishment to propagate such blasphemous misrepresentations of the gospel of Christ, and to disseminate doctrines of which the practical tendency is to encourage *every species of crime*, that they ought at least not to have exercised their vengeance on Mr. Stone for impugning a particular tenet in theology, *which has no connection with the practical duties of life*. Is it becoming the gravity of those who are placed at the head of a MORAL INSTITUTION, like the ecclesiastical establishment of this country, to suffer virtue to be undermined by the insidious arts of hypocritical religionists, and yet not to suffer error to be combated by the champions of truth?

The single qualification for final acceptance, according to Dr. Hawker, is 'to believe the gospel: for he that believeth shall be saved. Not one, or two, or ten thousand, but all. What, if they do such and such DUTIES? *Not a word of the kind.* What, if they perform such obligations? *Not a syllable like it.* It is an absolute promise of the Lord Jesus, founded in his own absolute power. Here are neither *ifs* nor *buts*; no *conditions* nor *terms*.'—'You must despair,' says Mr. Burder in his Village Sermons, seventh edit. p. 25, 'of obtaining salvation by your works, your SORROW FOR SIN, your FUTURE AMENDMENT; and THIS WILL MAKE THE GOSPE WELCOME TO YOU.'—'Think not,' says the same gentleman in another part of the same pernicious composition, 'think not *foolishly* first to *mend* yourselves, and then come to him;' meaning Christ; 'you will never be better till you do come:

'Come needy, come GUILTY, come loathsome and bare.
YOU CAN'T COME TOO FILTHY, COME JUST AS YOU ARE.'

'My dear children,' says the same Rev. Mr. Burder, 'why do you hope to go to Heaven? Is it because you are not as bad as others; because you say your prayers, and go to church or meeting? If so, you are proud; proud of your own *righteousness*, which the scripture calls *filthy rags*!'

In the pious system which these evangelical pastors teach,

'the *single* qualification expected, is to *believe the gospel;* as to practising its duties, that is wholly out of the question, for there are none to be practised. "*No* CONDITIONS, *no* TERMS. *No* IFS *and* ANDS," only BELIEVE, and the whole road to heaven is laid level before you. Never indeed was a system so well suited to the wants of all classes of sinners, whose names are to be found in the REGISTERS of the OLD BAILEY. It is good news, and they will no doubt search the Evangelical Gazettes again and again, to learn the "precious truth," that notwithstanding the thousands they have ruined by their infamous practices of fraud and depredation, they

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have still as good a chance, and as sure a title to salvation as the best of men.

'Each will triumphantly join chorus in the song placed for him by the Reverend Divine himself, (Dr. Hawker) at the end of his Instruction Book:

"There is a *fountain filled with blood,*
Drawn from Emmanuel's veins,
And SINNERS *plunged beneath that flood*
LOSE ALL THEIR GUILTY STAINS.
The dying Thief rejoiced to see
That fountain in his day,
And there have I as well as he,
WASHED ALL MY SINS AWAY."

'The Psalmist says of the wicked man "that he delighteth in blood," he will therefore be readily enough persuaded to wash himself clean in the *element* of his corruption. His reason will not be shocked nor his faith staggered, to find this element *consecrated* to so extraordinary a purpose.

'The community cannot but wish well to the progress of a system of instruction, which tends so greatly to the suppression of vice and the spread of morality !!! We cannot but be sanguine in our hopes of reformation, when the word of proclamation delivered weekly from the pulpits, and dispersed daily in cheap tracts to all classes of society, is—

'To the SEDUCER—You have betrayed many that once were innocent, and have brought down many a father's grey heirs with sorrow to the grave, but add one more victim, for *your life cannot be too impure,* and then—*take refuge in a Redeemer.*

'To the ROBBER—You have corrupted many an honest mind by your example, and ruined many an honest man by your villainy; but YOUR CRIMES CANNOT BE TOO MANY OR TOO AGGRAVATED, commit one more fraud on the public, and then—lay hold on the cross.

'To the MURDERER—YOUR SINS CANNOT BE TOO GREAT,—dip your hands once more in the blood of your fellow creatures, and then—WASH THEM WHITE IN THE BLOOD OF THE LAMB.

'Such is the plain, distinct, intelligible language of evangelical teaching—such are the principles propagated by means of the press, thoughout the whole extent of the kingdom—such are the lessons which are taught to the profligate of every class, and sent into the world at a price that may bring the purchase within the reach of that description of persons to whose reception it is fitted.—Such is the new gospel faith, instilled into the ears of the ignorant in the numerous, and annually encreasing meeting-houses of its professors. —Such is the evangelical doctrine which is daily multiplying its converts and its congregations, while it thins every church of God in which the MORAL duties of man are inculcated, and in which the infinitely serious evils to the sinner and to society, which attend the breach of those duties, are faithfully and fully impressed.'

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We feel a pleasure in bearing testimony to the truth and the force of the following observations:

'Not only do these anti-moral missionaries exert themselves at home, but every effort which the ardour of fanaticism and vanity can inspire, is employed to "evangelize the heathen," as it is called; and not only are the more opulent of their deluded followers stripped, but even the poorest among them are plundered to support the expence of foreign missions, conducted in that spirit of ignorant and ill-directed enthusiasm, which the Scripture expressly reprobates as a "zeal without knowledge." Missions teaching the mystic doctrines of Calvinism to savages that cannot count their fingers; and inculcating the mysteries of an abstruse creed, to poor wretches struggling with famine,— accustomed to follow the lead of their passions,— and whose minds are so dark, as with great difficulty to admit the plainest and most simple principles of common honesty.'

'These evangelical anti-moralists swarm in every town in the kingdom, and are daily multiplying their disciples in every hamlet and village thoughout the country. And the entire devotion of the lower classes to these itinerant instructors, who train them to a systematic contempt of the moral law, and withdraw them from all dependence on the practice of their duty as men and as christians, is such as demands that at least the community should be put upon its guard, and that those to whom its welfare and prosperity are entrusted, should not sleep at their post.

'What is the object of all those laws which make up the system of Criminal Jurisprudence, but to punish offenders against the *moral law*? What are the laws of God or man made to prevent, but offences against *morality*? What are murder, theft, forgery, fraud, and the long train of crimes which are punished, according to their degree of enormity, with fine, imprisonment, transportation, and death—what are these, but so many violations of the *moral law* of the Gospel?—From what does sin and guilt of every kind arise, but from the neglect of it? —What is infidelity, intemperance, debauchery, gambling, and vice of every description, but so many breaches of *moral duty*?—What but a reformation of morals can save the nation from sinking under the weight of its private profligacy, and its public crimes?—Are not the multitude enough excited by the numerous temptations which assail them in this opulent and licentious metropolis to violate the laws of morality, but they must be taught from the pulpit to slight it? Must the press be made an engine, and by the priesthood too! to destroy that *moral law*, on which alone the foundations of the world can stand secure? Must the divine word be perverted to the purpose of weakening the efficacy of virtue?—Must the crusade against morality be carried on under banners stolen from the altar of God?—'

The extracts which we have made from this pamphlet

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will prove that it is written with ability and eloquence, and the subject to which it relates is certainly one of no inconsiderable importance. For when the christian religion, which in its pure and unvitiated simplicity, furnishes the strongest antidote to vice and the most powerful corroborant of virtue, is converted by the envenomed sophistry of its teachers into a narcotic, which tends to still the trembling apprehensions of guilt and to encourage the presumption of sin, there is the most serious reason for general alarm.

Mr. Fellowes, in his Religion without Cant, and in his other publications, is among the few who have strenuously endeavoured to counteract the perilous mischief of this flagitious doctrine; but his honest labours never experienced an adequate encouragement; and no artifice was left untried by the fanatics to impede the circulation of his works. The bane of methodism which is spreading like a putrid sore over all classes of the people, has been dispersed by countless emissaries without, and by many even within, the church. It has become indeed a sort of epidemic malady, for which in its present acme of contagious influence, it is difficult to suggest a remedy. For an irrational distemper, we should hope that a rational cure might be proposed. But this methodistical superstition seems to bid defiance to every rational confutation. The evangelical missionary arrayed in the panoply of spiritual pride, and strong in the self-sufficiency of ignorance, is impenetrable to the force of argument. For it appears to be the nature of this monstrous evil to disorder not only the sensations but the conceptions of its votaries, and to render the head as dull as the heart is cold.

It must also be confessed (and the consideration gives us no small degree of pain) that the absurdities of Calvinism are apparently favoured by the *articles* of the established church; and hence some even of the more enlightened clergy, who feel it their duty to resist the machinations of these mischievous fanatics, are restrained from combating them with scriptural weapons, for fear of gainsaying some of the unscriptural articles. This imposes silence on many of the well-meaning but irresolute ministers of the church; and hence their adversaries, who are the adversaries of morality and truth, are often left without an opponent in the field. With the evangelical preachers, the Calvinistic articles, for such many of them may justly be called, are employed as a formidable engine of inquisitorial terror against the reason and the conscience of the anti-calvinist clergy. Before therefore

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this *spurious christianity*, which passes at times under the name of Calvinism, and at others is designated by that of Methodism, which when inculcated by the priest, is emphatically termed *evangelical* or *gospel-preaching*. can be more effectually combated by the clergy, the liturgy and the articles must be sedulously revised, and no doctrines introduced which are not indisputably agreeable to the scriptures; and fitted to unite even the most jarring sects in the bonds of peace. Nothing but such a reformation in the national liturgy as the present bishops of London and Ely once endeavoured to procure, and, as we have been credibly informed, that archbishop Cornwallis once promised to introduce, can enable the clergy successfully to oppose the progress of methodism, or can produce that general amity and good will which are so much wanting in the church.

We cannot conclude this article without earnestly recommending this pamphlet, which is full of good sense, good religion, good morals and good writing, to the attention of the public.

ART. IX.—*Essay on the Theory of Money and Exchange. By Thomas Smith.* 8vo. 6s. Cadell *and* Davis. 1807.

THE objects of the present Essay are the following:

'First. To state what appears to be the ground-work, or true first principle, upon which the existence of "Money, or a Circulating Medium," depends.

'Second. To show the nature and properties of Coins, and their connection with the first principle.

'Third. To show the nature and properties of Paper Money, and its connection with the first principle.'

'Fourth. To shew the true theory of exchange, or connection with foreign countries, which is also founded on the first principle, and which will be illustrated, by an explanation of the real cause of the late high exchange with Ireland.'

In his remarks under the first head Mr. Smith tells us, 'that previous writers upon money have not gone deep enough for a foundation whereon to rear their speculations.' These writers had indeed penetrated as far as research could carry them into the mines of silver and of gold. In these precious metals they sought for the standards of value, but Mr. S. thinks that all their labour was to very little purpose; and he determines to go be-

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yond them in this pursuit. He accordingly travels far from the beaten track of the shining ores till he gets into the regions of non-entity, where he appears to us to lose himself in a maze. But, in beating about in the thick and hazy air of turbid thought, he discovers at last what he calls a '*standard unit,*' an ideal something or nothing, with which, as with a potent spell, he proposes to work wonders in the theory of finance. And that this said '*standard unit,*' which is to act such a conspicuous part on the stock-exchange, may not appear without the due accompaniment of scientific honour, Mr. S. depicts it as '*something of the same nature with the letter placed for the unknown quantity in algebra.*'

This '*standard unit,*' gentle reader, is no other than the pound sterling of which our discreet and parsimonious grandfathers and grandmothers probably knew the nature and operations as well as Mr. S. though they had not the sagacity to foresee now much its sphere of agency might be enlarged and all its financial capacities improved by being baptized '*standard unit,*' instead of '*pound sterling,*' or '*sterling pound.*' When a writer in discussing any subject, which he does not fully comprehend, has the dexterity to substitute a new name for an old, or employs a term, which has the gloss of novelty, to express a truth which wears the rust of age, his fondness for the new-made vocable makes him regard it with that kind of admiring tenderness which a man feels for the first child that ever sprung out of his loins. He fondles and caresses the articulate bantling; he uses it lavishly, and every time in which he pronounces it with his lips, or writes it with his pen, his paternal vanity causes him to suppose that he is amplifying the stock of our ideas and throwing new splendors over wisdom's wide domain. As Mr. S. has discovered that money which is made of paper bears the same relation to his '*standard unit,*' as money which is wrought out of the solid mineral, he proceeds to communicate the additional piece of information, that, as a medium of exchange, paper money is infinitely preferable to coin; that consequently the stoppage of the Bank-payments in money was a most wise and salutary expedient; that the restriction is so good a thing that it ought never to be taken off; and that the Bank, instead of having issued too much paper, has erred only in not inundating the market with a greater abundance. On these points our opinion is diametrically opposite to that of Mr. Smith, as the reader may see in our review of Wheatley on Commerce; (See C. R. for September, 1807. p. 17.) and in other parts of our journal. One of the charges which Mr. Smith prefers against money

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made of the precious metals is, that it is of '*variable value.*' But is not the value of paper-money liable to similar variations? For in what does the value of money really consist, but in the quantity of labour which it will command, or of subsistence and produce which it will purchase? In this respect, paper-money is no more an '*invariable standard of value,*' than money made of silver or of gold. As far indeed as money made of paper or of gold is considered merely as a symbol or token of value, one may answer the same purpose as another as a medium of exchange; but when we come to compare their essential properties we find between them this essential difference. Money made of the precious metals is not only a token or representative of value, but it is at the same time formed of a material which no small portion of labour has been employed to obtain. Providence indeed appears wisely to have so sparingly distributed the precious metals in different parts of the earth, and to have rendered them so difficult of access without great previous toil, that they might serve as a standard of value in all parts of the world, and as nearly uniform as the mutable nature of human affairs will admit. But paper, though it is a symbol of value, has no value in itself, for a bank note, which passes for a thousand pounds, may be manufactured from a piece of rag which is not worth a farthing. A few penny-worths of labour may produce a bank note to any nominal amount: but gold and silver cannot be procured with the same facility; the labour which they cost to obtain is equal or nearly equal to the value at which they pass. Can the same equality be predicated of our paper coin? The ease with which paper may be counterfeited, is another objection to which it is liable in a greater degree than money made of the precious metals. A note for an hundred pounds may be as readily forged as a note for one: but a hundred guineas are not to be counterfeited without a hundred times more difficulty than one; and, when counterfeited, they cannot so readily be circulated without detection. Paper money may indeed, within certain reasonable restrictions, be employed with advantage to facilitate the commercial intercourse of mankind; but where it is issued in lavish abundance, as we have lately witnessed in this country, its only tendency is to raise to an unnatural excess the money price of every article, to reduce persons of limited incomes to distress, and to enable the idle to prey on the industrious. For though Mr. Smith may tell us, that the paper currency does not exceed the mercantile necessities of the country, yet daily experience proves that men may issue notes, and get them by stealth into circulation, which they have not only not gold or silver, but neither

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lands nor goods to discharge. Is not this to increase the paper currency beyond the commercial necessities of the country?

Wherever either chartered companies, or solitary individuals, issue paper money for which they have no equivalent to give either in the precious metals, in land, or goods, all the paper which is so issued must be regarded as a fraudulent transaction. It is an imposition on the public credulity; and though Mr. Smith may talk of the relation between this paper-money and his '*standard unit*,' we can discover in it no other relation than that between a sharper and a dupe.

Mr. S. will tell us that the Bank do not issue notes without a substantial equivalent for every note which they issue. But however this may be, certain it is that *at present* they give no equivalent in return. If they issue a note for 100l. they offer neither gold nor silver, nor land nor merchandize, for it when it is taken back again: all the payment which they make is in other notes. They give one piece of paper for another. This is the glorious equivalent which they dispense; and while the confidence in the possible solvency of the Bank remains, no considerable inconvenience may be felt; but the moment this full-moon of public trust begins to wane, the most horrid forms of calamity and distraction will appear. Had the last administration not been so prematurely dismissed, this probable evil would have been no object of anxious dread; for Lord Grenville had formed a plan for making the Bank gradually resume its payments in specie. This hope however has vanished; and a thick gloom hardly pervious to a ray of hope is cast over the financial world.

Mr. S. will tell us what a great hardship it would be for the Bank to be obliged to resume its payments in silver and gold. But if the Bank have received a valuable consideration for every note which they have issued, the hardship seems to be greater on the public than on them. For if a substantial equivalent has been given for the notes of the Bank, the public, when they demand that equivalent, demand only their own. And what great injury is done to the Bank by requiring them to return with fidelity what they have received in trust? Whatever Mr. S. may say to the contrary, we maintain that the notes of the Bank always have been considered as the symbols or tokens, not of Mr. S.'s *standard unit*, which is a sort of physical non-entity, but of so many pieces of silver or of gold of a determinate weight or form. The English term '*pound*,' or '*pound sterling*,' is only another term for a certain quantity of silver to which the real pound of silver, which it formerly contained, has been suc-

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cessively reduced. When the Bank first issued notes, no one would have received them in exchange for any commodity which he sold, or any debt which was due, unless he had been convinced that the Bank would, whenever he chose, give him an equivalent in the precious metals for the note which he possessed. For as the Bank do not give or pretend to give either land or merchandize, either corn, wine, or oil, &c. &c. for their notes, those notes can be regarded as valuable only as far as they are considered as pledges on the part of the Bank to repay them with silver or with gold. Without a confidence in the honesty of the Bank thus to redeem their notes, they can be regarded of no more value than the worth of the paper on which they are engraved. The precious metals always have had and always will have, from their relative scarcity and the great labour required to obtain them, an essential inherent value, which, besides their imperishable properties, renders them most proper as an *universal* medium of circulation; but paper has no value in itself, except as far as it is the representative of the precious metals. But Mr. S. thinks the general belief that Banks ought to be ready to give gold for their notes, '*a vulgar error*,' (see p. 68.) Mr. S. might almost with as much correctness have asserted, that honesty and truth are only vulgar errors, which it behoves us to explode, and which we must confess that the doctrine which he advances, would, if it were followed, soon turn out of doors. For we maintain, against the authority of Mr. S. and even of the noble lord to whom he has dedicated his book, that when the Bank of England issues notes, it pledges itself at the same time to repay them, not in another piece of paper, but to their full amount in gold. And the *restriction* which Mr. Pitt, in a moment of sudden panic rather than of wise reflection, imposed on the monied payments of the Bank, was certainly designed only as a *temporary expedient*; and we will venture to say that if government were, at this moment, to sanction the fraudulent hypothesis of Mr. S. that the Bank ought not to pay the amount of their notes in the precious metals, not a day would elapse before the notes of the Bank, like the assignats of the French, and the paper dollars of the Americans, would be rapidly depreciated, till all commercial confidence would be at an end, and the nation had the sober sense to revert to the good old circulating medium of silver and of gold. But Mr. S. gives us this valuable piece of information, that the Banks, instead of promising to return an equivalent in cash for the notes which they issue, 'expressly say, that they will pay one pound, one pound one shilling, five pounds

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five shillings, twenty pounds, one hundred pounds, &c. *by which is merely to be understood that they engage to account for that proportion of the standard unit of the country.*' If the reader understand this, we confess that we have not so much sagacity. For if the banks, when they promise to pay one pound one shilling, or five pounds five shillings, &c. for the notes which they issue, do not mean to return gold or silver to that amount, what is it that they mean? If Mr. S.'s *standard unit of the country*, in which he professes the banks promise to pay their notes, have no relation to gold or silver, to land or merchandize, but resembles the letter which stands for the unknown quantity in algebra, which may stand for any thing or every thing, but which is to produce nothing to the holder, Mr. S. might as well at once have represented it as an airy delusion, a magic spell, designed to cheat the good people of England out of their five senses, and to make them believe that a bank note for one hundred pounds, instead of being a guarantee for so much gold or silver, is only a pledge to pay something which this author calls a *standard unit*, but which, according to his mode of explaining the matter, has as little reality as the man in the moon.

ART. X.—*Emancipation in Disguise; or, the true Crisis of the Colonies. To which are added, Considerations upon Measures proposed for their temporary Relief; and Observations upon Colonial Monopoly, shewing the different Effects of its Enforcement and Relaxation; exposing the Advantages derived by America from Louisiana; and lastly, Suggestions for a permanent Plan to supply our Colonies with Provisions, and our Navy with certain Naval Stores, independent of foreign Supplies.* 8vo. 5s. Ridgway. 1807.

WE have seldom perused any pamphlet which evinces more good sense and moderation than the present. The author of '*War in Disguise*,' of which this pamphlet will furnish a very satisfactory refutation, ascribes the present distress of our West India planters to the monopoly of the French colonial carrying trade by American neutrals, and he considers the American carrying trade as a *war in disguise*, carried on by the intrigues of the French government to serve as a shelter for its commerce, and as a nursery for its navy. But the author answers this mode of reasoning with a cogency which it will be difficult for his adversaries to repel.

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'It is evident that the present state of the British West-Indies depends on other causes than the continuance of the American carrying-trade, and it is taking a very forced view of this trade, to consider it as the effect of any *artifice* of France, or designed encroachment of America:—would not the French government prohibit the American carrying-trade to-morrow, could they protect the fleets of their own merchantmen, or were a peace to take place?—Would she allow neutrals to carry for her, in time of peace, when she can carry cheaper for herself?—Would France have ever allowed the Americans to be the carriers at all if she could have prevented it?—If she had a navy, would not the prohibition be her first and best policy in order to raise seamen for that navy?—Is not then the neutral carrying-trade, in a great measure, the natural consequence of our glorious victories over the French navy? Have we not destroyed their means of protecting commercial fleets? Ought we, then, to be astonished, or to consider it as an artifice, that they will not trust their merchantmen on the ocean unprotected, when their men of war cannot protect themselves? The neutral carrying-trade is the natural effect of a cause so glorious to ourselves, that there will be less danger in reconciling ourselves to its temporary continuance, than in forcing our enemy to attempt the recovery of that state of commercial greatness and naval power from which he was reduced at the incalculable loss of that immortal hero, whom we can no longer call to the performance of those feats of war, unparalleled in the naval history of the world; and than which nothing less could have averted the ruin of our empire.'

If the French had a powerful navy it is certain that they would not employ American carriers. Our naval superiority has obliged them to resort to this expedient; and it ought therefore to be to us a cause rather of exultation than complaint. For instead of favouring the growth of a French navy, it must, while it lasts, have the contrary effect. It is commerce which nurtures seamen; and as long as the commerce of France is conducted not by Frenchmen but by foreigners, she is not very soon likely to have a formidable navy. It seems therefore to be highly politic in us to suffer neutrals to engross the whole trade between France and her colonies without throwing any impediments in the way. For though by putting a stop to the trade of neutrals with the French ports, we may, in a great degree, prevent the introduction of colonial produce into France, yet the same measure would encourage the French marine, which it is our interest to repress. The author well remarks, that in peace France can have no navy without commerce, and in war no commerce without a navy. The trade, which France at present carries on by means of neutrals, is a sort of *round-about* commerce, which, if it supply her with certain articles of luxury, tends to prevent the restoration of her marine.

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'Motives of justice, (says the author) as well as policy, forbid our interference with such a trade. Justice forbids that the colonial cultivators should be designedly made to suffer by a warfare that ought to be rather directed against the *present* government of France, which neither the royalists nor republicans of Martinique nor Guadaloupe established nor upheld; and whose measures or modes of warfare would not be altered in one jot even by the total ruin of these colonies. Our policy, too, forbids that we should quarrel with the Americans for feeding the peaceable planters of these islands, inasmuch as it would also endanger the safety of our own.'

'Because we are involved in the disasters of war, ought we to desire that our American allies, whose geographical situation and political disposition render them more than ordinarily susceptible of the advantages of peace, should not profit by their peaceful state? It always has been, and always will be, the consequence of war, that those who can preserve themselves in a state of peace will profit by the disasters of their neighbours. We ought not to blame them for avoiding the calamities of warfare: and it is a miserable selfishness to grudge them those accidental advantages which we cannot ourselves enjoy. They do not contrive the state of distress by which they profit, nor do they profit by the disasters of war, because the disasters are *ours*.—They profit as much by the disasters of our enemy. And if, during the miseries of war, our enemy benefits, in some measure, by the peaceful state of neutral powers, while we obstinately refuse the same assistance, which they would as readily give to us, we ought not to lay the blame upon the neutral, because we "are labouring under great and increasing burthens" in our Colonies, while "those of the enemy, comparatively, are thriving."

Most of our present statesmen appear to be governed by temporary and fugitive considerations of policy rather than by those great and broad principles of action, which, under the direction of wisdom and of goodness, accommodate themselves to all circumstances and all times. A pitiful, deluded, and short-sighted selfishness, is the ruling policy of the day. Thus, instead of any great measures, adapted to the circumstances and accommodated to the spirit of the times, we have nothing but a succession of expedients which are continually varying with the fluctuations of passion and caprice. A mercenary spirit seems to predominate in all our transactions. We calculate the momentary loss or gain of measures more than the justice or injustice, and consequently more than the real and permanent benefit or inconvenience. We see the neutral trade making some little addition to the enjoyment of our enemies; and, therefore, in order to prevent it, we distress the commerce of our friends. In this

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respect America and other neutrals have good reason to complain of our violence and oppression. But the short-sighted selfishness of our politicians is particularly visible in this—that the measures, which they have taken to crush their foes will prove ruinous only to their friends, while they will essentially advance the interest of their enemies. Our ministers wage war without a spark of magnanimity, as if they were warring only against the property of peaceful merchants and defenceless individuals. By the prohibitions which we have laid on the commerce of neutrals, we rather attack the merchant than the state. But the spirit of generous warfare will respect the interest and property of individuals, and reserve itself only for the combat of warriors in arms. It is the spirit of mercenary warfare, such as even Jew brokers would hardly wage, which so exasperated the inhabitants of South America, and which caused us to lose the footing which we had obtained in that continent. At Copenhagen, which was also attacked under the auspices of Sir Home Popham, whose buccaneering exactions are said to have occasioned the implacable enmity of Buenos Ayres, we directed our hostilities against the churches, hospitals, and alms-houses, against the warehouses of the merchants, and the private dwellings of the peaceful citizen, in order to precipitate the surrender of the place, which we ought rather not to have taken at all than to have captured by such cruel and dishonourable means. 'Is it not,' says the author, 'a narrow, paltry, ignoble, and unfeeling principle of war, to fight the battles of nations by distressing the peaceable cultivator and the merchant, instead of attacking the warriors of our enemy?'

The clamours which have lately been raised by our sordid, purblind, penny-wise and pound-foolish politicians, against the neutral carrying trade, evince as much inhumanity as folly. For the effect will ultimately be to force the

'enemy to employ his own ships and men? and having no navy to protect his fleets, every merchantman would be obliged to be fully manned and armed, in order to make running voyages, in the course of which, they would be often obliged to fight singly; and thus we should teach them, from necessity, to navigate and to fight, and force them to lay the foundation of a future navy. They would thus acquire the *means*, at the same time that they would incur the *necessity*, of a navy.

'But the author of "War in Disguise" exults in the *necessity* which enforcing the colonial monopoly would produce, on the part of France, to build ships, raise men, equip fleets, &c. in order to protect the commerce into which she would then be forced. Let us

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not forget, that our own naval greatness owes its origin to this very sort of necessity. Oliver Cromwell, during the commonwealth, out of resentment to the colonists, prohibited neutrals from carrying their produce. Our jealousy of the Americans who carry the crops of the French colonies, if we act upon it as we are advised, will produce the same effect on the marine of France. The extraordinary exertions of our enemy have produced wonders, at his command, on shore; and such a necessity may induce him to make gigantic efforts to effect a more rapid re-establishment of an armament at sea than we may be willing to believe possible. At any rate, to enforce those laws to the advancement of the navy of our enemy, which have been so effectually enforced to the advancement of our own, can never terminate in our advantage.

'It is also said, that, "looking forward to a long protracted war, we must, before the close of it, lose our naval superiority, if the enemy be allowed to retain, and still continue to improve, his present oppressive advantages." I ask, how can France, by the carrying-trade of America, cause the loss of our naval superiority? France must have seamen to have a navy; but the neutral trade will not give her seamen; on the contrary, it prevents her from raising them, and thereby confirms the inferiority of the French navy, and preserves, instead of endangering, the superiority of our own. But, admitting the fact, that the commerce of our enemy is carried on by the neutrals; "while, in the mean time, he is preparing the means of active maritime enterprises;" it will avail him but little, to build ships of the line, while he has no fleets of merchantmen from which he can man them. Nor can I conceive any thing more enfeebling to our enemy's naval power, or more invigorating to our own, than the very state in which our author seems to lament that both are placed; for, though in the mean time, the number of hostile ships "may be augmented;" yet, while they are obliged to be, as our author describes them, "nursed and reserved for a day of trial," we shall have but little to dread from their raw fresh-water crews, on their suddenly emerging from their nursery, unpractised in maritime manœuvres, and unseasoned in sea fights; when opposed to our gallant tars, who have become invincible from the very cause that our author considers a hardship, viz. because they are constantly "sustaining all the most laborious duties of war." The conclusions drawn to our disadvantage, by this author, must be exactly reversed; for, nothing can more promote our present naval superiority, than the very circumstances of which he complains.'

These remarks are very pertinent and convincing, and cannot be too widely disseminated.

Much has been said respecting the desertion of British sailors from our ships of war into the service of the Americans. This at first view seems a serious evil, but as the rights of nations are reciprocal, we do not think that Britain has even in this respect *more* ground for complaint than the very country whose conduct she condemns.

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'While, says the author, we cry out against our seamen being employed in foreign service, which certainly is an evil at any time, but of most magnitude in time of war; we ought not to forget, that, in time of war also, we are giving great encouragement to the sailors of neutral powers. Let it be asked which is the greatest crime, *that neutrals should employ, in peaceful trade, the subjects of powers at war; or that we should entice, by high wages, the subjects of nations at peace, to enter into our service while at war?*

'I do not mean to say, that both are not evils in certain relations; and that as much as we can do, with justice, we ought to do, to remedy the evil which is suffered on our part; but, it is not candid to say, that *we* have the only right to complain of the evil. For each Englishman that is in the American service, there are, in time of war, at least fifty neutrals in the service of Great Britain.

'It would, then, be wiser to try to remedy the evil, by humane treatment and more liberal pay: for, while the high wages of our merchant-service entice foreigners into our trading ships, the inferior pay of our navy induces the *malcontents* to prefer the freedom of neutral employment.

'When I speak of humane treatment, I should be sorry to be understood as intending, even in the least degree, the relaxation of that discipline on which our naval superiority, especially in battle, so materially depends; nor would I be understood to impeach the general conduct of our naval commanders. On the contrary, there are many vessels that scarcely ever lose a man by desertion; and whose crews are so rivetted in their affections to their commanders, by their generous, humane, and yet manly treatment of the seamen, that they would make great sacrifices rather than be obliged to leave their ships; and to be *turned* over the side of such a ship would be considered as an indelible blot in the character of a British sailor.

'But there are, also, other ships, and I wish the number of them were small, from which the desertions, that are continually taking place, can only be accounted for by the exercise of an unfeeling severity, and indiscriminate despotism. And, when such treatment is added to small pay, and a continual absence from family and friends, who can wonder at desertions, or that the discontented seamen should seek refuge in the asylum of neutral trade? There is, therefore, no necessity to attribute their desertions to any attempts on the part of the Americans to debauch our British sailors. It is evident enough, that there is no need to decoy them into the only ships on the ocean in which they can be associated with men of the same origin, the same manners, the same language and religion.'

The temperate and virtuous author of this pamphlet is not one of those who defend the late violent outrages on the commerce of neutrals, as well as the attack upon Copenhagen,

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by the assertion that the rules of morals are not to be observed in our contest with a man who sets all moral obligations at defiance; that because he is a robber and a cut-throat, we must be the same; and that we must fight him with his own weapons; that is with TREACHERY, CRUELTY, and INJUSTICE. What is this but to confess that virtue is weak and that vice is strong? and that the moral government of the Deity which we, in our old-fashioned education were always taught to consider as most especially favouring the laws of truth, justice, and humanity, is a chimerical illusion? It was left to the advisers of the attack on Copenhagen to teach us, that the observers of right are in a more dangerous situation than the perpetrators of wrong; and that in order to prevent the possibility of a friendly state being converted into a hostile, it is the wisest policy to set fire to its capital, to capture its fleet, to ravage its dockyards and arsenals, and by blending injury with insult, to outrage the national honour of Denmark in a manner of which it will require the lapse of ages to efface the hostile impression which it has left behind. We take great honour to ourselves in having been among the first who reprobated in the most unreserved terms this atrocious attack on the independence of a neutral state at a time when numbers, who judge more by events than principles, were loud in its praise; and when hardly any seemed to have the courage to speak of it as it deserved. But we are happy in having found the sentiments which we delivered on this occasion, in such complete unison with those of the most enlightened and upright members of both houses of parliament. OUR POLITICS REST ON THE ADAMANTINE BASE OF MORALS; and if they be opposite to those of the ruling faction, it is not because we harbour any personal animosity towards any individual of any party, but because the measures of the individuals whom we oppose are adverse to justice and humanity. We are convinced from a large and attentive survey of human affairs that *justice and policy are never at variance*; and we heartily concur with the present writer in reprobating the mischievous sophistry of those persons who attempt to

'Reconcile the expediency of repelling wickedness by wickedness, under the plausible pretext that "the ravages of this cruel spoiler are only to be resisted by the weapons which he himself employs:" and, that "what in him is the basest and most wanton depravity, is reduced in us to nothing more than justifiable retaliation.'

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'Merciful God! forgive the man, and correct his heart, who can wish to involve our country in the imitation of those crimes which have already been made the scourge of our guilt! May we be deaf to those devilish delusions, which will only plunge us deeper and deeper by such vain attempts to extricate ourselves!'

ART. XI.—*The Edinburgh Medical and Physical Dictionary, containing an explanation of the Terms of Art in Anatomy, Physiology, Pathology, Therapeutics, Surgery, Midwifery, Pharmacy, Materia Medica, Botany, Chemistry, Natural History, &c. &c. as employed in the present improved State of Medical Science; and also, a copious Account of Diseases and their Treatment, according to the Doctrines of Cullen, Monro, Hunter, Fordyce, Gregory, Denham, Saunders, Home, and other modern Teachers in Edinburgh and London. To which is added, a copious Glossary of obsolete Terms, calculated to assist those who have occasion to refer to the Writings of the Ancients. In two Volumes, with many Plates. By Robert Morris, M.D. James Kendrick, Surgeon, F. L. S. and Others.* 4to. Edinburgh, Bell *and* Bradfute. London, Ostell. 1807.

WE cannot speak in terms of commendation of this publication. It is needless for us to say any thing concerning the utility of this species of compilation. The constant demand for dictionaries of the arts and sciences is a sufficient proof that there is a large portion of the community, to which the form of a dictionary is most convenient for conveying information. To medical practitioners living in situations remote from the capital, and whose time is so much occupied with the daily labours of their profession that they have little leisure to devote to books of any kind, and still less opportunity of becoming acquainted with the changes in opinions, theory and practice, which occupy the minds of men in the centre of knowledge and business, a good dictionary is of itself a sort of library: and indeed if it included a fair survey of the state of medical science, omitting what is useless, obsolete and frivolous, and confining itself to what is sound, scientific and useful, it might answer the purpose of conveying solid instruction better than the loads of learned lumber which form the principal part of most libraries and which serve little other purpose than ostentation and empty parade.

We do not expect from the makers of dictionaries any great depth of erudition, the decision of subtle questions,

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of specimens of original research. But we may be allowed to expect, that at this time a-day, the columns of a dictionary should not be stuffed with the rubbish of Quincy and his immediate successors; and that when the sources of information are so ample and so much within the reach of ordinary industry, every thing should be found which is of such a nature that it is more a species of disgrace to be ignorant of it than a credit to know it.

To enable our readers therefore to judge of the execution of this work, we think we cannot do better than present them with a list of some of the articles, which we deem perfectly frivolous and useless, taken in their order, beginning at any point where we may chance to open the volume. Let it be the letter P, and we will go regularly through the two first vowels. We find then, under Pa, and Pe, the following list:

Pabulum, padus, pœonia, paiganica, paigil, palimpisse, palindrornia, palliation, palma, palmoil, palmata, panada, panaris, panex, pandemic, panicum italicum, panicum milliaceum, panopholia, pansies, panterba, pantophobia, papaw, papillaris herba, papyrus, para, paracynanche, paralelopedia, paralysis herba, paretoneum, parget, parietaria, parietaria officinalis, paris, paris quadrifolia, parmesan, parsley, black mountain, parsley-macedonian, parsnep, parthenium, parthenium mas, passiflora laurifolia, passiflora maliformis, patientia, patience-garden. paul's betony, pavanæ lignum, peagle, pearl, pellitory-bastard, pellitory of Spain, pellitory-wall, penæa mucronata, penguin, pennyroyal-harts, pentædrostyla, pentagonotheca, peony-common, pepo, pepper-wall, pepper-poor-man's, perfoliata, perforation, peristerum, perla, persicaria, personata, pes alexandrinus, pes cati, pes columbinnes, pes leonis, pestilent wort, petasites, petrapium, petrifaction, petroselinum macedonicum, petrosilex, petonse, peucedanum, peucedanum officinale, peucedanum sikans, peziza auricula.

The reader cannot but admire the ingenious industry with which these compilers have contrived to make two, three or more articles, out of one. Thus in the list before us we have parietaria and parietaria officinalis in immediate succession to denote the very same plant. In like manner we have paris, and paris quadrifolia. 'It is the paris quadrifolia of Linnæus,' says the first article: 'paris quadrifolia; the systematic name of the herb paris, see Paris,' gravely repeats the second. Besides this happy device, the English and the Latin names give another opportunity of swelling the pages without increasing the matter. Thus we have

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Parsley, common, petroselinum and petroselinum vulgare, pellitory, wall parietaria, and parietaria officinalis. The same skill has been shown in the arrangement of the anatomy. If a muscle has happened to receive different names from different authors, instead of noticing the circumstances (if needful) under the most approved name, each synonym very solemnly assumes its place in its alphabetical order. Take as an illustration the five following successive articles: 'Pectinalis (so named from its arising from the *pecten* or pubis) the pactinæus of Albinus; &c. Pectinati musculi; Patinæus; see Pactinalis. Pectoralis, see Pectoralis major. Pectoralis major; (*pectoralis*; from *pectus*, the breast), the pectoralis of Albinus; &c.' Even different modes of spelling have been made to contribute to the same goodly purpose of increasing the bulk of the volume. Thus we see Calix, and Calyx, in two articles. Cambogia Gutta, Gambogea, and Gambogia, furnish three.

These little book-making artifices, paltry as they are, might however be overlooked as one of the regular tricks of the trade, if they were counterbalanced by the value of the more important and essential materials; as in marketing, the good housewife is contented if she can purchase what she wishes of prime meat, to take a quantity of *logger* into the bargain. But we cannot really make this allowance; for the prime pieces are so few, and the *logger* so large, that we are forced to go to market elsewhere. In truth, many of the most important articles are made of materials nearly obsolete; the best authorities are often entirely overlooked; and those who wish to be instructed in the modes of treatment most approved in modern practice, will be completely disappointed.

We would not have hazarded this assertion, if we had not examined several articles with considerable attention. Having made it, it is incumbent on us to corroborate it by an example or two.

Colica Pictonum.—After a description, to which we have no objection, and a few remarks on the effects of common remedies, we are gravely told that 'the balsam of Peru as prescribed by Sydenham, has, with gentle purgatives, opiates, and some drops of the hotter essential oils, continued to be the medicines commonly employed in this disease, till a specific was published by Dr. Lionel Chambers, of South Carolina.' This *specific* 'is prepared in the following way;

'℞ Cupri vitriolati—gr. viij.
Aquæ distillatæ—℥ viij.
Misce, fiat solutio.

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'The dose is a wine-glassful, given fasting, for nine successive mornings.' Would not the poor country practitioner, called to the assistance of a neighbouring plumber, think himself happy in the discovery of this *specific*; and in administering it, on the authority of his Edinburgh Medical Dictionary, conceive that he was treating his patient, *agreeably to the doctrines of Cullen, Monro, Hunter, Fordyce, and other modern teachers in London and Edinburgh*? how could he suspect that he was using a remedy, which has never gained any credit among British practitioners, and neglecting a well-known and approved mode of treatment, which is as successful as can be hoped for in a disease so contumacious, but of which he will not receive the most distant glimmering from the work before us?

Scarlatina. This is a disease which would receive from writers zealous to instruct their readers and to serve the public, a strict and critical attention. But the article on the subject bears every internal mark of having been written at least five and twenty years ago. The tract of Dr. Withering is the latest which is noticed. The practice of the cold affusion, which was first tried by Dr. Currie in this fever, the use of purgatives as prescribed by Dr. Hamilton, the use of the acids in suppressing the contagion, the other proposals which have been made for the same important purpose, are all passed over in profound silence.

'Cancer. When a malignant schirrus or warty excrescence has proceeded to a period of ulceration, attended with a constant sense of ardent pain, is irregular in its figure and presents an unequal surface; if it discharge sordid, sanious, or fœtid matter; the edges of the sore being thick, indurated, and often exquisitely painful, sometimes inverted, at other times retorted; and should the ulcer in its progress be frequently attended with hæmorrhages, in consequence of ærosion of blood-vessels, there will be little hazard of a mistake in calling it a cancer or cancerous ulcer.'

Doubtless this, except in rare cases, is sufficiently correct, but it is of little or no use, since when the disease has proceeded so far, there can be no difficulty in distinguishing it; and unfortunately, very little utility likewise, since it is quite past the power of surgery. The point of true importance is to distinguish it in its incipient stages; and on this, neither in this article, nor in that of schirrhus, do we meet with any satisfaction. We are soon after informed that the hard chords, which are found to extend themselves in different directions from the principal tumour, and from which the name of *cancer* is derived, are nothing more than in-

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flamed and hardened absorbent vessels. This is a gross error, and the more inexcusable as Dr. Baillie's accurate dissections of the cancerous induration have been so many years before the public. But they are complete nonentities to our *well-informed* and *scientific* editors. In like manner the researches of Mr. Home, and the accurate anatomical arrangement of Mr. Abernethy, are wholly passed over *sub silentio.*

In the chemical department we meet with the same marks of ignorance, or to speak, we believe, more correctly, the articles have been almost entirely copied from an older work, without the slightest attempt to correct errors, or introduce recent discoveries. One of the first of the chemical articles abundantly proves this. Alum is the one we allude to. It has been proved (we believe ten years ago at least) by Vauquelin and Chaptal, that alkaline matter (either potash or ammonia) is essential to the composition of alum. The common alum of commerce is usually, strictly speaking, a super-sulphate of argil (or alumine) and potash. So far indeed our editors are not wholly in the dark, having found the name *sulphas aluminæ acidulus cum potassâ*, in the Edinburgh Pharmacopœia. But here their learning ends. The method proposed by Bergman, and an old one by Chaptal, are the only processes they are acquainted with for preparing this salt; processes which it is well known are essentially defective. In another article under the same letter A, we meet with a gross blunder:

'The arsenical acid saturated with ammonia, and duly evaporated, forms a salt crystallized in rhomboides; which when urged by heat, loses first its water of crystallization, then its alkali, and is resolved into a vitrious mass.'

The truth is that in this experiment white arsenic sublimes copiously, the ammonia being decomposed, and effecting a partial reduction of the arsenic acid.

The pharmaceutical part is such as can be obtained from any dispensatory.

Had our strictures on this compilation been in proportion to the value we set upon it, we should have dismissed it in three lines. But we have thought it a piece of justice to the public, that those who are willing to put themselves to the expence of purchasing two thick quarto volumes, should not be wholly in the dark as to the intrinsic worth of the heavy load of pages with which they are proposing to encumber their shelves. We are far from saying that this Dictionary is without valuable matter. But we do not know that the editors of these volumes have contributed a single line to any that may be justly so denominated.

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ART. XII.—*A Supplement to the 'Practical Seamanship,' with an Appendix, by Richard Hall Gower, Author of the Practical Seamanship, and formerly in the Service of the East India Company.* Mawman. 1807.

IN a country whose prosperity and even safety depend on her maritime superiority, any work which tends to improve our naval architecture, and to communicate to our ships qualities in which they are at present deficient, to render the construction less expensive, and to augment both their velocity and strength, must be regarded as a work of great interest and importance. We know the prejudices which there are in favour of the old modes of naval mechanism, and how much they are strengthened in this country by the recollection of the glorious results with which that mode has been so abundantly associated. But we cannot suppose that ship-building has yet reached its highest point of perfection; and we think that the ingenious and reflecting author of the present performance has proved by incontestable arguments that it is susceptible of farther improvements. Mr. Gower is not a visionary theorist in naval architecture, for he has formed no theory which he has not put to the test of experiment; and he has constructed a vessel called the *Transit*, on the principles which he recommends. This vessel fully answered the most sanguine expectations of the contriver; for it was never surpassed in celerity of motion, nor in facility of management. The volume which Mr. Gower has here presented to the public, contains so much useful matter, that we shall make no apology for presenting the reader with a brief analysis of the contents.

The first tract relates to the construction of ships, and shows the incompetency of vessels to perform the task which seamen would willingly impose upon them. This is proved to arise from the perplexed and gigantic structure of the masts and rigging; the immense and complicated mass of which destroys the fabric of the hull, produces innumerable misfortunes, prevents that *simplicity* of which seamanship is susceptible, and impedes the velocity of the vessel. This, as he proves very satisfactorily by means of a diagram, may, with a beaming wind, exceed the velocity of the wind; and he then emphatically observes,

'How imperfect must the present European art of sailing appear, when it can in truth be asserted, that the finest sailing frigate will scarcely exceed one fourth the velocity of the wind! Indeed, when

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we view the complication of the machinery of a ship, it is natural to exclaim, "how is it possible for so heavy and perplexing a contrivance to be moved and manœuvred with ease and expedition!" with the wind on, and before the beam, each rope, mast, yard, and boom, each foot of overlapping canvass, is a drawback to its speed; and yet, of these there are abundance, so heaped together, that the machinery of a ship may be considered as the medly-composition of many minds, without regard to system.'

He next notices the improper shape of vessels for naval purposes; and shews the weakness of their formation, notwithstanding the apparent strength from the immensity of timber employed in composing their hulls. From the foregoing arguments he draws this general conclusion respecting the sailing of vessels:

'Taking a comparative view of the sailing of vessels, this general conclusion may be drawn: that however badly they may sail, yet all will make their passage, if you give them time, and the wind continue fair: but if the wind become foul, and blow so strong as to bring the swift and slow equally under low canvas, the proud and lofty frigate has no better chance of a quick passage than the dullest sailing merchantman; because, under these circumstances, all must inevitably go to leeward.

'Since, then, it appears that all vessels are certain of making a passage, if the wind continue fair, but that none can perform it if the wind blow strong in a foul direction, surely, to construct such a vessel as will make its passage with contrary winds, is a fit subject of inquiry for the philosophic mind, and worthy the patronage of a great maritime nation!'

The author then gives the leading features of his new-invented four-masted vessel, the *Transit*, with reasons for her peculiar construction in hull and rigging; and, in a prospectus of her qualities, he exhibits such as must render sailing, simple, safe, and expeditious, without being subject to the various delays and accidents which arise from the complex machinery of a common ship.

We have next a brief history of the Transit, from her launch, which we have perused with interest, and which we particularly recommend to the perusal of those who entertain any doubts respecting the practicability of Mr. Gower's improved scheme of naval architecture. In this part of the work the author details a trial of velocity which took place between the Transit and the Osprey sloop of war; the Transit outsailed her adversary in every direction, with every degree of wind, in calm and in boisterous weather, so that the Captain of the Osprey was almost led to think that he had to contend with

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a *devil* under sail. This trial was instituted by the express desire of the author's old masters (the East India Company) with a view to serve him by the purchase of the Transit, as an East India packet, provided her celerity surpassed that of her competitor. On his return from this triumphant cruise, we are sorry to find that the Directors of the Company, who were probably deceived by the misrepresentations of certain persons who were interested in the old '*mumpsimus*' of ship-building, took hardly any further notice of the author. This circumstance he thus jocosely relates:

'Not hearing from the East India Company, after patiently waiting, he, by the advice of his friends, on the 30th of July, attended at the East-India House. There he spent the day in walking in the passage, and making ineffectual efforts to gain the notice and an audience of the Chairman.

'In the evening, whilst relating the history of the cruise with the Osprey, and remarking on this seeming neglect of the Chairman, to a jocose optician, then living near the India-house,—but now no more:—the optician begged leave to observe, "that the image which had been seen of a patron in the person of the Chairman, might prove no other than an optical illusion, and suggested the propriety of my returning to the Transit, instead of risking the loss of convoy, and of getting into trouble by dancing attendance on fanciful images at the India-house."—It should seem, that the optician was a prophet, for the inventor never set eyes on the Chairman afterwards!'

After proving the Transit highly qualified for dispatch, for trade, and warfare, the tract concludes with a body of independent evidence, which proves beyond possibility of refutation that the vessel does possess all the nautical advantages which are enumerated in the prospectus.

The second tract relates to several instruments or logs of the author's invention, the better to effect the just admeasurement of a ship's way through the water. In the introductory pages the author shews the imperfection of the common log, yet proves the value of the instrument, on approaching the land, in gloomy weather. The just confidence of navigators in nautical astronomy, will not cause them to throw the log aside as useless. Mr. Gower describes to us the general dearth of nautical skill among seamen, arising partly from the want of education, and partly from the ship-owners, whose sordid parsimony prevents them from supplying their ships with charts and good instruments for the navigation of their vessels. On this head he says,

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'To cure this pernicious oversight, so disastrous to the lives of seamen, and injurious to the insurer,—it would be policy in the underwriters, to decline all risk on such vessels as were not liberally found in charts and instruments of navigation.'

He then relates the following anecdote to prove the little attention that is paid to navigation;

'In the year 1780, he sailed out to the East-Indies, with a large convoy, commanded by Commodore Johnson.—In the fleet were several transports and victuallers, who, unacquainted with navigation and the nature of so distant a voyage, were poorly provided with charts and instruments. So much was this the case, that one of them, well known to our second officer, was actually possessed only of an *unadjusted quadrant*, and a *Moor's Navigation*; without a single chart, save the little map contained in that work, comprehending the coast between England and Madeira.

'For an instant, let us imagine the state of a vessel so circumstanced, and alone—adrift in the pathless ocean—the centre of an extended circle—without a guide to direct it, or a real object to pursue!—Hope views the wished-for land in some false-resembling cloud,—the ship bears-up, with rapid course, to join the welcome shore:—but, alas! she follows it in vain; for soon the gladdening view, losing itself upon the sight, is all dispersed in air, leaving the vessel to every appearance where she was,—yet still within the centre of a fleeting circle, whose boundary can never be approached!

'The state of this unguided vessel, in the year 1780, was surely *inferior* to the one commanded by the reflecting mind of Christopher Columbus, as far back as the *fourteenth century*!'

The remainder of this introduction relates to the state of navigation in the royal navy, for the improvement of which the author throws out some useful hints.

The first log which is mentioned in this tract, is termed a water log, by which the distance sailed may be ascertained by the running out of a jet of water, with a velocity proportioned to the sailing of the vessel. This contrivance alone is sufficient to prove that the author is a lover of *simplicity*. The other logs are highly deserving of attention. They combine great ingenuity of contrivance, with great diversity in the practical application.

The third tract in the work is upon marine surveying.

The second consideration in this tract is a simplification of the mode whereby to protract for the relative position of any station, by means of two angles formed by three objects whose position and distance with respect to each other, have been previously determined, and placed upon

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the paper intended for the rough survey. For the want of such simplification, this most valuable problem to the land and more particularly the marine surveyor, has hitherto been practised only by a few; but we trust the light now thrown upon this problem by the author, will cause it to be more generally practised.

The tract concludes with the following remarks:

'The reflecting seaman must ever consider it a melancholy circumstance, that the art of hydrography, which so materially regards the lives of sailors, and the safety of commerce, should still remain so perfectly neglected, in this leading maritime country. At the present day it may be said, that we have attained only a rough outline of the terraqueous globe. This may very well serve the purposes of the closet; but the navigator, who, not mentally, but absolutely visits each part of the earth, requires both detail and correctness of position, in the representation of coasts and harbours. How comfortable for him would it be, if, in the time of imminent danger, he was fortunately possessed of the pilotage of some leeward port! How gladly would he then seek shelter from the impending danger! But he is, unhappily, without the means of information:—and correct surveys, and correct tables of latitude and longitude, are not to be expected until hydrography and navigation be encouraged and protected by the state.

'To guard the life of the seaman, and to give safety to commerce, is the bounden duty of every nation dependent on navigation for its support. Schools should be established, under the authority of a board of scientific men and seamen, wherein the science of hydrography and navigation should be taught; and were these schools, or colleges, founded on the shores of intricate harbours, it would allow the students the means of acquiring much practical information, whereby the more ingenious would become fit to conduct hydrographical surveys, and might be termed hydrographers; while the generality would be capable of attending to the navigation of ships, under the term of navigators, and be fit persons to supply the office alluded to in page 107.

'The same scientific board should attend also to the equipment of vessels, on a plan suited to marine-surveying, and to the dispatching them with hydrographers to explore and survey, first, the more frequented, and afterwards the uttermost, parts of the globe;—and the surveys thus obtained should be published under the authority of such board. A proceeding to this effect would, in time, do away the nefarious practice of manufacturing sea-charts by means of plagiarism, hear-say and fancy. These, certainly, by their external neatness recommend them to a purchaser:—but, lo! in the sequel, they betray their owner,—they bewilder, and lead him to shipwreck and destruction!'

The fourth tract describes an optical instrument invented by the author, which is applicable to the mensuration of

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distances, by simply taking one angle, without the interposition of a measured base upon the ground.

The fifth tract explains a mode whereby the height of a vessel's mast may be applied as a base line to determine the distances of objects which are situated within the circle of the sensible horizon.

We have been highly gratified by the perusal of these tracts, which are written in a plain and unaffected style. They evince a mind capable of embodying mathematical truth in the most practical form; they contain much novel information, which is of singular importance to this maritime country, and in short they are admirably adapted to promote the too much neglected sciences—'navigation and hydrography.'

ART. XIII.—*A short Address to the most Reverend and Honourable William, Lord Primate of all Ireland, recommendatory of some Commutation or Modification of the Tythes of that Country; with a few Remarks on the present State of the Irish Church. By the Rev. H. B. Dudley, Chancellor and Prebendary of Ferns.* 1*s.* 6*d.* Cadell *and* Davies. 1808.

THIS is a sensible pamphlet; and well deserving the attention of the legislature. Mr. B. Dudley's project for the abolition of tythes in Ireland is as follows:

'Let the *tythes* of *Ireland*, as well impropriate, as clerical, be accurately valued by commissioners under parliamentary authority, (due consideration being previously taken of all unsettled moduses, and allowance made for the probable change of lands from pasturage to tillage) so as to ascertain the existing annual value of the *tythes* of all lands, &c. in each parish or union, to be laid as a rent charge thereon.

'Let these estimates of annual value be calculated into a saleable perpetuity, and be made redeemable by purchase within a time limited, by the respective land-proprietors; and in default thereof, such perpetuity of rent charge to be disposed of by public sale, in like manner as the *land tax* of *England* has recently been alienated from the crown.

'In any case where the purchase money may not reach the full amount of the estimated value in perpetuity, the same to be made good out of any surplusage arising from other sales of tythes, in which the produce may exceed the commissioners' valuation; or be nationally provided for by the Irish treasury. The amount of all such sales in perpetuity to be appropriated to the purchase of

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freehold lands, or lands to become freehold glebe-property, and to be annexed to the church for ever.

'Wherever sufficient lands cannot conveniently be obtained within the parish or union, other lands to be purchased in any district or barony most contiguous thereto.

'The rent-charge in lieu of *tythes* to remain upon the lands, and to be levied upon the proprietor, until the commutation for the whole parish, or union, is completed.'—

But would not the conversion of tythes into landed estates have the mischievous effect of throwing so much land into mortmain—a species of tenure, which is in general highly unfavourable to agricultural improvement? Would it not tend to produce an unfavourable change in the character of the clergy? Would not the instructor of the people be merged in the cultivator of the soil? But still we think Mr. B. Dudley's remarks on the subject highly deserving of attention. At any rate they establish this fact, that *some alteration* in the present tything system of *Ireland* is essential to the property of the establishment, to the harmony of the people, and the safety of the state. We shall not venture to suggest any plan in lieu of that which has been proposed by Mr. B. Dudley; but we hope that the wisdom of the legislature will ere long provide a remedy, which without diminishing the income of the clergy, will effectually appease those animosities which the collection of tythes at present foments between them and their parishioners, while it communicates to the establishment more external respectability and more internal peace. We are convinced, with the intelligent author of this pamphlet, that the present mode of collecting the ecclesiastical revenue, is *destructive of the moral ends for which it was designed*; and that whatever alteration the legislature may think it wise to introduce, it can hardly fail of containing less evils than the present mode. We know that there are some persons who are still advocates for the *divine right* of tythes, and who will be eager to exclaim against any change in that ancient mode of providing for the clergy as a sacrilegious violation. But though we are friends, and warm friends, to an ecclesiastical establishment, *as a moral institution*, we think that it owes its origin *to the will of the state*; consequently, that the legislature may, without any profanation of what is sacred, or any dereliction of what is just, make such alterations in the property, in the doctrine, discipline, and constitution of the church, as are deemed most conducive to the public good, and best accommodated to the varying circumstances of the times. If the ecclesiastical system may not be modified by the acts of the legislature,

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what guilt must attach to the legislature of former times? Has not the property of the church been successively enjoyed by Catholic and Protestant, by Calvinist and Arminian?

The reasons which Mr. B. Dudley offers for the adoption of his plan are these:

'I. Because it goes the necessary length of setting this perplexing question of *tythes* at rest for ever.

'II. Because, unlike the practical operation of other modes, it leaves no opening for pecuniary litigation, the most baneful of all disputes between the clergy, and their parishioners.

'III. Because it would be found a measure of facility in *Ireland*, though not in *England*; the former country having extensive tracts of land at all times applicable to such commutation: and because such an appropriation would afford further national advantage, by opening a new and extensive source of industry, and agricultural improvement.

'IV. Because it would render the clergy of the established church, and their parishioners, respectably independent of each other; enabling the one to enjoy their revenues without deterioration, and relieving the other from the merciless visitations of middlemen and their dependents.—

'—It would afford to the suggester of this slight project, and to all who wish the prosperity of *Ireland*, very sincere satisfaction to see a more effectual and practical mode pointed out, and speedily adopted. Doubts have been started, whether, under any modification, the humble occupier of the soil would not soon be deprived of any advantage resulting from it, by a more than proportionate rise of his rent. But no such speculations will influence the minds of those who rightly feel it, either as a moral obligation to aid in the relief of a distressed country, or as a religious duty to exonerate the church from the charge of a people's oppression. The late bishop of *Cloyne*, although the stern opposer of *any commutation of tythes*, admits under all his zeal for their inviolability, that "the salus populi must be the suprema lex; neither," says he, "do I question the right of the legislature to make alterations: but until an alteration shall have been made by the supreme authority, neither the Crown, nor one of the Houses of Parliament, much less any fellow subject, can deprive the clergyman of his right, which is a freehold." No one would be unreasonable enough to assert, or suppose, that any other short of a complete legislative power could constitutionally effect such an alteration. It is to this high and competent authority alone that the inhabitants of *Ireland* are now about to sue for some interposition, that may equitably modify the present system of *tythes*; and every liberal mind will join in the general solicitude for success to the prayer of their petition. Whatever the enemies of their country may advance for the purposes of delusion, relief from the harassing system of *tythes*, and the increasing pressure of *exorbitant rents*, is the real *emancipation* on which the hearts of the Irish people are principally fixed.'

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ART. XIV.—*The State of Britain abroad and at home, in the eventful Year* 1808. *By an Englishman of no Party.*

IN p. 4, the author says, 'An upstart, springing as it were from the bosom of oblivion, HAS BEEN DECREED BY THE WISDOM OF OMNIPOTENCE, *to scourge the iniquities of mankind.*' This language is very generally held respecting Buonaparte. We have heard it employed even by *pious* ministerialists. But it appears to us to be dangerous and absurd. For if Buonaparte be thus appointed to scourge the nations by the *wisdom of Omnipotence*, to fight against him, must be to fight against God. If we allow the principle, we cannot logically deny the consequences. If Buonaparte be instrumental in executing the wise and beneficent purposes of Providence, we ought to rejoice at his successes, to exult over the downfall of his enemies, to applaud the measures of his government, and in short to submit not only without reluctance but with perfect submission to his tyrannic sway. But those, who, like some sects of christians, allow two principles, which are supposed to have an almost equal influence in human affairs, may with much more cogency of argument, ascribe the actions of Buonaparte, to the malicious instigation of the devil, than to the wise and beneficent direction of the Deity. But we think that kings and princes are free agents as well as other individuals; and consequently that the actions of Buonaparte are as little subject to any supernatural influence as those of mere private individuals. Ambition is his ruling passion,—propitious circumstances have enabled him to gratify that passion in a way that no other man ever did. But his success, great as it has been, instead of being ascribed to any miraculous interposition, ought rather to be imputed to the weakness, disunion, treachery, and folly of his opponents. When the enemies of Buonaparte find it impossible to equal his energy in the field, it is very easy, in order to remove the blame from their lamentable imbecility, to call in the agency of some good or some evil spirit to extenuate their own incapacity, and to account for his triumphant superiority. It is not miracles that have made Buonaparte what he is; it is rather a vigour that is never relaxed; a vigilance that never sleeps; a sagacity that suffers no favourable circumstance to escape its observation;—that profits by the errors of its enemies, as much as the craft of its own stratagems, and the ability of its own com-

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binations,—a force of mind that rather makes opportunities than waits for their arrival,—a rapidity in execution, that like lightning oppresses his foes while they are merged in luxury or slumbering in indolence; and in short an intellectual capacity that instantly seizes, and as instantly carries into effect, all the possibilities of exertion. Such is Buonaparte! Let his enemies rival him in these great qualities, and then if they cannot wither his laurels, they will at least put a stop to the farther increase of his domination; *Μὴ γὰρ ἂν θεῶν νομίζειν εἶναι τὰ παρόντα πεπηγέναι πράγματα ἀθάνατα.*

We have not met with much novelty of remark in the present performance, but the author appears to be actuated by good intentions; and where we see such intentions, we think that they go a great way towards compensating the defect of intellectual penetration.

MONTHLY CATALOGUE.

RELIGION.

ART. 15.—*A Commentary upon the last Vision of the Prophet Daniel, contained in the 10th, 11th and 12th Chapters, being a Sequel to the Commentary on the Seventy Weeks; and completing the Author's Explanation of the Prophecies of Daniel. By the Rev. John Martin Butt, late Student of Christ Church London.* Hatchard. 1808.

WE wish that divines, who are appointed by the state to be the moral instructors of the people, would confine their attention to the practical duties of life, instead of endeavouring to unravel mysteries which are involved in endless perplexity; and concerning which their ideas are necessarily vague, indeterminate and absurd. As long as the expositor can accommodate the imagery or the diction of the prophetic scriptures to recent occurrences, or can adapt them to the sordid views of some sect in the church or some faction in the state, he thinks that he may glory in the applause of pious credulity, and he exclaims to all who will not listen with unconditional submis-

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sion to his arbitrary explanations, *Procul, o procul este profani!* The use of clear and determinate expressions is not more wanting in science than in theology; for if we examine the most prolific causes of dispute among divines we shall find that they have principally centered in dark and equivocal expressions. A prophecy which has been *actually* fulfilled may be easily explained, for the events furnish an irrefragable solution, but a prophecy, which has not yet had its completion, cannot be accurately solved without *the aid of inspiration*. Have our modern prophecy-mongers this aid? If not they can be regarded only as blind leaders of the blind.

ART. 16.—*Remarks on the Dangers which threaten the Established Religion; and on the Means of averting them, in a Letter to Right Hon. Spencer Perceval, M.P. Chancellor of his Majesty's Exchequer. By Edward Pearson, B.D. Rector of Rempstone, Nottinghamshire.* Hatchard. 3*s*. 6*d*. 1807.

THOUGH there are some parts of this publication to which we object, yet there are more which we approve. Many of the observations discover a clear and discriminating mind. We do not agree with Mr. Pearson that "*the test and corporation acts are necessary defences of the established religion.*" If a religious system cannot be defended without hypocrisy, prevarication, and perjury we must say that it is not worth defending. But we defy Mr. Pearson or any other friend of *the test and corporation acts*, to prove what other effects they produce except such as we have mentioned. By the test and corporation acts the most sacred forms of religion are prostituted to the vilest purposes; and in this case the means cannot sanctify the end; nor does the end reflect any thing but disgrace upon the means. We are friends to an ecclesiastical establishment as a moral institution; but such an institution will not afford any encouragement to falsehood and insincerity. We admire, we venerate religion as an engine of good; that is of truth, of freedom, and humanity; but religion converted into an instrument of evil,—of fraud, cruelty, and oppression is an object of our utter abomination. In our view of the subject *religious truth and political utility are never at variance*; and we think that any state, in which an ecclesiastical establishment is found, will best consult its permanence, by considering the truth of the established doctrine as the best pledge for the security and usefulness of the establishment. In a country like this, where all truths of all descriptions are freely canvassed, and where the torch of reason is continually held up to discover the serpentine sinuosities of error,—the unscriptural falsehoods and irrational absurdities, which are mingled with the religious tenets of the establishment, cannot long remain concealed. But the effect of such disclosure must naturally be mischievous to the establishment; for though credulity and ignorance may cherish falsehood and absurdity, yet no persons ever respect or love what they know to

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be contrary to reason and to truth. Hence we discern the necessity of an establishment the doctrine of which is founded on that basis of rationality and truth, which all discussion must tend rather to strengthen than to shake. A religious establishment like that of this country, which was formed in times, that were comparatively barbarous, when the scriptures were very imperfectly understood, when the light of biblical criticism was buried under the cloudy jargon of the schools, must need successive improvements and alterations in order to enable it to keep pace with the progress of scriptural knowledge, and to command in an enlightened age the approbation which it received in a period of ignorance and superstition. But notwithstanding the period of ignorance and superstition in which the liturgy and articles of the church of England were composed, the many irrational, idolatrous and unscriptural tenets which they contain have been suffered to remain to the present day in the same state in which they appeared 200 years ago. Thus, for want of those successive improvements of which all human institutions are susceptible, the tenets which are maintained in the liturgy of the church ARE UTTERLY AT VARIANCE WITH THE TENETS OF ALL ITS MINISTERS, WHO HAVE ANY PRETENSIONS TO BIBLICAL KNOWLEDGE, OR WHO ARE CRITICALLY ACQUAINTED WITH THE CHRISTIAN SCRIPTURES.—But Mr. Pearson well remarks that 'an establishment does not *lightly* admit of alterations, but that there is nothing in its nature which necessarily precludes them; a religious establishment no more precludes alterations in the ecclesiastical code of laws than a civil establishment precludes alterations in its civil code.' Nay in the preface to the liturgy it is said that 'the forms of divine worship, being things in their own nature indifferent and alterable, it is but reasonable that such changes and alterations should be made therein from time to time as seem either necessary or expedient.' Had this principle of gradual improvement, which is consecrated in the constitution of the establishment, been followed in the practice, we should at present have had a liturgy formed on a more scriptural model: in which every prayer would have been copied from that of Christ; in which no controverted doctrines, no non-essential points would have been admitted, and which would thus have dissipated all sectarian antipathies and united all christians of all denominations in the bonds of charity and truth. The present work of Mr. Pearson proves him in many particulars to be a friend to what is at present so much wanted, *an ecclesiastical reformation;* and though many of his ideas on this subject may be adverse to our own, yet we heartily recommend the perusal of his remarks.

ART. 17.—*Letter to the King on the State of the established Church of England.* 1*s.* 6*d.* Stockdale. 1808.

THE author of this pamphlet seems anxious to introduce the fine arts and particularly the harmonies of music into the service of

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the establishment. But he mentions a stratagem to have been practised by some notable nonconformists, which perhaps might be imitated with considerable effect by the sons of the church in order to increase the numbers of the congregation. At Newbury in Berkshire a preacher attached to the interest of the *saints*, finding his audience too small to gratify his spiritual ambition, thought of the following expedient to remedy the defect. He provided a large piece of cold meat, on which persons coming from a distance were requested to dine. This *bait* is said to have been greedily swallowed by those for whose mouths it was designed. Now, in addition to those incentives which the writer of this letter proposes to mingle in the service of the church, might he not advise a cold round of beef to be placed in the vestry and administered in fair and honest slices to the hungry stomachs of all the men, women, and children who could remember the text?

ART. 18.—*The Voice of Truth, or Proofs of the divine Origin of Scripture.* 12*mo.* 2*s.* Hatchard. 1807.

IN addition to the usual stock of arguments brought forward to prove the divine origin of scripture, the author has thought proper to trace some of those remains of original tradition, which are to be found among the heathen nations, relative to the mysterious doctrine of a Trinity; but he is very far from having proved that that doctrine has any connection with revealed truth, or is at all supported by the divine authority of the Scriptures. In endeavouring to support this doctrine by the mythology of the Greeks or the fictions of the Hindoos, the author has rather enervated than energized his 'Voice of Truth.'

ART. 19.—*Posthumous Essays by Mr. Abraham Booth; to which is annexed his Confession of Faith, delivered at his Ordination in Goodman's Fields, February 16th, 1769.* 12*mo.* 2*s.* 6*d.* Button. 1808.

DAVID Garrick formerly acted in Goodman's fields, so did Abraham Booth; Booth however was not of the house and lineage of David; being a terrible ranter.

POLITICS.

ART. 20.—*A Discourse upon the true Character of our late Proceedings in the Baltic, comprising a few cursory Remarks upon his Majesty's Declarations of the 25th September and 18th December 1807. The Second Edition. By the Author of Cursory Remarks, and of the Appeal to the People on the Necessity of restoring the Spanish Treasure Ships.* 8*vo.* 5*s.* Maxwell *and* Wilson. 1808.

WE have always thought that the late aggression on Denmark

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was not only highly unjustifiable in point of morals, but of policy. The mere sordid calculations of political avarice were against the measure. *Our loss has been greater than our gain.* The injustice of those who advised this nefarious transaction has, in a few short weeks, caused us to lose all our former reputation, and to 'become the scorn, the hatred and the bye-word of the world.' And what have we obtained as a compensation for this extremity of disgrace? Among the ships of the line which we have stolen from the Danes, there are 'only three fit for sea, and these are fit only for press ships, hulks, or prison ships. They are all fastened with iron, and if they are worthy to be repaired for our service, they must be fastened with copper bolts; and it is apprehended, that their beams will not support them, and the weight placed upon the decks in our service will force these beams downwards, crushing the whole interior of the ships into the holds. The best of these three, *the Crown Prince*, has been surveyed, and I have no hesitation in stating, that she is declared by the officers of the King's yards, to be worth for sale not more than eight pounds per ton; and it is a melancholy truth, that we pay four times that sum for the construction of our own, or thirty-two pounds per ton—that is the contract price with the navy board. These three ships, then, which were our most imminent and *immediate* danger, are not equal to more than three fourths of one of our own; and if Bonaparte had attempted to invade England or Ireland with them, the imminent and *immediate* danger had been his, and not ours.

'As to the rest of the ships, if, for a motive I am about to assign, they are repaired at all, they will be liable to the same objections, (but more forcible) and the whole strength of three of the royal yards during six months (every other work being suspended) will be hardly equal to veneer and vamp them up for the *effect* proposed.

'Aye, but the timber and the stores! why if our apprehension was from these, and their enormous bulk and magnitude, it is extraordinary that so much of the former should have been already sold, as useless, at Woolwich: it is true, a stop has been put to the sale, because it may be wanted for shew— Danish prize, Danish plunder, sounds well in certain ears; but of Holstein timber, the Navy Board have accurate, and some of them ocular knowledge.— I myself know something of it, and more belonging to it; quite enough, however, to say, that the Admiralty which shall embark British seamen upon these spungy boards, must be held practically answerable for the consequences.' This is an excellent pamphlet.

ART. 21.—*The Curse of Popery and Popish Princes to the civil Government and Protestant Church of England, demonstrated from the Debates of Parliament in* 1680, *relating to the Bill of Exclusion of the Duke of York, with an Introduction shewing the Progress of Popery, from the Reformation to the present Time.* 8vo. 6s. London, printed for John Baker, 1716, reprinted in 1807; and sold by J. White.

THESE debates were occasioned by a bill which was introduced into the house of commons in the year 1680 for the purpose of ex-

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cluding James Duke of York, who had embraced the popish religion from his succession to the throne. The bill was supported by William Lord Russell, Sir Henry Capel, Colonel Silas Titus, Sir Francis Winnington, Sir William Jones and all the then most steady friends to civil and religious liberty. The arguments which they used would have convinced us *if we had been living at that time;* but we do not agree with the worthy and learned editor that they are *applicable to the present period.* POPERY IS NO LONGER NOW WHAT IT WAS THEN. It has changed its nature if it has not parted with its name. A few bigots may still be left among the members of the Romish Communion (and what communion is altogether free from bigotry?) but they are but few, compared with the thousands and tens of thousands in whom the infuriated zeal of their popish ancestors has either sunk into a languid indifference or been converted into an enlightened charity. We believe that Catholics are not more than Protestants the friends of arbitrary power; the infallibility of the pope is no more an article in the creed of the modern papist, than the divine right of kings is in that of the modern tories. During the last century the intellectual culture of the papist cannot be supposed to have been entirely suspended while that of the protestants has been so generally diffused. The sun of rational illumination has not dawned on the church of England without shedding some beams of light on the church of Rome. The sentiments of intolerance have been gradually weakened both in protestants and papists; and though it is not often that the conduct of Bonaparte can be recommended to our imitation, yet we think that the government of Great Britain might safely follow the example of that of France *in making no political* DISTINCTION *between Catholic and Protestant.* The debates, which are here republished, offer many specimens of nervous eloquence; or, in other words of good sense forcibly expressed. The expressions, which are used by some of the speakers, are characterised by a bluntness which mark the plain unsophisticated spirit of old English liberty. Thus Mr. William Harboord says; Mr. Speaker, Sir, *I think we shall do ill to be mealy-mouthed when our throats are in such danger; therefore I will not be afraid to speak out, when speaking plain English is necessary to save our king and country.* We wish that some of our modern orators would imitate this good old senator not only in his *plain English* but in *speaking* to the *purpose*; which is a point that seems very little understood. Sir Thomas Player commences his speech with an observation, which we hope contains nothing prophetic of times posterior to his own. Mr. Speaker, Sir, *I have read in Scripture of one man dying for a nation, but never of three nations dying for one man; which is like to be our case.* King Charles the second rejected the bill for the exclusion of the Duke; and dissolved the parliament. The following sentence may serve as a specimen of the spirit with which the introduction to these debates is written, 'For this glorious cause,' (his opposition to the arbitrary measures of the court) 'the *great Lord Russell fell pursued by execrable villains and unsated malice, a drop of whose blood was more valuable than the whole race of tyrants from the expulsion* of Tarquin to the LAST ABDICATION.'

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ART. 22.—*A new System of Politics; or Sons against Fathers. Dedicated to the Right Hon. Lord Holland.* Ridgway. 8vo. 1s. 1808.

THIS writer, in a vein of irony, but with much good sense exposes some of the erroneous notions of our modern statesmen, which are in palpable opposition to reason, to justice and to policy.

ART 23.—*Education of the lower Orders; a second Letter to Samuel Whitbread, Esq. M. P. containing Observations on his Bill for the Establishment of Parochial Schools in South Britain; also Supplementary Observations on the Religious Systems maintained by the Monthly and Critical Reviewers, in their Strictures on the Author's first Letter to Mr. Whitbread. By John Bowles, Esq.* 3s. 6d. Stockdale. 1808.

ECCE iterum Crispinus! Lo! again appeareth, dressed in white paper, plentifully daubed over from head to foot, with printer's ink, the redoubted John Bowles! author of no less than thirty pamphlets; which any of our readers, who wishes for a treat of profound dulness unenlivened by a single ray of intellectual light, may purchase at his grocer's for five farthings a pound.

ART. 24.—*A Letter on the Nature, Extent, and Management of Poor Rates in Scotland; with a Review of the Controversy respecting the Abolition of the Poor Laws.* 8vo. Harding. 1807.

IN this pamphlet instead of the information which is promised in the title on the *nature, extent*, and *management* of the *poor rates* in *Scotland* we find an attempt to refute some of the political generalities of Mr. Malthus and other writers. The author appears to be a strenuous advocate for the support of the poor by a fixed rate rather than by voluntary contributions.

ART. 25.—*An Address to the Nobility and Gentry of the Church of Ireland, as by Law established; explaining the real Causes of the Commotions and Insurrections in the Southern Part of this Kingdom respecting Tythes; and the real Motives and Designs of the Projectors and Abettors of those Commotions and Insurrections: and containing a candid Enquiry into the Practicability of substituting any other Mode of Subsistence and Maintenance for the Clergy, of the Church established, consistent with the Principles of Reason and Justice in the Place of Tythes. By Theophilus. Third Edition with Additions.* 2s. 6d. Hatchard. 1808.

THIS is a republication of a tract that appeared in Ireland in 1786, and was designed to counteract the popular objections against

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tythes, which the writer thinks *the best mode of providing for the clergy*. We cannot here afford space to enumerate his arguments; nor do we think that they merit much attention at the present day. We must however notice an assertion of the editor '*that the present cry against tythes in Ireland is raised by the mongrel pack of hungry curs of the late discarded English administration.*' This insinuates that the last administration had projected the abolition of tythes only in order to put so much money into the pockets of their friends; or, as he very politically terms it, to feed a pack of hungry curs; we do not know that the late ministers designed any alteration in the ecclesiastical system; but if they had, we are well convinced that the public good rather than the interest of any particular individuals (or, if the writer pleases, of any hungry curs) would have guided them in the execution.

ART. 26.—*The Duty of the People in electing Members to Parliament considered; being a warning Address to the Inhabitants of Shrewsbury, and the Country at large. By the Author of a Review of the Conduct of the Hon. H. G. Bennett and his Friends.* 8vo. Wood. Shrewsbury.

WRITTEN with a view to infuse the spirit of liberty and independance into the electors of Shrewsbury; and containing many sentiments, which indicates a liberal and enlightened mind.

LAW.

ART. 27.—*Information and Remarks on the present State of the Debtor and Creditor Laws. By a Barrister.* 8vo. Symonds. 1808.

WE can conceive many subjects which a Barrister may publicly discuss without giving his name to the world; and which he may be willing to leave with such sanction only as they may receive from professional weight and authority. But we can conceive no subject on which any writer can profess himself a member of that learned profession, who is not so, for the purpose of obtaining a false credit with the public. Though this tract purports to come from a *Barrister*, we can confidently affirm from *internal evidence*, that *the robe* in the present instance is merely assumed. The 'information' is in many particulars incorrect, and the remarks for the most part trite and common-place. No gentleman at the bar could be so ignorant as to affirm that 'in almost every offence, of a penal nature, habitual depravity, or confirmed criminality is necessary to complete conviction; but in cases of debt, imprisonment generally accompanies the first presumed offence, or alleged culpability of a man who has previously lived in honour, and unimpaired credit. Where did this writer learn that proof of habitual depravity was necessary in order to complete conviction in penal cases? The law as laid down in the following passage, is to us perfectly unintelligible: 'An ideal value upon the property of lodgers who have absconded, will always support the arrest of the housekeeper, if the lodger will

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positively make affidavit, that he has valuable papers in possession of his landlord; and in many instances the lodger has been encouraged, by some low retainers of the profession of the law, to adopt this mode of arrest, to harass the landlord, who, not being able to procure bail for the demand falsely sworn to, has been necessitated to relinquish his own just claim, and to restore the nominal property, rather than be subject to the horrors of imprisonment, or engage in expensive and fruitless litigation.'

This is a specimen of the modern art of book-making. The manufacture is certainly not such as should make us wish success to the trade.

POETRY.

ART. 28.—*The Water-King's Levee; or the Gala of the Lake. A Sequel to 'the Peacock at Home.' For Children of all Ages and Sizes. With appropriate Engravings. Lillip. 4to.* Lindsell. 1808.

WHEN grave historians, politicians, and senators become surveyors for the literary taste of children, it becomes also the province of a reviewer to notice their publications. But this admission opens the door to so new and extensive a department of criticism that we fear our present limits are inadequate to the consequences of the innovation. We have already had conversations with our brethren in trade respecting the establishment of a Lilliputian Review; and some among us have suggested the project of a second appendix to be devoted exclusively to the purpose now under consideration; but we have hitherto concluded no definitive arrangement.

In the mean time we cannot deny ourselves the pleasure of noticing one or two out of the immense shoal of publications produced by the 'Grasshopper's Feast' which are entitled to somewhat more than Lilliputian distinction.

The authoress of 'the Peacock at Home,' not only vastly transcended her original, but has hitherto stood unrivalled in the list of imitators. The author of 'the Water-King's Levee' (we pronounce him to be a gentleman from the gallantry of his compliments to the above-mentioned lady) is the only candidate we have heard of who can pretend to dispute the palm; and, since he expressly waves his pretensions, it does not become us to support them.

The following are the most conspicuous among the attendants at his aquatic majesty's levee in the lake:

'First, the chancellor PIKE, the dread fish of the law,
For the fry of all streams know the *length of his jaw*,
Proceeds by himself, as a chancellor shou'd,
The *autocrat* judge of the rights of the flood;
While in distance respectful, before him, the DACE
Bears his badge of distinction and office, the mace;

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And his trusty train bearer, sticks close to his back,
A thorough-paced lawyer, the sharp-sighted JACK.
'Next, admiral STURGEON, of prowess right mickle,
And, like a true sailor, excelling in *pickle*,
Just arrived from a cruise, takes a peep from *the Nore*,
Makes his bow, sans façon,—and weighs anchor once more.
'In mail of pure argent, but lately come home,
The SALMON his spirit declares by his foam
And tho' loyal and true,—yet no cringer or pimp,
But a soldier of honour—and hating a *crimp*,
And impatient to show his politeness and zeal,
Takes a leap from the Tweed, with his aid-de-camp Peele.

A royal levee is not a situation of much entertainment—the variety of a birth-day ode occasionally enlivens it; and of that variety our author has judiciously availed himself—afterwards the wisest among the scaly brotherhood fall to talking politics; and Mr. Cobbett will certainly be gratified to find by the conclusion that his declamations, however little attended to on our upper earth, have had due weight among his friends the fishes.

'Meantime, as the laureat, the musical TOAD,
The only aquatick that sings, croaked the ode,
(But he sang to himself, as the rest could not boast
That *their ears* were much nicer than those of a post.)
* * * A cabinet followed on matters of state,
And the catholic claims were the point of debate,
(For, that fish are all catholic surely you know,
In *body* and *mind*, and in *liver* and *roe*?
And no year by their canons was ever yet spent,
Without the most rigid observance of *lent*.)
The PIKE calmly owned that 'he cordially hated
To see others thus persecuted and *baited!*'
The SALMON lamented '*that* obstinate will
Which preferred *troubled waters* to those that were still.'
And, 'as for my part' quoth the TROUT, 'may I die
If in matters of conscience I'd injure a fly!'
'He's but a political quack, at the best,'
Cried others, 'who'd physick one's soul by a *test*,
And if such *empyrics* still govern by stealth,
The nation's undone both in vigour and health.'
While some with more warmth unreservedly urg'd,
'That the whole constitution should strictly be purg'd;'
'For of *ins* and of *outs* the only one wish is
To pilfer the loaves and to *plunder the fishes*.'

We have only one serious ground of complaint against the lady of Peacock, and the knight of the Lake; that they waste, on nonsense for children, talents which may be much more worthily employed in amusing men and women.

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ART. 29.—*Love's Lyrics, or Cupid's Carnival, original and translated. By J. Scott Byerly, Esq.* 12mo. 7s. Chapple. 1807.

SOME of these Lyrics exhibit such a kind of carnival as the profligate may enjoy in a brothel. The author's dullness, however, furnishes a very efficacious antidote to his indecency.

ART. 30.—*A Poetical Cock turned, and 460 Rhymes let out thereat, being an Attempt at English Verse making; or a Piece of Moral Conversation, wherein Vice is roundly claw'd off, between a very great Lord and a very little Poet. Song the first. A second Song will follow unless the Critics break the Poet's Elbows, and spoil his singing. By Thomas Equinox.* 8vo. 1s. Jordan *and* Maxwell. 1806.

ART. 31.—*More Conversation. An ecclesiastical Sinapism, or Snarls and Counter-snarls between a Moral Poet, and his Grace the good Duke Humphrey. By Thomas Equinox.* 8vo. 1s. Jordan *and* Maxwell. 1807.

ART. 32.—*The most vicious Principles of the most vicious Characters in the Kingdom, defended on the Grounds of moral Expediency; in a Dialogue between a Moral Poet and the good Duke Humphrey. By Thomas Equinox.* 8vo. 1s. Jordan *and* Maxwell. 1807.

HABENT sua fata libelli; condemned, as a whimsical satirist tells us, for the bottoms of patty-pans, or reserved for some still more ignoble destination.

MEDICINE.

ART. 33.—*Remarks on the Reform of the Pharmaceutical Nomenclature; and particularly on that adopted by the Edinburgh College; read before the Liverpool Medical Society. By John Bostock, M.D. late President of the Edinburgh Medical Society: Member of the London Medical and Chirurgical Society, of the Liverpool Medical Society, &c. &c.*

EVERY innovation has its inconveniences, and every reform will meet with resistance from numbers, particularly of those who, in matters of science are unwilling and perhaps unable to learn and to unlearn. That some change is necessary in pharmaceutical nomenclature is sufficiently evident, and Dr. Bostock himself concedes, that the question is one rather of prudence and discretion, than in which there can be any radical difference of opinion. Whether the Edinburgh college have not pushed the love of system too far in the last edition of their Pharmacopœia may well certainly admit of a question. 'Out of two hundred and twenty articles,' Dr. Bostock observes, 'of which the materia medica consists, twenty-four only bear the same denomination as in the previous of 1792, and out of two hundred and eighty-five titles, of preparations and compounds, there are

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only sixty-two of the old names retained.' Dr. B. has taken a regular survey of many of the alterations introduced, and his strictures are deserving of attention. Not that we think his own criticisms to be always correct. The corrosive sublimate, he says, p. 46, constitutes an oxymuriate; calomel a muriate of mercury. Corrosive sublimate is undoubtedly a common muriate; though formed by putting mercury in oxymuriatic acid, the excess of oxygen is wholly employed in oxydizing the mercury: Calomel is either a sub-muriate or perhaps more correctly still, a common muriate, in which the metal is in an inferior degree of oxydizement.

MISCELLANIES.

ART. 34.—*The Constable's Assistant; being a Compendium of the Duties and Powers of Constables and other Peace Officers; chiefly as they relate to the apprehending of Offenders, and laying Information before Magistrates. By the Society for the Suppression of Vice.* 1*s.* Rivington. 1808.

WE perfectly agree with Mr. Const in his opinion respecting the present publication. 'It contains sufficient instruction for the peace officer to act with advantage to the community and with safety to himself; his duty is strongly and clearly marked; and if he acts in conformity to the directions herein contained, it must materially tend to the improvement of the morals and consequently to the ultimate comfort of those who may be affected by the coercion it promotes.'

ART. 35.—*The French Alphabet, or an Explanation of the Mechanism of the Organs in Motion in the Act of pronouncing the French Letters, preceded by a preliminary Discourse, containing some Observations on the Art of teaching Languages, to which is added a Dictionary of the Homonymous Words which are to be found in that Language. Dedicated by Permission, to the Right Hon. Lady Ellenborough. By H. Pannier, Professor of the French and Latin Languages.* 8*vo.* Dulau *and* Co. Soho Square.

WE do not think that the niceties of the French pronunciation can be taught by rule; and, though we do not deny to M. Pannier the praise of ingenuity, we think that the mechanical action of the vocal organs will not readily be brought into conformity with the critical rigor of his *precepts*.

ART. 36.—*An Essay on the Character and Influence of the Stage, on Morals and Happiness. By John Styles.* 8*vo.* Williams *and* Smith. 1807.

IT is really very much to be regretted that such a writer as Mr. Styles cannot occupy his time more profitably than by repeating the

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old trite and common-place declamations against the theatres, without interweaving even a single original observation that might entitle him to the attention of the public. He cannot even write his title-page with correctness. "An Essay on the Character and Influence of the Stage on Morals and Happiness." What is the meaning of *the Character* of the Stage *on Morals**? but what can we expect in these days, when the vanity even of the lowest mechanic is seldom satisfied till he either mounts to the pulpit, or makes an excursion to the press. This essay adopts for its motto, the line from Dr. Young.

'Shall truth be silent because Folly frowns?'

Certainly not. But most heartily we wish that *Folly* would be silent when *Truth* frowns, and that the dull tribe of plagiarists to which this writer belongs would look out for some more useful employment than that of book-making.

ART. 37.—*An Appeal of an injured Individual to the British Nation, on the arbitrary and inquisitorial Consequences of the Tax on Income, commonly called the Property Tax, and particularly to the Manner it is assessed on Professions, Trades, and small Incomes. By Charles Rivers, Solicitor, Basing Lane, Bread Street Cheapside.* 8vo. Richardson. 1808.

IT is perhaps hardly possible that a tax of the nature here referred to can be collected in an extensive and opulent community without some instances of individual oppression: we are not very ardent admirers of the principles of this tax, but appeals from the irregular assessment of it do not properly come within the jurisdiction of *our* court.

ART. 38.—*Advice on the due Management of our Income, on the Principles of Œconomy.* Hatchard. 1808.

WE are truly thankful for all advice which respects the economic management of our income; as we reviewers who by no means wallow in wealth are frequently puzzled to bring our disbursements within compass. Unluckily we are not in a condition to profit by the sage admonitions of this writer, as they relate solely to the prudent expenditure of 800*l.* a year, which goes quite beyond *our ways and means*. If it should fortunately come within that of the reader, this tract may furnish him with some serviceable hints.

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* The proper title would have been, 'an Essay on the Character of the Stage, and its Influence on Morals and Happiness;' as it stands at present it is nonsense.

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ART. 39.—*Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain, accompanied with Letter-press Descriptions. Vols. I, II.* 1*l.* 10*s.* 8*vo.* Clarke, New Bond Street.

TWO volumes of this elegant little work having made their appearance, we have great pleasure in announcing its merits to the public. The objects are generally well selected, and the engravings, with very few exceptions, attain what we conceive to be a great difficulty —the union of forcible and picturesque effect with great clearness and truth of delineation. By the advertisement we are informed that Messrs. Storer and Greig are the proprietors; and it is perhaps from the circumstance of their being (with very little assistance,) the engravers also, that the work is published at so cheap a rate; the two volumes, now completed, contain one hundred plates, and twelve sheets of letter-press, written in a clear and intelligible style.

In justice to the editors, we must not omit to observe that they have more than fulfilled the expectation their earliest numbers excited; as the work advanced additional care seems to have been bestowed on the engravings; most of which we can affirm without exaggeration have never been exceeded, if equalled, on so small a scale.

If they continue their exertions with a determination *always to do their best*, (Sir J. Reynolds's constant rule) there can be little doubt of their meeting with all the encouragement we wish them and they deserve.

We throw out a hint or two for the attention of the editors; it is of much importance to ascertain the exact date of the edifice described, and the part from which the drawing is taken: in the beautiful engraving of Conway Castle for instance, we are left in doubt what portion of it is given in the view. Another suggestion we would offer is, when they engrave after the drawing of another, to procure if possible a large print of the building in question, especially if it be a structure of consequence or notoriety.

They will understand our meaning when we observe that the central tower of York cathedral is in fact nearly double in diameter to either of the western ones. Our good-will induces us to break through a custom in alluding to a number which has appeared since the conclusion of the second volume.

ART. 40.—*The second Part of an Introduction to Merchant's Accounts, in which are contained improved Subsidiary Books and Partnership Accounts. By J. Sedger.* 12*mo.* Law. 1808.

WHEN we observe the vast number of rules which are employed in Mr. Mair's and other publications on the Italian method of Book-keeping for the application of Dr. and Cr. it must be acknowledged that Mr. Sedger deserves the greatest degree of credit for the second part of his Introduction to Merchant's Accounts, wherein he has made it appear that the four rules laid down in the first part

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are sufficient not only for common occurrences of business, but for such as respect partnership affairs, as well as the management of subsidiary books, and we think that schools and practical book-keepers would do well to adopt his plan.

There is nothing, that more enhances the value of a book upon science, than to find that the instructions and rules it contains are made out by rational deductions: for by this means the memory is assisted by the understanding, and Mr. Sedger seems to have been sensible of this important matter through the whole of his performance.

ART. 41.—*The Case of Lieutenant Hooper of his Majesty's 73rd Regiment; containing a Copy of the Proceedings of the Court martial by which he was tried; and a Narrative of Hardships and Indignities subsequently inflicted on him; with Documents, explanatory Notes and Illustrations of the whole.* Ridgway.

LIEUTENANT Hooper states that in the year 1800, having been some years in the honourable East India company's service, he purchased an ensigncy in his majesty's 73d regiment, at Madras; that on the 21st March 1803 he received a lieutenant's commission; and served with this gallant regiment in most of the arduous enterprizes of that time in the interior of India, under the command of Generals Harris, Wellesley, Stuart and Campbell, that this regiment was commanded by lieutenant-colonel Monypenny and returned to Madras 1804. He represents the officers of the 73d as living at that time in the utmost harmony, in unreserved confidence and friendship with each other, till the introduction of one Michael Chamberlain (a relation of Col. Monypenny's) who he says had been something of an appendage to the law at Dublin, but had found it eligible on *some account or other* to leave his country and take refuge in the honourable company's military service, which he quitted in consequence of having preferred charges against his commanding officer, and which the commander in chief had dismissed as frivolous. Lieutenant Hooper says Mr. Chamberlain had instigated, and been the principal actor in, *two* general court martials besides his. Lieutenant Hooper also states that Colonel Monypenny made this man adjutant on his entering the regiment; and the next day, to the palpable injury of several ensigns of considerable standing, who were then actually doing duty, preferred him to a lieutenancy. To this Michael Chamberlain the relation and creature of Colonel Monypenny, Lieutenant Hooper attributes his disgrace and the injurious treatment which he states to have suffered. It had been the intention of Lieutenant Hooper to have changed into another regiment, by which means, it is stated, Colonel Monypenny could still further have promoted his relation. But Lieutenant Hooper not finding it convenient to adopt this plan for himself, it seems from his account to have frustrated certain views of the Colonel's and Michael Cham-

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berlain's, which induced these gentlemen from that time, according to Lieut. Hooper's statement, to show him every personal ill treatment and insult which rudeness and malice could suggest. He says that having occasion to enquire of this Michael Chamberlain where he could direct a letter to Col. Monypenny, and receiving a rude answer some words ensued on which Mr. Chamberlain put him under arrest, stating as a reason that Lieut. Hooper had called him a scoundrel and a coward; that he was brought to a court martial and convicted by the false evidence of Mr. Chamberlain's servant, who did not understand English, and had before denied having heard Lieut. Hooper make use of such expressions. The indignities and cruelties he represents himself to have suffered on his passage to England are numerous, such as having his sword and sash taken from him by the sergeant, when it is customary (out of delicacy) to have them called for in a gentlemanly manner by the adjutant; that he was withheld from the knowledge of his sentence until the 24th October 1806, the court martial having closed January 1805; that Colonel Monypenny took upon himself the violation of the order of the commander in chief (which was to permit Lieutenant Hooper to be in arrest at large) and kept him in a close arrest; that notwithstanding his ill health from confinement he was kept close prisoner for eight weeks whilst the ship was in harbour, subsisting on the ship's provisions in a small cabin without being allowed to take fresh air; that afterwards he was put down below in a place not more than five feet two inches high, without any door or screen to save him from being exposed to the derision of the ship's company. Here without being able to stand upright he remained till he was put on shore at Greenwich so very ill that on the surgeon's visiting him it was found absolutely necessary (in order he says to prevent death by arbitrary cruelty) that he should be permitted exercise and fresh air. This permission was granted by order from the Horse Guards; and on the 24th October 1806 the finish was given to his unmerited sufferings and possibly to all his future views in life by official information that he was cashiered. Lieutenant Hooper denies the charges brought against him by Mr. Chamberlain in every respect; but the case is too long to allow us to detail any further than by just stating the heads of the unjustifiable treatment he appears to have suffered.

List of Articles, which with many others, will appear in the next Number of the Critical Review.

Fell's Memoirs of Fox.
Graham's Essay on Ossian.
Mill's Answer to Spence and Cobbett.
Malkin's Scenery, &c. of South Wales.
Beattie's Minstrel continued.
Roscoe on the War.
Espriella's Letters from England.
Gunn on the Harp.
Haslitt's Eloquence of the British Senate.
Baring on the Orders in Council.
Saunders on Consumption.
Miles et Baronettus on National Defence.
Kirk White's Remains.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XIII. MARCH, 1808. *No. III.*

ART. I.—*Memoirs of the public Life of the late Right Hon. Charles James Fox. By R. Fell.* 4*to.* 1*l.* 11*s.* 6*d.* Hughes, Wigmore-street. 1808.

THESE Memoirs are compiled from the newspapers, magazines, and other ephemeral publications. Mr. Fell does not profess to have had any personal acquaintance with the great man whose public conduct he has attempted to delineate, or to have had access to any private and confidential sources of information. But though we could have wished that Mr. Fell had possessed a more intimate knowledge of his subject, we are far from thinking that he has made a bad use of such materials as he was able to procure. Mr. Fell is an enthusiastic admirer of the great statesman whom he describes, but the ardour of his regard does not appear to have led him into any exaggerations of praise on the one hand, or any misrepresentations of historical truth on the other. If we cannot bestow any high encomium on his elegance, we can at least confer ample commendation on his veracity.—We shall proceed to give a brief abstract of the principal occurrences in Mr. Fox's parliamentary career.—In 1768 Mr. Fox was brought into parliament for the borough of Midhurst, when only in his nineteenth year. In his first speech he opposed the petition of Mr. Wilkes to be liberated from the King's Bench prison to attend his duty in parliament, and he defended the court in all its obnoxious and unconstitutional proceedings on the Middlesex election. For this error in the early dawn of his public life, Mr. Fox made ample amends in his subsequent long and vigorous exertions to prevent the prerogative of the crown from swallowing up the liberties of the people. The promise of abilities, which Mr. Fox displayed, excited the admiration of Lord North, who in February 1772, made him

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one of the lords of the admiralty, and treated him with great confidence and esteem. In the December following he was removed to the treasury board, at which Lord North presided.—At this period, Mr. Burke was the principal leader of the whigs in the House of Commons; and Mr. Fox was even then reputed the most able antagonist to the shock of his impetuous eloquence.—Mr. Fox, however, instead of pacing with obsequious uniformity in the trammels of the ministry, began very early to exert the native vigour and independence of his mind. When Sir Wm. Meredith, in 1772, presented a petition, signed by several hundred clergymen of the established church, praying to be relieved from the necessity of subscribing the articles, Mr. Fox exerted all his eloquence in favour of the petition. In the same session, he supported a petition for enlarging the act of toleration. Early in 1774, Mr. Fox was dismissed from the treasury, probably because he was not found that pliant tool, which was requisite for the purposes of the minister or the court. From this period to the end of his life, with only three short intervals of official trust, he was uniformly found at the head of the opposition; and even when Mr. Fox constituted a part of the administration he never forgot this great truth, which is essential to the existence of a free government, that the ministers of the crown are, at the same time, the servants of the people. When Mr. Fox retired from his situation at the treasury board, the discontents in America, which had been spreading over the United Provinces, in a slow and at times almost invisible combustion, since the imposition of the stamp-act in 1761, were ready to burst into that furious flame, which finally dissolved the intimate connection which had hitherto subsisted between Great Britain and her colonists. The real cause of this rupture must be sought in the despotic propensities of the court. The court wished to be absolute; but, not daring to venture the bold experiment at home, determined to commence it at the extremities of the empire. Had the project been as successfully executed as it was artfully conceived, it is easy to conjecture that liberty would have become only a shadow in this happy isle. The question was, not merely whether America should pay a tax on stamps or an excise on tea; but, *whether the Americans should be freemen or slaves.* This was the real ground of the dispute; and the real alternative of which America had to make her choice. The sword was drawn; and the issue of the contest was happily in favour of freedom and humanity. In this long and arduous conflict Mr. Fox vindicated the rights of the Americans in the English

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House of Commons with as much constancy and zeal as Washington did in the field; and the independence of America may be regarded as hardly more owing to the military genius of the one than to the enlightened eloquence of the other. That Spartan phalanx of true English whigs, which was then in the House of Commons, and of which Mr. Fox was confessedly the head, served, by their intrepid opposition to the court, by exposing its puerile imbecility, and inveighing against its lawless ambition, to animate the hopes of the Americans, and to paralyse the efforts of their enemies; till the cabinet of St. James's, after experiencing accumulated disasters and disgrace, was compelled to acknowledge the independence of the colonies, whom it had once hoped to crush into the most humiliating servitude. In this contest the atrocious daring of tyranny was opposed to the rights of humanity; but if the former had not experienced such inflexible opponents, and the latter such vigorous supporters in the English House of Commons, it is more than probable that the genius of liberty would have been engulphed in the vortex of despotism.

Early in the year 1780, the country was so much impressed with a conviction of the imbecility and the misconduct of the then administration, that meetings were held throughout the kingdom for taking into consideration the alarming state of public affairs. In a meeting of the inhabitants of Westminster, which was held in Westminster Hall, Mr. Fox delivered a very animated and impressive speech, in which there are some sentiments very applicable to present circumstances, and which we shall quote because they will at the same time serve as a specimen of his eloquence.

'What,' said Mr. Fox, 'is *the* government of this country? Does it not consist of king, lords, and people? Is the House of Commons more or less than the delegate or representation of the people, who intrust for a limited time, their power, their rights, and their interests, in their hands? The moment that delegated body becomes perfidious, the interests of their constituents are abandoned, and they, instead of being the representatives of the people, become the slaves or passive instruments of the crown. Is this then the case? Are they, or are they not, *in* this critical predicament? I will not say they are yet so notoriously and universally profligate. But if they refuse to grant what the people ask; if they spurn at measures of economy; if they affect to treat the remonstrances of their constituents with contempt or indifference, from that moment they forfeit their character and their authority; and it is legal, constitutional, and necessary, for the people to resume that trust which has been thus prostituted to

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their disadvantage. This is the universal sense of the nation. Individuals every where feel and avow it, and no man can be so depraved, so blinded by faction, or so ignorant of his dignity and birth right, as to deny the doctrine.

'The adherents of ministry, who enjoy those extravagant emoluments, and unmerited pensions which are so much the object of national umbrage, may deem it unconstitutional to be deprived of them. They do say so in holes and corners. But they dare not boldly come forward at the public meetings and avow their sentiments. Protests may be contrived as senseless as they are impudent, by men who are robbing the public, in the present hour of general despondency and distress, in secret cabals; and these may be sent to hedge ale-houses to be signed by their needy dependents: but will they meet the people of England fairly, and support their claims and pretensions to such extravagant emoluments by public proof? You meet in the eyes of all the world, and declare your sense of our public situation like citizens, and like men.

'It is said that petitions lead to anarchy and confusion. They do not. Their consequence is the reverse. They tend to prevent every sort of public mischief, to avert the downfall of the empire, to restore us to harmony and unanimity, and to recover our national consequence and tranquillity by vigour, exertion, and success. But this is not a time to embarrass government! Is that then the object of the petition? No! Their aim is economy, and economy is giving new supplies to government. All that can be saved from the sink of corruption, will thus contribute to the public service, give additional strength to our arms, and enable us to maintain, with spirit and effect, the dreadful and unequal struggle in which we are engaged. We are told this is not a time for these complaints, or this reformation! What! is not the moment of necessity the moment for relief? When is economy most seasonable but when pressed for supplies? The measure would be criminal indeed, were we contriving how to burthen the people with more taxes; but we wish to answer the demands of the state,—not by additional impositions, but by a frugal application of what we already possess. This reform originates from men who never attempted it themselves when in power. Whigs and tories have been equally prodigal. The charge has some foundation, but has no argument. The calamity has advanced to this moment unredressed. But till this moment it was never so generally felt or so clearly understood. Nor was it ever so formidable or enormous as now. When success crowns every effort of a great people, and conquest makes them glorious and happy, they are not so apt to grudge the expenditure of public money. Then they give with pleasure, because what they give, though not spent with œconomy, yet enlarges their territory and enhances their renown. But when defeat, shame, and dismay, haunt and harass them in every quarter, when their exertions grow weak and languid, they are tempted by curiosity, as well as concern, to call their servants to

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account, and to inspect, with a jealous severity, their public disbursements.

'Formerly, when a minister was attacked, his vindication generally rested on the merits he possessed. But now the friends, or rather the adherents (for friends they have none), of the present junto abandon that ground. Their warmest advocates affect not to say they are wise, capable, virtuous, zealous, or vigilant. No! they have long given them up to the just but indignant accusations of the people. Still, however, they exclaim their enemies are as bad. They have no other defence, and the cause deserves no other. Thus they attempt to blacken human nature, to throw the foulest calumny on mankind, and in the plenitude of conscious deformity, to libel the whole species, by reducing them to their own deplorable standard.

'The necessity of national exertion, at this moment, is obvious. The people know well the origin of monarchy. It is the reward which gratitude induced them to pay individuals of extraordinary heroism and virtue, for rescuing them from slavery, extending, planning, or establishing their interests, or other eminent or patriotic actions. Such is the origin of kingly authority; and what gratitude at first produced, prescription, habit, happiness, in some instances, and weakness in others, combined and maintained. Nations are excusable for conferring royalty on the man who gives them glory and empire. But what opprobrium must that people suffer, who permit themselves to be enslaved in a reign not immortalized by the lustre of enterprize. They have no other apology than tameness, servility, and corruption.

'Were the value of liberty unknown, were its nature either undefined or misunderstood, ignorance might cover their insignificance. They might be pitied. They could not be condemned. But, having every advantage of information and science, the amplest liberty and the justest sense of its worth, with the example before their eyes what manly resistance must produce, their indifference will be universally detested, and infamy added to ruin. Nothing but the determined resolution of the people, the temperate and firm decision of Englishmen, united in one plan, and pressing on one point, can now save them. Thus united, thus resolved, thus acting, no prince however obstinate, no parliament however venal, can oppose or resist them with effect. Call to mind the treatment you have received, the manner in which you have been loaded with taxes, and that, in the midst of public calamity and public want, the yearly revenue of the sovereign is increased a hundred thousand pounds, and that he is the only person whose estate is not to suffer from the incapacity and prodigality of his servants; and judge for yourselves whether you have any thing to expect from such a ministry and such measures. You must be the ministers of your own deliverance, and the road to it is open. You see the effects of manly resolution. Your brethren in America and Ire-

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land shew you how to act when bad men force you to feel. Are we not born heirs of the same privileges? Are we not possessed of equal veneration for our lives and liberties? Does not the blood flow as freely in our veins as in theirs? Are we not capable as they are of spurning at life when unaccompanied with freedom? Did not our forefathers fight and bleed for their rights, and transmit them as the most valuable legacy they could bequeath to posterity? And shall we not then join heart and hand to do ourselves right in this crisis of danger and oppression? Shall the heart of the empire be tame and lifeless, while her limbs are in activity and motion? No! I trust corruption has not yet extended her debilitating influence to the people, who are the vitals of the great body politic.'

On the 6th of April 1780, the House of Commons passed one of the most memorable resolutions, which is recorded on their journals, that 'the influence of the crown had increased, was increasing, and ought to be diminished.' Four hundred and forty-eight members were present in the house, and, notwithstanding the influence of the court, a majority of eighteen voted in favour of the motion. 'Scarcely any more important motion,' says Mr. Burke in the Annual Register for 1780, 'seems to have been carried since the revolution. The system of the court was shaken to its foundation. Without doors the joy and triumph in most parts of England, as well in most of the counties that did not petition as in those that did, was great and general; and though not displayed in the same manner, would not perhaps have been exceeded by the most decisive victory over a foreign enemy.' Such was the effect of that conviction, which was produced by the eloquence of Fox at the head of that patriotic party which contained all that was wise and good and respectable in the nation. But the fruits of a well digested and salutary reform, which were expected to spring from this noble declaration, were finally prevented by the lavish corruption of the cabinet. The illness of the Speaker caused the House to adjourn for a few days; in which time the minister employed such *weighty* arguments with some of the members that on the next meeting, when the House was preparing to give efficacy to their late resolution, more than thirty of the persons who had supported it were guilty of the most unprincipled apostacy, and voted with the minister!!! The disgraceful riots, produced by the ferment of religious fanaticism, which happened soon after, gave a new turn to the current of popular opinion, and prolonged the duration of the ministry. The parliament was dissolved and a new one met on the 31st of October 1780. Lord North

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still lingered in his place, but on the 22d of February 1782, his triumphant majority had dwindled to a single vote; and on the 27th of the same month he was left in a minority of 19. On the 27th of the following March, a new administration was formed under the banners of the Marquis of Rockingham; and Mr. Fox received the seals as secretary of state for foreign affairs. This ministry, which was one of the most able and patriotic, that had been formed during the present reign, was but of short continuance. The death of the Marquis of Rockingham in July 1782, caused disunion in the cabinet; the interest of the Earl of Shelburne predominated, and Mr. Fox and most of his distinguished friends retired. But, during the few months in which they were in office, they conferred the most important benefits on the empire. They altered the illiberal and selfish policy which had been observed towards Ireland: they passed an act to prevent the officers of the customs and excise from voting at elections; and they succeeded in procuring the royal assent to Mr. Burke's wise bill of economical reform. These were acts which reflected the highest honour on those by whom they were planned and executed. Lord Shelburne did not long retain his place of first lord of the treasury. He was succeeded by the Duke of Portland on the 2d of April, 1783; and Mr. Fox was reinstated in his place of secretary of state. This is that period of Mr. Fox's life on which we reflect with the least satisfaction. The coalition which he had formed with Lord North proved ruinous to his popularity; and by opening the way to the political ascendancy of Mr. Pitt, proved highly mischievous to his country. The measure itself appears to have been brought about by the persuasions of Mr. Burke, to which, on this as well as on other occasions, Mr. Fox paid more deference than they deserved. For Mr. Burke was more eloquent than upright. His mind was stored with a great diversity of knowledge; but that knowledge was, in too many instances, rendered pernicious in its practical application, by a laxity of principle; without which wisdom becomes foolishness. An inconsiderate facility of compliance, particularly where the person possessed his confidence and esteem, was the characteristic failing of Mr. Fox. Mr. Burke, who was more governed by calculations of interest, than by any steadiness of principle, had unfortunately acquired but too much sway over his artless and unsuspicious mind. No measure was ever more generally reprobated than the coalition; and perhaps no small part of the calamities which have since befallen the country, may be traced up to that unfortunate

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event.—For, in proportion as it lowered Mr. Fox in the public opinion, it elevated his juvenile antagonist; and by helping to render Mr. Pitt, for a season, the object of enthusiastic admiration, it assisted in establishing him in that post of pre-eminence, where he became rather a bane than a blessing to his country. The only plausible excuse for the coalition was, that it was necessary to oppose a barrier to the machinations of that *interior cabinet* which skulks behind the throne, which watches the motions of every administration; which impedes their progress, and annihilates their power, the moment they are about to execute any salutary reform, by which the liberty of the subject is to be increased, or the prerogative of the crown to be diminished. —But notwithstanding his junction with Lord North, Mr. Fox found, that even their united forces could not withstand the aggression of this invisible foe. When they thought themselves placed on a firm and solid base, where they might bid defiance to every competitor, they suddenly found, that, like the last virtuous administration, they had *been secretly undermined;* and that the ground was hollow and crumbling beneath their feet. The fate of Mr. Fox's India bill, reminds us of that which awaited the recent measure in favour of the catholics. Both were thought, at least for a time, to have the approbation of the executive. Both were originally brought forward under that mistaken supposition; the act of Lord Grenville and Lord Howick was repressed before it had passed the Commons; but Mr. Fox's India bill, had advanced as far as the House of Lords, where it was strangled by the avowed interposition of the court. The interposition, which was manifested in both instances was equally opposite to the letter and the spirit of the constitution. The rejection of the India bill terminated the short career of the coalition ministry. They had not been in office nine months, before they were dismissed with a precipitation which strongly marked the displeasure of the crown. Mr. Pitt now came into office against the voice of the parliament; but certainly, at that time not without the good wishes of the people, who had become alienated from Mr. Fox by the ill-judged measure of the coalition. But Mr. Pitt soon belied by his conduct all the favourable expectations which he had excited; and though Mr. Fox for ever lost the smiles of the court, he recovered the confidence and esteem of the people.

In the latter end of the year 1788, the aweful calamity which had befallen the sovereign, necessitated the proposal of a regency. The opinions which Mr. Fox supported on

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this occasion, appear to us to have been more agreeable to the spirit of the constitution than those of Mr. Pitt. For a sovereign, deprived of reason, is to the full as incapable of executing the kingly office as a sovereign deprived of life. The one is a civil, the other a natural demise. And if the Prince of Wales be entitled by the letter and forms of the constitution to exercise the functions of the executive in the last instance, his claim must be equally valid in the first. For, in an hereditary monarchy, the kingly office is never vacant or quiescent. There is never even for a moment any extinction of the office or suspension of the power. But Mr. Pitt reasoned as if the English were an elective rather than an hereditary monarchy. His declaration that *'the Prince of Wales had no more right to exercise the powers of government than any other person in these realms;'* was language more suited to a republic than a monarchy; and may convince us that if Mr. Pitt had changed places with Mr. Fox, and been fixed in the chilling province of opposition instead of basking in the favour of the court, he would have been by far the most factious demagogue of the two. Mr. Fox was an ardent lover of *limited* monarchy; which appears to be the best of all possible forms for freedom and for happiness. But as the sole passion of Mr. Pitt's soul was the possession of power, the form of government, under which he enjoyed it, would have been a matter of indifference. His conduct on the regency seems to prove that he would have hazarded any innovation rather than not have gratified the domineering ambition of his soul. Had it been his fate, as it was that of his more moderate, wise and virtuous antagonist, to be in opposition during the stormy period of the French revolution, we are firmly convinced that all the wildest schemes of the wildest innovators, provided they favoured his impatient thirst for personal elevation, would have found in him an impetuous champion and a fervid friend. However much the country may have suffered from the errors of Mr. Pitt's administration, we believe that it would have received a more fatal injury from the violence of his ambitious temperament, if, instead of being the head of the ministry, he had been the leader of the opposition. The contempt which he shewed for the ancient and revered forms of the constitution on his entry into office, when he retained his place in opposition to the votes of the parliament; and, in the discussions on the regency, when he adopted the language of the most violent enemies of hereditary government, afford a curious and instructive insight into the character of the man; and shew that his *love of power was stronger than*

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his love of the constitution. This cannot be said of Mr. Fox; for, though he was not only not patronized, but was during almost his whole life treated with neglect and scorn by the executive, he yet always preserved an inviolable attachment to the ancient spirit and the sacred immunities of the constitution. This characteristic difference in the ambition of Mr. Fox and Mr. Pitt has never been sufficiently remarked.

The conduct which Mr. Fox observed, and the opinions which he delivered on the subject of the French revolution, have been as much censured by some as they have been extolled by others. But in matters of opinion experience is always sooner or later the test of truth. If we judge the opinions which Mr. Fox entertained on this mighty event, and the measures which he recommended by this criterion, we shall find the strongest reason for applauding the rectitude of his judgment and the extent of his penetration. For the sentiments which he expressed in the different periods of that aweful tragedy may be regarded as a series of predictions, of which subsequent events have amply confirmed the truth. The mind of Mr. Pitt was not sufficiently enlarged by reflection, by an acquaintance with general principles, by insight into human nature, or by a comprehensive view of the moral constitution of the world, to render him equal to act a successful part in the new combinations of things, and the extraordinary æra of human affairs in which he was placed. He, therefore, pursued the old routine of policy, which is made up of half measures, of contemptible tricks, insidious machinations and ephemeral expedients; which might have been successfully practised in the former state of Europe, but which in the present are totally inadequate to do any thing but evil, or to occasion any thing but peril and calamity. The mind of Mr. Fox, which had contemplated the state of man in the utmost diversity of moral and social modification, and under almost every possible diversity of political institutions did not view the revolution as a monstrous anomaly, the origin of which was as uncertain as the consequences, but as a great change in human affairs, of which he had the sagacity to foresee the tendencies and effects. The measures, therefore, of which Mr. Fox recommended the adoption, with respect to the revolutionary government of France, were such as were best calculated to run parallel with the novelty of the circumstances, to avert the danger from ourselves, and to mitigate the calamities which threatened the rest of Europe. Every step which Mr. Pitt took on this occasion only evinced his incompetency to the part which he had to perform in the tempestuous juncture in which he lived. Every

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page of the revolution, as it was gradually disclosed, proved the infatuated blindness of the minister, and the illumined reason of his opponent. By making war on the revolution, and thus aggravating its violence and stimulating its ferocity Mr. Pitt, ultimately rendered France strong and Europe weak. He raised up a giant in whom his inconsiderate aggression breathed all the terrors of hostility, which none of his subsequent endeavours could allay. Even the fulminating splendors of Burke's eloquence, which were copiously afforded to the aid of Mr. Pitt, had no other effect but to accelerate the catastrophe and to multiply the horrors of the revolution. From the beginning of the revolution the anxious and patriotic endeavour of Mr. Fox was to preserve peace with France, and to leave the ferment of the revolutionists to subside of itself instead of aggravating its fury by forcible compression. But when he found war declared his next object was to render the duration as short as possible; and to embrace the first favourable opportunity of making peace. But war had become the passion of the court which had diffused the infatuated delusion among the people. A thick darkness seemed to overspread the nations of the earth; the wisest counsels passed for foolish; and the most foolish were reputed wise. Mr. Fox in vain struggled against the maniacal frenzy of the times. His suggestions might have tranquillized the world; but though their wisdom has been so forcibly confirmed by the event, they experienced nothing but derision and neglect. Numerous opportunities, in which peace might have been made on the most advantageous terms, were suffered to escape; the power of France was increased in proportion to the continuance of the war, till she finally laid the whole continent of Europe prostrate at her feet. In every successive scene of this great drama we see reason to applaud the wise foresight of Mr. Fox, and to lament the shallow and contracted policy of Mr. Pitt. And, in the catastrophe in which it has terminated, we cannot but discern the retributive providence of God. For the attack, which the continental powers made on the revolutionary system of the French, was conceived not only in folly but in selfishness and injustice. The awful lesson may well teach nations not wantonly to slight the principles of morality. The favourite maxim of Mr. Fox was, that HONESTY IS THE BEST POLICY; which is not more true in the intercourse of individuals than of nations. Had our ministers made this immortal precept the guide of their conduct in our relations with other states, instead of having to oppose the whole world in arms, we do not believe that

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we should at this moment have had an enemy in the field. All that we have lost has been lost not so much from want of energy in the field, as of virtue in the cabinet. Instead of that plain dealing, which always marks a great and noble mind, those who preside at the helm of affairs seem to place their dependence on cruelty, treachery, and fraud; and though these may serve a temporary purpose, they were never found ultimately beneficial to any state. The comprehensive mind of Mr. Fox could discern not only the present consequences but the remote effects of such a narrow-minded policy.

In 1792, 1793, 1797, Mr. Fox very strenuously supported Mr. Grey's motions for a parliamentary reform. On one of these occasions he well remarked that the greatest innovation on the constitution was to vote that there should be no innovation in it. The political institutions of this country are nothing but a series of innovations on the theory and practice of our forefathers. In the year 1797 this great man, dispirited by his long course of unavailing opposition to the measures of the ministry, made a temporary secession from the House of Commons. In 1798, his name was erased from the list of privy counsellors by the orders of his Majesty, on account of a toast given at the Whig Club, which implied that the different powers of government originated in the will of the people. The Duke of Norfolk had previously experienced the same mark of the royal displeasure, from the same cause.

Mr. Fox gave his strenuous support to the treaty of Amiens, not because he considered it so good a peace as we might have made, but because he thought peace on almost any terms preferable to the continuance of the war.

When Mr. Fox was called into office in February, 1806, the whole nation overflowed with joy. Peace with foreign powers, the correction of abuses at home, and in short every diminution of evil and accession of good that the country could rationally expect from any minister, were anticipated as the happy fruit of his administration. But the accumulated fatigues of office, which were too much for his shattered frame, only served to accelerate his dissolution. But he did not die till he had made one unfeignedly sincere and patriotic effort to restore peace to his suffering country. That peace which had been the earnest endeavour of his life was the most ardent wish of his soul in the hour of death. His last words were, 'I die happy!' In the moment of expiration he had the consolation of reflecting that he *had never given a vote by which one drop of blood was shed.* Few are

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the statesmen around whose bed of death the sunshine of a similar satisfaction is diffused.

We had drawn a full-length character of Mr. Fox, which we intended to have subjoined to this article, but we have already extended it so far, that we must reserve it for our next number.

ART. II.—*Essay on the Authenticity of the Poems of Ossian, in which the Objections of Malcolm Laing, Esq. are particularly considered and refuted. By Patrick Graham, D.D. &c.* 8vo. *pp.* 471. Longman. 1807.

WHEN the poems ascribed to Ossian first made their appearance, they were at once received with a blind credulity by all the literati of Scotland, and these gave the tone to their southern neighbours, who rapidly communicated it to the rest of Europe. No serious question appears to have been raised with regard to their authenticity before Dr. Johnson called the attention of the public to his simple demand for the production of manuscripts. Had that demand been satisfied there could have been no controversy on the subject. But, so far from that being the case, the petulance, or roguery, of Macpherson affected to consider the request as an insult, and accompanied the refusal to gratify it with circumstances of a very suspicious nature. The literary world, hitherto united in one belief, then splitted itself into two sects or parties, which have ever since continued to contest the points of difference between them with an acrimony almost equal to that of a religious warfare.

Among the Infidels, after their great prophet and lawgiver Johnson, perhaps no champion has fought so successfully as Malcolm Laing. His 'Dissertation on the supposed Authenticity of Ossian's Poems,' not only brought over many proselytes to the unbelieving system, but seems to have for a long time paralyzed the efforts of the faithful, insomuch that a great proportion of the literary world has been induced to suppose the question as set completely at rest, and many of us have brought up our children to consider Macpherson, Ireland, and Psalmanazar, as all equally members of the swindling fraternity.

This supine acquiescence, first in the authenticity, and afterwards in the spuriousness, of the Scottish Bard, has undoubtedly been in a great measure owing to the unattractive nature of the argument. Embarrassed on all sides by the

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lies and eqivocations of Macpherson himself, and justly afraid of the intricacy of deep philological and antiquarian researches, on which so very few among us are capable of forming any just conclusions, we have listened with pleasure to the first train of argument that we find a little more suitable to our comprehension, and feel so willing to be convinced, that we shrink from the task of enquiring whether the reasoning is such, in all points, as to justify our conviction.

It is from this cause, principally, that Laing's Dissertation has so long been held the best rule of our faith; and, perhaps, we had rather have been permitted still to consider it so, than have been called upon in the line of our duty to examine whether the rule is sufficient or insufficient for our guidance.

Mr. Laing's grand argument cannot be stated in language more clear or forcible than his own.

'The productions of the Celtic muse would persuade us to believe that their early manners displayed a civilization inconsistent with an utter ignorance of the arts of life; an universal heroism unknown to barbarians; a gallantry which chivalry never inspired, a humanity which refinement has never equalled; and, that before their advance to the shepherd state, they possessed a correct taste, a polished diction, a cultivated and sublime poetry, enriched with the choicest images of classical antiquity, and intermixed with all the sentimental affectation of the present times. Their history contains no marks of primæval refinement, unless we can persuade ourselves that their descendants, as soon as they approached observation, degenerated on emerging from the savage state, and became more barbarous in proportion as they became more civilized.' Hist. of Scotland, Vol. III. p. 45. (2d Edition.)

We call this the *grand* argument, not only because Mr. Laing himself considers it as 'unanswerable,' but because, in our opinion, the remainder of his arguments, of those at least which are drawn from *internal* evidence, rather tend, upon the whole, to weaken than to assist his cause. Such are most of those which he has built on imagined errors in the proper names of places and persons; for instance, that (borrowed from Gibbon) of the name 'Caracul,' which, Macpherson tells us, must mean 'the Emperor Caracalla.' 'It is absurd, observed Gibbon, that the Highland bard should describe the son of Severus by a nick-name invented four years afterwards, scarcely used by the Romans till after the death of that Emperor, and seldom employed by the most ancient historians.' Now, if it were incontestibly true that

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Ossian, by his Caracul or Carac-huil, meant to designate the son of Severus, still the argument, so loosely framed, would scarcely be quite conclusive. But, who tells us that Ossian did intend that emperor by the name Carac-huil? Only Macpherson; and is there any contradiction in supposing Ossian to be genuine and Macpherson to have drawn a wrong inference?

Many similar objections have been handled, and in general ably refuted by Dr. Graham in the work before us. But we abstain from entering into them more particularly, because, as we have already said, this is not the strong-hold of Mr. Laing's opposition; neither do we consider in that light his supposed detection of fallacy from the imitations of ancient and modern writers; though this branch of the argument was so convincing, in his own opinion as to have induced him to adopt a very singular mode of hostility solely on the strength of its support. He published in his own name a new edition of 'The Poems of Ossian,' with a running commentary of parallel passages, the list of which he has indeed swelled to a most enormous magnitude. But if the reasoning built on such a foundation be, as we conceive it, at all times weak and unsatisfactory, it is doubly so when applied to the works of Ossian.

In the first place, we must always bear in mind that Macpherson's translation is not so close as to exclude the possibility of his foisting in terms of expression or sentiment wholly unwarranted by the original, which would naturally be tinctured with his own poetical notions, derived promiscuously from ancient and modern writers. In the second place, a broad line of distinction is to be drawn between intentional imitation and casual coincidence; and, applied to the subject before us, we think few readers will scruple to subscribe the simple and easy canons which Dr. G. has laid down in the following words:

'I. As external nature presents, in every age, the same features, varied only by the difference of climate, and the limited operations of man, accurate observers of nature will describe those appearances, in every age, and in every country, by nearly similar images, and in nearly similar language. The evolutions of the seasons, the growth and decay of vegetables, the phenomena of the atmosphere, and the various aspects under which the scenery of nature appears, are permanent; they will strike all mankind with corresponding emotions, and will, consequently, be described by all, without regard to age or country, in a corresponding manner. It is true, the scenery of Arabia, and its productions, differ widely from those of Caledonia; and it is from these instances of difference, that the

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poetry and eloquence of those countries have received their distinction and peculiar colouring. But, in Arabia, as well as in Caledonia, vegetables are covered with leaves, and flowers, and fruit, which, in their seasons, unfold themselves, ripen, and decay. In both those countries, flowers are fragrant, birds sing, fields are verdant in spring, and streams flow down declivities. These objects and appearances, therefore, will be described, in nearly the same terms, and nearly under the same images, of whatever age or country the describer be.

'II. As the grand features of external nature are universal and permanent, so, with a few variations, arising from accidental circumstances, the leading features of the human mind have been found to be nearly similar, in every age and country. All mankind, of whatever period or nation, are not only affected in nearly the same manner, by the feelings of love and hatred, desire and aversion, hope and fear; but they generally express those feelings in similar language, and by similar symbols.

'III. We may trace, in every country, and in every period of society, a striking sameness in the general course of human affairs, as well as in the circumstances and fortunes of individuals. It belongs to the universal nature of human affairs, that the morning of youth should be chearfully lively, and buoyant with hope; that more advanced life should be enterprising and daring; and that old age should be infirm, querulous, and disconsolate. It is in the nature of human affairs that even the good and brave should sometimes be overwhelmed with misfortune; that the best conceited enterprises should fail; and that the unworthy should sometimes be crowned with prosperity and success. On all these striking circumstances of human affairs, accordingly, it may be expected, that observing minds will make similar reflections; and that they will express those reflections by similar images, and in similar terms.' P. 146—152.

On examining the *plagiarisms* which Mr. Laing has collected, we were surprised at seeing how few there are, in the enormous mass, which are not fairly reducible under the head of some one of these canons. The greater number are frivolous and fanciful to an extreme, which is very disadvantageous to the general character of his investigation, since it obliges us to consider him rather in the light of a too zealous advocate who weakens his cause by his over solicitude to support it at the expence of common truth and feeling, than of a patient and philosophical enquirer, who, without prejudice on either side of the question, sets about forming his judgment in respect to it on the surest and most reasonable foundations.

Dismissing, therefore, these comparatively unimportant divisions of the controversy, let us confine our attention to

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those which appear to us the principal points in dispute We have already stated, in his own words, Mr. Laing's *grand argument* against the authenticity of Ossian. It is evident that this will be satisfactorily answered by his opponents, if they shew, first, that, in the age of the supposed Ossian, his countrymen were *not* barbarians in Mr. L.'s sense of the expression; secondly, that (however strange) it is (nevertheless) historically true, or even probable, that they were at that period more refined than they have been in subsequent times; and, in short, that the testimonies of the earliest writers do not *contradict* the supposition which other circumstances tend to *confirm*, that the manners described by Ossian were the manners of the age to which the existence of Ossian has been referred.

We have here to notice, what, we fear, is the almost necessary attendant on all controversy, a degree of disingenuity on both sides in the manner of stating the question. Mr. Laing depends on the authorities of Dio, Solinus, Gildas, but (above all) of Herodian, who, in his description of the North Britons, uses (among many similar) the following very strong, clear, and unquestionable, expressions. Ου δε γαρ ἐσθητος ἰσασιν χρῆσιν, ἀλλα τας μεν λαπαρας και τας τραχηλας κοσμουσι σιδηρω, &c. &c. τα δε σωματα ζιζονται γραφαις ποικιλων ζωων παντοδαπων ἐικοσιν, &c. ἀσπιδα μονην τεην περιβεβλημενοι, και δορυ. ξιφος δε παρηρτημενοι γυμνα σωματος.* Can any picture be more expressly barbarous than that conveyed by these words? or can Mr. L. be accused of drawing unjustifiable conclusions when, on the authority of these and other words in the passages referred to, he calls the Caledonians 'A nation of naked sanguinary barbarians, armed with a shield, a dart, and a dagger, which they prized like gold; and living promiscuously in wattled booths?'

But what shall we say to Dr. Graham, if he entirely passes over this *strongest* authority of his opponent, and argues only on the much *weaker* expressions of Dio Cassius, at the same time affecting to class them together by saying 'of all the ancients who have given us an account of the manners of our Caledonian ancestors, Dio and Herodian have drawn the most unfavourable pictures?' What, but that he, the doctor, is only less unfair than his adversary himself, who, in quoting Herodian, Dio, Solinus, and Gildas, absolutely omits all mention of *Tacitus* who from his high credibility is the

* Herod. L. 3. C. 47. I have quoted the orginal; because in such a question it is not safe to trust to any *ex parte* translations.

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most important of all the witnesses, and whose testimony (though we do not think with Dr. G. it goes the length of establishing his point) is much more favourable to the state of cultivation in the highlands than that of any other ancient author.

Upon the whole, notwithstanding the advantage gained by Dr. Graham, in detecting this gross piece of jockeyship employed by his antagonist, our judgment remains in suspense between them on this point on the dispute, nor can we dare assert that, in our opinion, the advocates for Ossian have the best of the argument.

Dr. Graham pursues his chain of reasoning, if not in a strictly logical mode, at least in eloquent and poetical language.

'We know that the mode of living, the domestic accommodations, and even the external scenery which daily strikes the eye, have a powerful influence in forming the character, and in giving a tone to the ideas of a people. Even in the highlanders of the present day, whose characters have not undergone a change by the contact of foreign manners, we may still trace the mode of thinking and acting which distinguishes the personages of Ossian. Accustomed to traverse vast tracts of country which have never been subjected to the hand of art; contemplating, every day, the most diversified scenery; surrounded every where by wild and magnificent objects; by mountains, and lakes, and forests, the mind of the highlander is expanded, and partakes, in some measure, of the rude sublimity of the objects with which he is conversant. Pursuing the chace in regions not peopled according to their extent, he often finds himself alone in the gloomy deserts, or by the margin of the dark frowning deep; his imagination, tinged with pleasing melancholy finds society in the passing breeze, and he beholds the airy forms of his fathers descending on the skirts of the cloud. When the tempest howls over the heath, and the elements are mixed in dire uproar, he recognizes the angry spirit of the storm, and he retires to his secret cave. Such is, at this day, the tone of mind which characterizes the highlander, who has not lost the distinctive marks of his race by commerce with strangers; and such, too, is the picture which has been drawn by Ossian.' p. 27, &c.

The doctor now arrives at the most difficult part of his task, towards the accomplishment of which he is obliged to undertake the previous proof of the existence and establishment of the druidical order in Scotland. In order not to interupt the immediate chain of argument he refers us for this proof to an article in the appendix; and if he does not convince us by any *direct testimony* (which he allows to be unat-

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tainable) the *possibility*, and even *probability*, of the fact is brought forward sufficiently, we think, for the purposes of the dispute.

If this be granted, there is no want of *direct proofs* from writers of the highest and most unquestionable authority, that the attainments of this extraordinary class of men in matters of science and philosophy were very far removed from a state of barbarism, and equal in many respects, in some perhaps superior, to those made by the boasted civilization and refinement of Rome and Greece. It is a fact of no less notoriety that the "Celtic hierarchy" contained another class, inferior to that of the druids, and who appear not to have been admitted to a full participation with them in those high mysteries of religion and philosophy by which they affected to keep the uninitiated in a state of subjection.

This secondary order was that of "the bards," whose peculiar province was "the celebration of the heroic atchievements of their warriors, and the public record of the history of the nation."

Tradition has handed down to us the following account of the extinction of the druidical order in Scotland: viz.

'That the princes of the Fingallian dynasty, who had been originally elected to the supremacy, according to the manner of the Celtic nations, only for the impending occasion, feeling themselves, at length, firmly established in their power, refused to resign it, as had always hitherto been done, to the druids; and that, in the struggle, the druids fell, and were finally extirpated.' p. 34.

With the Druids themselves, considering the exclusive and jealous system of their constitution, it is reasonable enough to conclude that science perished also. The bards might, for one or two generations, have kept alive the embers of their former illumination; but they no longer subsisted as members of a powerful body, or united in any considerable numbers among themselves, and had no incentives to the propagation of such knowledge as they possessed, any further than it was essential to the immediate views of their profession. One of Laing's objections to the poetry of Ossian is that, unlike that of Homer and of all other poets of the earliest ages, it contains no direct allusions to religious rites or ordinances, no expressions even from which the existence of a religious system can be collected; and that, aware of the "difficulty of inventing a religious mythology, the author" (meaning Macpherson) "has created a savage society of

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refined atheists; who believe in ghosts but not in deities, and are ignorant, or indifferent to the existence, of superior powers." Great part of this seeming absurdity is removed by the supposition that Ossian was, as a bard, excluded from a participation in the higher branches of knowledge professed by the druids; and that, among these mysteries so carefully reserved, those of religion were guarded with peculiar jealousy. In this view, Dr. Graham thinks that the "omission of religion" becomes an argument *for* the doctrine of Ossian's authenticity, which Mr. Laing considered it as so powerful an engine to subvert.

It is also to be observed that this *absence of religion* is, in fact, only the absence of a distinct religious system with all its rites, observances, and superstitions, such as we find described in Homer.

'There is certainly to be found, in Ossian, a mythology which possesses much interest and beauty: it is of a peculiar kind indeed, but sufficiently marked, and apparently very natural, for a people in the earlier stages of society to have formed. It appears, from innumerable passages in Ossian, that it was the general opinion of his countrymen, that their ancestors existed in a disembodied state; that they dwelt in the airy halls of the clouds; that they continued still to interest themselves in the conduct and fortunes of their offspring; that they possessed a prescience of future events, of which they sometimes gave intimations to their living relatives; and, finally, that they possessed certain influences over the elements: as well as over the affairs of mortals." P. 39.

This subject is taken up more at large by Professor Richardson in a paper entitled 'The Origin of Superstition, illustrated in the Mythology of the Poems of Ossian.' This little treatise may be found in the appendix, and will give to many of our readers as much pleasure as we have ourselves derived from the perusal. It is certainly a very pleasing belief that such were the genuine sentiments of Ossian and his heroes; if it be an error, we feel ourselves better disposed towards those who endeavour to make us participate in their delusion than to the ablest reasoners who study to persuade us out of it. Upon the whole, if we are not justified in considering this '*unanswerable* argument' of the unbelievers as completely overthrown by Dr. Graham, we think it very fair to state the question as still at issue; and that Mr. Laing, with all his overweening confidence of assertion, and all the self-satisfaction of his ridicule, will probably wish in vain for the club of Hercules to combat the Hydra which he imagined

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to have been utterly annihilated by his mere mortal weapons. Perhaps the strongest remaining objection, which can hardly be surmounted with entire satisfaction by any peculiarities in the situation, character, and unchanging circumstances of the inhabitants of the Highlands, is this: 'granting that there has been an æra of civilization and science sufficiently advanced for the production of such poems as those of Ossian, and that Ossian actually composed his poems during that æra, and that his country subsequently relapsed into a state of barbarism from which it has but lately emerged, is it credible that those poems should have been handed down from father to son, by mere oral tradition, through a succession of sixteen centuries of comparative darkness and ignorance, in the perfect state of connexion and preservation in which Macpherson has presented them to us?' The supposition is certainly difficult and hard of digestion. Nevertheless, we will not, like Mr. Laing, treat it as an absurd and impossible one, nor say that if the other evidences of authenticity are sufficiently positive, we shall continue to refuse our belief on this ground only.

We now come to an entirely different branch of the question, but having been led in the course of our preceding observations to so much greater a length of detail than we originally proposed, it becomes necessary for us to curtail our remarks on the remaining heads, though perhaps the most important of any.

The plain and sensible demand of Dr. Johnson, 'produce the manuscripts,' will be remembered; it will also be remembered that Macpherson, in a real or mock passion, utterly refused to gratify a request which seemed to imply a doubt of his veracity. Whether Macpherson was most fool, or rogue, in this refusal, scarcely remains a doubt, when we compare this proceeding with the whole series of his conduct in the business. If his roguery is certain, the only question will be whether he was a rogue towards Ossian or towards the world in general. On considering the character of the man, it appears very *possible* that his vanity made him a traitor to his own cause, and that he, actually wished to leave the matter in a state of uncertainty so that half the world, at least, might rank him as the *author* of the poems in question. Perhaps, he laughed in his sleeve at the solemn and acrimonious debates to which his duplicity gave birth, and said, with secret self applause, 'Nay, if these dotards *will* ascribe to me the honours of authorship, I am not bound to break the illusion so favourable to my literary fame.' All

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this may be thought *possible* (for nothing seems impossible when we reason concerning the operations of vanity on the mind of so strange and perverse a being); and it becomes, of course, the province of Ossian's defenders to endeavour to make it be thought *probable* also.

With regard to the production of the MSS. the only testimony in Macpherson's favour is contained in the following loose *memorandum* of Dr. Graham.

'In an advertisement prefixed to Fingal, he tells us, 'that some men of genius advised him to print the originals by subscription rather than deposit them in a public library.' I have accordingly seen, in the London Magazine for the year 1784 or 1785, an advertisement, published on the occasion of the indecent controversy between Dr. Johnson and Mr. Macpherson, by Becket, the bookseller in the Strand, certifying that the originals of Ossian had lain at his shop for subscription at some former period (as far as I recollect, 1774 or 1775) for the space of a whole year; but that the number of subscriptions being inadequate to the expence of publication, the MSS. had been withdrawn.' P. 259.

After this, instead of making any further pretences of producing MSS. he *printed* what he called the original of the seventh book of Temora, besides some other trifling fragments in his next edition of Ossian. We are now told, in addition to this, that before his death, Macpherson left the '*entire originals*,' in the hands of Mr. Mackenzie of the Temple, London, and, by a printed notice, dated Edinburgh, 1st February 1806, and signed by Sir John Sinclair 'we are informed that all these are now about to be published under the inspection of the Highland society.' But let not our readers be misled by the expression *entire originals*, to imagine that *any ancient MSS.* were left by Macpherson——No, these *originals*, it is understood, are all in a modern hand, transcribed by Mr. Macpherson himself, or by his amanuensis.

After all, then, the question remains unanswered, 'Where are the *originals*?' 'Burnt, or destroyed, doubtless, by Macpherson in a fit of spleen, or in pursuance of his roguish design of ascribing to himself the merits of authorship.' This *may* be true; but we have no proof of it, and therefore are still, in the last place, to consider whether it is most probable that Macpherson *forged* the MSS. which lay at Becket's, and *composed* the pretended originals (both those which appeared in his last edition of Ossian, and those which are now about to be published by the Highland society,) or whether

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the MSS. at Becket's were *genuine*, and the Gaelic versions fair and honest *copies* of those MSS.

With regard to the first, Dr. Graham asks,

'Can it be supposed, that, in London, where there were then, as there are still, many learned Highlanders, well versed in the language and antiquities of their country, and rendered anxious, by recent circumstances, for the honour of their national poetry, Mr. Macpherson would have ventured to expose, during so long a period, a mass of spurious verse, as the genuine production of the Celtic bard?'

The arguments respecting the latter again split themselves into two divisions, both which are very elaborately treated by Dr. Graham; and, we think, with very considerable success. His first point is, to prove that Macpherson was *incapable*, from his limited and ungrammatical knowledge of the Gaelic language, of composing a string of verses in that language of any length, such as should deceive the most moderate scholar.

This, as far as it goes, is, in our apprehension, very completely proved. But still it will be asked, 'Is it certain that Macpherson had no colleagues in his roguery? and might not those colleagues have understood Gaelic better than himself?' To this it may be answered, that it is not probable, that the secrets of an imposture so strictly canvassed, and the subject of such violent dispute for nearly half a century, should have been known to more persons than one, and not have experienced a complete detection, especially when the other persons concerned were of so much importance to the success of the scheme, that they could not but feel some jealousies of their principal enriching himself with the profits of their own labours.

But the question will be more satisfactorily answered, if we can persuade ourselves that the pretended originals contain such strong, *internal*, marks of authenticity as to render it morally impossible, not only that Mr. Macpherson, but that any other person whatsoever of the present age, however eminently skilled in the language, should have invented them.

We must, ourselves confess our ignorance of the Gaelic, nevertheless, we are able sufficiently to understand the scope and tenor of Dr. Graham's arguments on this important point; and may safely add that they carry with them a very strong persuasion, if not positive conviction, to our minds. The papers left with Mr. Mackenzie being still unpublished

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these arguments are, of necessity, confined to the *Temora* and the minor fragments published by Macpherson in his life time; and, in order to illustrate more clearly the system of reasoning he has adopted, as well as to enable *believers* to appreciate the fidelity of Macpherson's labours, Dr. Graham has subjoined a *literal* translation of the seventh book of Temora from the version so published by Macpherson, accompanied by Macpherson's own translation of the same, in the margin. To a curious reader this new translation will, of itself, afford several striking evidences in confirmation of the general argument.

We have so far transgressed our ordinary limits that no room is now left us for farther comment, though we are conscious of having omitted many strong *particular* arguments, in taking our survey of the *general* evidence before us. If we do not say that Dr. Graham has according to the too assuming language of his title-page, effectually *refuted* Mr. Laing, we can at least affirm that, in the state in which he leaves the question, the balance, in our opinion, inclines against the unbelievers. The publication of the new manuscripts will certainly tend to strengthen one side or other of the argument; and, till that event takes place, we must all leave it as Dr. Graham has left it. We will only add that, as we can never expect such evidence on either side as the rules of Westminster-Hall require, so we earnestly wish that the mode of pleading may no longer be taken from the model of the King's Bench; and, above all, we would counsel Mr. Laing to confess with shame and repentance the many and gross misrepresentations in which Dr. Graham has detected him, and which are almost as well calculated to make converts to the opposite party among men of sense and moderation, as the most logical and unanswerable arguments.

ART. III.—*Commerce defended, an Answer to the Arguments by which Mr. Spence, Mr. Cobbett, and others, have attempted to prove that Commerce is not a Source of national Wealth. By James Mill, Esq. Author of an Essay on the Impolicy of a Bounty on the Exportation of Corn.* 8vo. 4*s*. Baldwin. 1808.

MR. Spence's and Mr. Cobbett's paradoxical assertions respecting commerce have experienced a much more favourable reception in this country than they appear to have

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deserved, or than we should have expected that they would have obtained in a state which is indebted to commerce for so many and such diversified sources of comfort and of happiness. That we might subsist without commerce we by no means pretend to deny; as, perhaps, by a similar process of deterioration, in opposition to the successive improvements of an increased civilization, we might learn to go without clothes and to run wild in the woods. All this and more may be in the limits of physical possibility; but we have always been used to consider the state of man as improved in proportion as it recedes from a state of nature and of barbarism. We have always hailed commerce as one of the great means which have been designed by Providence to raise us above the level of our natural condition; to improve the social condition of man, to mitigate the evils, and to multiply the pleasures of human life.

The means of enjoyment cannot be so great where there is no commerce as where there is; for foreign commerce combines the means of enjoyment which nature or industry has accumulated in other countries with those which are found in our own. Where there is no foreign commerce, the quantity of exertion cannot be so great, because the means of excitement must be less. This plain argument proves at once that foreign commerce increases national wealth, for may not the wealth of a country be most philosophically considered as relative to the quantity of its industry proportioned to its population? Commerce, in proportion as it increases the national stock of industry, must augment the national stock of wealth.

Agriculture itself is indebted for much of its encouragement to commerce. For among the excitements which operate on the farmer, or land-owner, to produce as much as he can more than is requisite for his own subsistence, must be reckoned the desire of procuring objects, not only of domestic but of foreign gratification. Every bale of goods, every chest of tea, bag of coffee, cask of sugar, or pipe of wine which we import from abroad, by multiplying the incitements to exertion, tends by no very circuitous process to fertilize the soil, to increase the number of blades of grass, and of ears of corn. This short way of considering the subject, appears a sufficient refutation of the sophisms of Mr. Spence; and of the assertions of Mr. Cobbett, a writer, who thinks to confound his adversaries by the terrors of his impudence; whose countenance is made of brass, and whose heart possesses the properties of stone.

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If in a state of advanced civilization one man, who is employed in agriculture, can raise food enough for ten, it is clear that the other nine-tenths of the population may be employed in manufactures, &c. But in a nation, in which one tenth part is employed in agriculture, and the other nine-tenths in manufactures, those nine-tenths will be able to produce a surplus of manufactures more than is sufficient for the home supply. But commerce enables the manufacturer to dispose of his surplus labour to the most advantage. A manufacturer sends abroad that part of his products which is not wanted at home; and receives in return, gold, silver, wine, oil, fruit, timber, hemp, tallow, with an abundance of raw materials, which are converted into costly manufactures. Thus the intervention of commerce becomes the means of keeping up the value of manufactures at home, while it supplies the grower of food with numerous articles of convenience and enjoyment, which he could not otherwise possess; and thus it stimulates the agricultural industry, and multiplies the agricultural products of the country. These thoughts were suggested to our mind on the first perusal of Mr. Spence's pamphlet; and we are happy to find them in unison with those of so able a writer, and so close a reasoner as Mr. Mill.

In his introduction, Mr. Mill thus characterises his two antagonists, Messrs. Spence and Cobbett, but we think his portrait of the latter, rather flattering than correct.

'Mr. Spence appears from his pamphlet to have a considerable turn for abstract thinking, and to be a man of pretty extensive reading in political economy. But his mind has not been trained in the logic of enlarged and comprehensive views. He does not judge of an extensive and complicated subject from an exact knowledge of all its parts, of their various connections, and relative importance. It is enough for him to seize some leading object, or some striking relation, and from these to draw conclusions with ingenuity to the whole.

'Mr. Cobbett is an author who deals more in assertion than proof; and therefore a writer who gives reasons for what Mr. Cobbett affirms, is a very convenient coadjutor. He seems, accordingly, to have been charmed with the appearance of Mr. Spence's pamphlet; and has republished the principal part of that gentleman's reasonings, in his Political Register. Even the assertions of Mr. Cobbett, I am by no means disposed to treat with neglect. He seems to form his opinions more frequently from a sort of intuition, than from argument. His mind is but little accustomed to spread out, as it were, before itself, the intermediate ideas on which its conclusions are founded; and the nature of the education

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which it has received, from its own unaided progress and exertions, sufficiently accounts for this peculiarity. It does not follow that his opinions are not founded on evidence, and that they do not frequently exhibit much sagacity. It is often the form, rather than the matter, in which he is deficient. Even on some pretty difficult questions of political economy, (those, for example, respecting the corn-trade,) he has discovered a clearness and justness of thought, which but few of our scientific reasoners have reached. On a subject, more perverted at least by passion, the structure of society, his mind, untainted by theory, or rather emancipated by its own vigour and honesty from a pernicious theory which it had imbibed, has seized the doctrines of wisdom and prosperity, without the aid of many examples. He has assumed the patronage of the poor, at a time when they are depressed below the place which they have fortunately held in this country for a century, and when the current of our policy runs to depress them still farther. At a time, too, when every tongue and every pen seem formed to adulation, when nothing is popular but praises of men in power, and whatever tendency to corruption may exist receives in this manner double encouragement, he has the courage boldly to arraign the abuses of government and the vices of the great. This is a distinction which, with all his defects, ranks him among the most eminent of his countrymen.'

Messrs. Spence and Cobbett, endeavour to make their argument borrow some assistance from our fears; but Mr. Mill shews that our commercial greatness is not likely to be annihilated by the utmost rancour of our enemy, and that the world will furnish numerous places of vent for our manufactures, notwithstanding our exclusion from the continent of Europe.

'Let us only contemplate for one moment the vast extent of the habitable globe, and consider how small in comparison is that portion of coast over which the sway of Bonaparte extends; and we shall probably conclude, with considerable confidence, that in the wide world channels will be found for all the commerce, to which this little island can administer. Let us look first at the United States of America. To these, we have for years sent more goods of British manufacture than to the whole continent of Europe. The vast commerce of the West India Islands, next comes naturally in view. The immense extent of Portuguese and Spanish America, whose communication with manufacturing countries, may in a great measure be confined to ourselves, will, notwithstanding the disadvantages under which they labour, furnish a growing demand for the produce of our industry. Even the coasts of Africa, miserable as their condition is, might present to the careful explorer something better for the commodities which he may offer, than their

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wretched population: The Cape of Good Hope itself, improved by British wisdom and British capital, opens a field of boundless extent. The vast shores of the Indian ocean, both continental and insular, with their unrivalled productions, are all our own. Whatever the ingenuity of the Indian, the Malay, and the Chinese can produce, or their various and productive soils can yield, is ready to be exchanged for the commodities which we can supply to the wants of that immense population.'

If we were to allow the anti-commercial principles of Messrs. Spence and Cobbett, the most rational inference would be, that all taxes should be laid immediately and exclusively on the land. This proposition would not perhaps be very agreeable to our country gentlemen; who pay only a small part of the taxes, compared with that which is derived from the merchant and the manufacturer.

'How insignificant a proportion, says Mr. Mill, does the land-tax now bear to the taxes on consumable commodities? The land-tax has remained without augmentation, while the permanent taxes have risen from little more than two millions to upwards of two and forty millions a year, and while the value of land has risen from fourteen or fifteen years purchase to thirty years purchase and upwards. The landholders, therefore, have little foundation for complaining, though the policy of the country has frequently appeared to favour mercantile rather than agricultural industry.'

Mr. Mill employs the term *wealth*, the indefinite use of which causes such confusion, contradiction, and absurdity in the work of Mr. Spence, to denote objects which have a value in exchange! 'Wealth,' says Mr. M. 'is relative to the term value. The term value has in common acceptation two meanings. It signifies either value in use or value in exchange. Thus water has great value in use, but commonly has no value in exchange; that is to say nothing can be obtained for it in purchase. On the other hand, a diamond or a ruby has little or no value in use, but great value in exchange.'

Mr. Spence says that commerce is a mere exchange, which does not increase the quantity of wealth. But Mr. Spence did not recollect that a commodity may be of one value in one place and of another value in another place. 'A ton of hemp, for example, which in Russia is worth 50*l.* in Great Britain is worth 65*l.* When we have exported therefore a quantity of British goods which in Britain is worth 50*l.* and have imported in lieu of them a ton of hemp which is worth 65*l.* the riches of the country are by

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this exchange increased fifteen pounds.' Supposing commerce for a moment to be a mere exchange of commodities, it is at least an exchange of what we do not want for what we do; or an exchange of that which we want less for that which we want more. In this point of view, and considering wealth as the means of particular gratification, commerce must be regarded as the source of wealth. For if A. have a superfluity of corn, and a deficiency of broad cloth, and if B. have more broad cloth than he requires, but less corn than he needs, the exchange between A. and B. must be considered as making an addition to the wealth of both. Both are gainers by the exchange. Thus the tendency of commerce is to augment the wealth of all the parties. If two countries have each certain superfluities, which the other wants, they are both made richer by the exchange. For one parts with that which, if kept, would be a loss, for that which, when acquired, is a gain. When England exchanges her superfluous hardware for the iron and hemp of Russia, the transaction increases her wealth and stimulates her industry. It generally happens in most commercial exchanges that one nation obtains what will excite a greater portion of productive industry for that which was procured by a less. Thus if England give to Russia, or any other country, manufactures which were produced by a portion of industry equal to 8, and receives in return goods which will excite a degree of industry equal to 12; this exchange must be considered as making so much addition to the wealth and prosperity of the country.

Mr. Spence draws an invidious distinction between commodities of durable and those of a more perishable nature; but he forgets that articles of food, in which he sometimes seems to imagine that all wealth consists, have the smallest claim to the praise of durability. The produce of the land consists chiefly of articles of immediate consumption.

'To make indeed any distinction, says Mr. Mills, between articles of necessity, and articles of luxury, is absolutely nugatory. Whenever a country advances a considerable way beyond the infancy of society, it is a small portion of the members of the community who are employed in providing the mere necessaries of life. By far the greater proportion of them are employed in providing supply to other wants of man. Now in this case, as well as in the former, the sole question is, whether a particular description of wants can be most cheaply supplied at home or abroad. If a cer-

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tain number of manufacturers employed at home can, while they are consuming 100 quarters of corn, fabricate a quantity of goods, which goods will purchase abroad a portion of supply to some of the luxurious wants of the community which it would have required the consumption of 150 quarters at home to produce; in this case too the country is 50 quarters the richer for the importation. It has the same supply of luxuries for 50 quarters of corn less, than if that supply had been prepared at home.'

Mr. Spence says that commodities, which are of a durable nature, are much more valuable as articles of wealth than articles which are of a perishable nature. This sort of reasoning would prove wealth to consist rather in the products of the smelting-house than of the land, rather in hardware than in bread and butcher's meat. On this and on other occasions Mr. Mill, with admirable effect, exposes the contradictions and incongruities in the system of Mr. Spence with great force and perspicuity. If the wealth of a nation bear any relation to the quantity of industry, or of productive labour which it contains, it follows that perishable articles must have a greater tendency to excite the active powers of production than those which are durable from the more continual and general stimulus to exertion which the former supply. Mr. Spence is a great admirer of the doctrines of the *economists*, but he yet confesses that that '*system could be acted upon only by the passing an Agrarian law; by the division of the whole soil of a country in equal portions amongst its inhabitants.*' Such a change is evidently so inapplicable to the present or to any state of society which can ever take place in any period of the world; that the present commercial system is infinitely preferable to that which is recommended by Messrs. Spence, Cobbett, and their predecessors the *Economists*.

In Mr. M.'s 6th chapter on *consumption*, we think that he has very ably and ingeniously refuted the sophistry of Mr. Spence on that subject; and proved in the clearest manner that 'the production of commodities creates and is the one and universal cause which creates a market for the commodities produced.'

'Let us but consider,' says the author, 'what is meant by a market. Is any thing else understood by it than that something is ready to be exchanged for the commodity which we would dispose of? When goods are carried to market what is wanted is somebody to buy. But to buy, one must have wherewithal to pay. It is obviously therefore the collective means of payment which exist in the whole nation that constitute the entire market of the nation.

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But wherein consist the collective means of payment of the whole nation? Do they not consist in its annual produce, in the annual revenue of the general mass of its inhabitants? But if a nation's power of purchasing is exactly measured by its annual produce, as it undoubtedly is, the more you increase the annual produce, the more by that very act you extend the national market, the power of purchasing, and the actual purchases of the nation.'

In Mr. Mill's concluding chapter, entitled '*General Reflections*,' we meet with many remarks of which we highly approve; and among them we reckon those which are adverse to war in general, and those particularly which evince the wisdom and policy of terminating the present war.

'In every country,' says Mr. Mill,' where industry is free, and where men are secure in the enjoyment of what they acquire, the greatest improvement which the government can possibly receive is a steady and enlightened aversion to war. While such a nation remains at peace, the faults of the government can hardly ever be so great, that the merits of the nation will not more than compensate them, and that society from its own beneficent tendency will not improve. Nothing however can compensate the destruction of war. The creative efforts of individuals can never equal its gigantic consumption, and the seeds of prosperity are eaten up.'

'We confidently assume that the advocates of war can point out no time at which there is the smallest probability we can terminate the war with more advantage than we can at the present. Britain and France seem now to be come to that position in which neither can any longer do much harm to the other. France can do nothing to affect our maritime superiority, and we can do nothing to affect her superiority on land. The two countries, may persist in wasting each other, and perpetuating the misery of their respective populations; they may render each other positively weaker as well as more wretched, but neither will have gained any relative advantage, because the causes of decline in both will operate equally.'

It would give us pleasure to occupy more of our review with the consideration of Mr. Mill's pamphlet; but we are prevented by the numerous productions of the press, which importunately demand a proportionate share of our critical attention. We trust however that we have shewn enough of the spirit and the execution of Mr. Mill's performance to prove its excellence; and to induce our readers to purchase such a valuable antidote to those anti-commercial sophisms, to which the wide-spreading mischief of Mr. Cobbett's paper has given such a general circulation.

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ART. IV.—*The Scenery, Antiquities, and Biography of South Wales. By B. H. Malkin, Esq. 2 Vols. 2d Edition.* Longman.

BOOKS of travels have gradually become an important department of European literature. The curiosity and enterprize of mankind, aided by their improved modes of communication, have within the last three centuries, nearly completed the discovery of the habitable world. Countries separated from us by half the circumference of the globe, are united by the constant exchange of intercourse, and have in many instances been described with a minuteness and accuracy, which, by rendering them familiar to our enquiry, almost destroy in imagination the sense of intervening distance.

While curiosity has been thus powerfully excited to explore the external face of regions widely distant, and to examine the manners of their inhabitants, scenes of domestic grandeur and beauty, and objects of national importance have often been suffered to lie unregarded. Men of taste and learning have been familiar with the remains of classical antiquity, scattered with abundance over the face of Europe; the mountains, vales, and skies of Italy, have been celebrated by travellers and poets; while many monuments of their native country, which still remain as the most impressive memorials of transactions recorded in its history, and its varieties of climate, soil, and aspect, have been little known to them even by report.

It has at length been discovered that our own land contains much that is deserving of the examination of a liberal curiosity, that it is by no means deficient in picturesque scenery, in works of art, and important monuments of its own antiquities. Recent travellers have, therefore, in many instances wisely directed their steps to those parts of their native country which are interesting by their natural features, of their ancient fame, or as the seats of the manufactures, commerce, and agriculture, to which we owe much of our national distinction.

Among the interesting districts of country contained within this island, Wales stands preeminent. It preserves one of the few and scanty remnants existing of a class of population, which once overspread the greater part of Europe. The historians regard it as the asylum of retreating liberty. The admirer of the beauties of nature, finds in it inexhaustible objects of admiration, a scenery of mingled grandeur

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and beauty presented to his eye on a scale not too vast for apprehension, and yet sufficiently expanded to admit the characters of sublimity and grandeur in their highest degree.

The northern part of Wales, in consequence of its more mountainous aspect, presents more striking objects than the southern districts. The latter, however, has more variety of nature and art, and has been less visited; reasons which probably determined Mr. Malkin in the choice of his subject. It is now our intention to follow in a hasty sketch the line of his progress, and can promise that to those who may wish to pursue his steps, or to those less enterprizing examiners, who are content to avail themselves of the observations of others, he will prove an entertaining and instructive guide.

An introductory chapter is properly devoted to the history of Wales, without some knowledge of which the antiquities, which the traveller has occasion to observe, must be very obscure. In this dark subject the life and exploits of Arthur naturally claim attention, and the existence of this hero is with reason vindicated against the scepticism of Milton and other historians.

The six counties of South Wales are arranged in the following order; Glamorgan, Brecknock, Radnor, Cardigan, Pembroke, and Caermarthen. The plan adopted by Mr. Malkin in his survey, will be best explained by himself.

'The following tour was performed in the months of June, July, August, September, and October, 1803. The plan which I adopted was that of walking; but taking a servant on horseback, for the conveyance of books as well as necessaries, without which convenience almost every advantage of a pedestrian is lost, except economy, and that is completely frustrated by so expensive an addition. It is not in my power to carry my reader from stage to stage in the order in which I performed my journey, because I made two circuits of South Wales, one in June and July, the other in August, September, and October, and by this arrangement, enjoyed the beauties of the two seasons. On both occasions I visited the following places: Lantrisent, Cardiff, Brecknock, Builth, Rhayader, Aberystwith, Cardigan, Haverford West, Pembroke, Tenby, Landilo, Vawr, Swansea, Neath, and Bridgend; beginning and ending on both occasions with Cowbridge. At each of these places I arrived by a totally different route, which enabled me to comprehend at least two-thirds of each county; and as it would be tediously uninteresting to the reader to be informed as to the precise time at which each point of view was observed, I shall only draw his attention to personal circumstances on occasions, when the appearance of nature result-

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ed peculiarly from the state of the seasons, or when the authenticity of my information was materially strengthened, by the sources from which it was derived. On paper, therefore, I shall for the most part steer my course, in the direction pointed out by the map; a regularity which will, I hope, more than compensate for the omission of those roadside anecdotes, which fill the page with a very disproportionate entertainment, and little accession to the stock of useful matter.'

Glamorgan is the southern maritime county. The aspect of the country is various and striking. It is watered by many beautiful rivers, of which Drayton has given a poetical enumeration. The scenery of this county, by the abruptness of its mountains, is said to exhibit more of the wild and grand character of North Wales, than appears in any other part of the southern district. The country is not deficient in wood, either in its level and cultivated, or in its mountainous tracts. A peculiarity in its surface which frequently occurs, is deserving of notice. In the flat parts, and near the sea, at the greatest distance from the mountains, seeing, as you imagine, the whole surface of the ground for a considerable stretch, you come suddenly on an abrupt sinking, not deep, but perpendicular as the side of a crag, of more or less extent, forming as rich, woody, and retired shelter, the picturesque properties of which contrast most delightfully with the uniform dulness of corn fields. The county is distinguished by nature into two divisions of unequal extent, a flat and fertile tract, bordering the sea, and a mountainous and rugged district spreading into the interior of the country.

The soil in many parts of the county of Glamorgan is naturally fertile in a high degree, but agriculture is somewhat neglected. Yet good land, in favourable situations, finds a price almost as high as in the immediate vicinity of London.

The country is remarkably abundant in useful minerals, which principally contribute to its wealth; coal, iron, and lime stone.

The chief trees of native growth, are the oak, the beech, and the ash, which, with other common forest trees, flourish in the mountainous parts. Various exotics have been introduced, and such is the mildness of the climate on some parts of the coast, that myrtles grow and flourish, in the open air without being housed, in winter.

The inhabitants of the county of Glamorgan exceed seventy thousand. Its manufactures and commerce are in a flourishing state, and the prices of provisions and labour have, in consequecne been much enhanced.

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The people are in general well educated. Few persons in the towns are unable to read; and even in the villages and mountainous parts, schools are common. Besides the general peculiarities of Welsh manners, some singular customs are prevalent in Glamorganshire, and the adjoining counties. On occasion of a marriage, a kind of pantomime is acted by the friends of the parties, representing a violent seisure of the bride by her lover, and a fruitless attempt of her relatives to rescue her, which often create much annoyance on the high road. The graves of the dead continue for many years to be strewed with flowers, as a symbol of affection and respect, from surviving relatives and dependents.

The style of building is somewhat peculiar. The cottages are substantial, and many of them very ancient. It is the general practice to whiten them, which gives an appearance of neatness and gaiety to the villages.

Glamorganshire was part of the territory of the Silures, one of the most warlike tribes of the Britons. It was likewise included in the Welsh kingdom of Dinevowr. At some periods of its history it constituted an independent lordship. During the dissentions of some native chiefs, the dangerous assistance of the Norman barons was called in, who, like their brethren in Italy, ultimately made themselves masters of the country. The portions into which the spoil was divided, are enumerated by a Welsh historian.

The ancient purity of the Welsh language is supposed to be best preserved in the counties of Glamorgan and Monmouth. Many ancient words, which are elsewhere obsolete, are here retained in common use.

There is a description of ancient buildings, numerous in this district, passing under the name of church houses, belonging to the parishes in which they happen to stand, and applied to public purposes. They are supposed by Mr. Malkin to have been the courts of legislation and justice for the many petty lordships into which the lordship of Glamorgan was divided. Cardiff, Caerphilly, and Caera are supposed to have been Roman stations. The country was pervaded by a Roman road, of which the traces remain.

Many interesting topographical circumstances occur in the description of this county. At St. Fagan's was fought during the civil wars a memorable battle, which almost annihilated the royal party in Wales. The two most important towns in Wales, Merthyr Tydvil and Swansea are situ-

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ated in the same county. The former of these places, is rapidly rising into opulence and importance.

Swansea is the seat of a considerable and rapidly advancing commerce.

Among the eminent persons to whom the county of Glamorgan has given birth, we find the name of Sir Leolinus Jenkins, of whom the following interesting circumstances are related:

'He was the son of Jenkin Llewellyn, a small freeholder, and was instructed in the rudiments of the Latin and Greek languages at a grammar school in Cowbridge, whence he was removed to Oxford at the age of sixteen, and admitted a member of Jesus College in the year 1641. But, on the breaking out of the civil wars, after having taken up arms for the royal cause, though he did not long continue in a military capacity, he was under the necessity of leaving the university, and of returning to Glamorganshire. In a short time, he was engaged as a tutor for the son of sir John Aubrey, at Lantrythid, which was then an asylum to the persecuted royalists. Here he became acquainted with many eminent characters, and amongst others, with Dr. Frewyn, archbishop of York, and with Dr. Sheldon, afterwards archbishop of Canterbury. Having been forced, by the misfortunes of the times, to leave the kingdom, after a second attempt to settle in Oxford, he travelled, during the period of three years, over a great part of France, Germany and Holland, by which means he acquired a proficiency in the languages of those countries. At the restoration, he returned to Jesus College, and was elected one of the fellows. Soon after, on the resignation of Dr. Mansel, he was unanimously chosen principal of the society. When the Dutch war increased the business and fatigues of the court, he was, in consequence of his profound knowledge in civil and maritime law, made assistant to Dr. Exton, judge of the admiralty: and after he had exercised his functions jointly for some time, on the death of the principal he was himself appointed sole judge; in which situation his charges and decisions are deservedly held in repute even to the present day. In the year 1668, he was appointed by the archbishop of Canterbury, at the express desire of king Charles the Second, to succeed Dr. Meiric as judge in the prerogative court of Canterbury: and his conduct in each court was honourable to himself, in proportion as it was satisfactory and beneficial to his country. Henrietta Maria, the widow of Charles the First, died in France in the year 1669. Her property was claimed by her nephew Lewis the Fourteenth. Dr. Jenkins with three others was commissioned to go to Paris, where he demanded and recovered the queen-mother's effects, discharged her debts, and provided for her interment: and king Charles the Second, to testify his high approbation of the services performed in this instance,

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conferred on him the honour of knighthood on his return to England. His next appointment was to be one of the commissioners on the part of England, to treat with those authorized from Scotland about an union between the two kingdoms. He was chosen a representative in parliament for Hythe in Kent, one of the Cinque Ports, in the year 1671. In 1673, having resigned his situation as principal of Jesus College, this rising statesman was appointed to attend a congress at Cologne, as ambassador and plenipotentiary with others, for the purpose of attempting to settle a treaty of peace under the mediation of Sweden, between the Emperor, Spain, and Holland, on the one part, and England and France on the other. The negociation having failed at Cologne, he was appointed one of the mediators in the discussion of the treaty at Nemiguen, in conjunction with the celebrated sir William Temple. From Nemiguen he was appointed ambassador extraordinary to the Hague, where having continued a short time, he returned to Nemiguen, and succeeded most happily in accommodating all differences. In 1679, he returned to England, after having been employed above four years in a tedious treaty. Soon after his arrival in England, he was elected one of the representatives for the university of Oxford. In 1680, he was sworn a privy counsellor, and was appointed secretary of state. He retained the seals about four years, during a period of uncommon difficulty, owing to party rancour and animosity. On resigning his office as secretary of state, in consequence of his declining health, he retired to Hammersmith, between three and four miles from the metropolis; but having been again elected a member for the university of Oxford, he was sworn of the privy council, after the accession of James the Second. But his indisposition speedily returned, and he died on the first of September, 1685. His remains were conveyed to Oxford, and interred in the area of Jesus College chapel, where there is an epitaph written in Latin by his friend Dr. Fell, at that time bishop of Oxford and dean of Christ Church, which enumerates his offices and honours in regular progression, and concludes with styling him almost a second founder of Jesus. Having never been married, his whole estate was bequeathed to charitable uses; and by far the greatest part of it was left after his death to that college, which he had so liberally patronized in his life-time. The events, which are here sketched, require no comment: but I would briefly call the attention of my reader to the circumstance, that this distinguished knight, doctor of laws, judge, privy counseller, and secretary of state, was not worth a surname. The son of Jenkin Llewellyn, a common combination to this day, became sir Llewellyn Jenkin, according to the very singular custom of this country; but the latter noun, to comply with English manners, was pluralized into a permanent surname, and, had he been married, would probably have given birth to a higher race of Jenkins's. It adds not a little to the pleasure, with

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which we contemplate so deserved an elevation, that Jenkin Llewellyn and Elizabeth his wife both lived till the year 1667, and consequently shared in the prosperity of their son.'

Brecknockshire is a mountainous district, almost rivalling in elevation the eminences of North Wales. It is interspersed with level extensive vallies, susceptible of high cultivation, nor is agriculture neglected. The manufactures of the county are unimportant. Its population is estimated to exceed thirty thousand. From its constant intercourse with England, the prevalence of English manners and habits is beginning to be apparent.

Radnorshire is watered by the celebrated river Wye. Its eastern part partakes much of an English character, and though a fine and beautiful country, is deficient in those traits of grandeur by which Wales in general is distinguished. Its western part rises into majestic mountains. The agriculture, which has been neglected, seems at present to be improving, chiefly in consequence of the spirited exertions and example of a few gentlemen of the county.

The English language is to such a degree prevalent in Radnorshire, that a peasant is seldom found who understands Welsh. The English, as is usually the case where it has supplanted a previous language, is spoken with remarkable purity. Radnor has ceased to be the capital of the county to which it gives its name, Presteign being at present the principal town, and the seat of public business.

Aberidwy castle was the final refuge of Llewellyn ap Gruffyth, the last independent prince of Wales. Of his capture and death an interesting account is given by Mr. Malkin, Vol. 1st. p. 440, &c.

Cardiganshire, in objects of a magnificence surpasses the other counties of South Wales. Its general character is wild and awful sublimity, with little beauty or richness. In some places it rises into lofty mountains, in others sinks into deep precipitous gulfs. The county abounds in mineral productions; which are, however, in a great degree neglected, and, owing to the scarcity of coals cannot be very profitably manufactured.

The improvement of the country is said to be materially impeded by the absence of many of the principal proprietors, who content themselves with drawing their ample revenues from it, and contribute nothing in their turn by example or exertion to the advantage of the district which is the source of their wealth. A few very honourable ex-

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ceptions however occur. Having been little visited by travellers of curiosity, and being remote from the seats of commerce and established lines of intercourse, Cardiganshire is much confined within itself, and retains in a great degree its ancient peculiarities of manners and language. It is distinguished by the common virtue of unfrequented countries, hospitality.

The resistance offered by the Britons to the Romans, appears to have been much less determined and persevering than that opposed to the Saxons, as indeed the disparity of skill and discipline was much greater in the former than in the latter case. Traces of Roman establishments occur even in the most distant and rugged parts of Wales.

The foot of Plinlimmon, one of the most celebrated mountains in Wales, is in this province, 'but its bald and weather-beaten head is at the distance of several miles in Montgomeryshire. I know not,' says the author, 'whether, according to the ancient division it might not have spurned the limits of a single kingdom. Yet after all, it is more properly to be considered as a vast bed of mountains, piled one upon another; of Alps upon Alps, Pelion upon Ossa, or any other magnificent image which the reader may incline to affect.' Havod the well known seat of the accomplished Mr. Johnes, forms one of the principal ornaments of Cardiganshire.

This gentleman has lately sustained a severe loss in the destruction of his house by fire. The pictures were saved, but nearly all the books were destroyed. We are happy to mention, on the authority of Mr. Malkin, that Mr. Johnes is already employed in the restoration of his mansion, and that some valuable collections of books, which had been recently purchased, had not, at the time of this calamity, reached the place of their destination.

Beavers are said to have abounded formerly on the banks of the Tivy. The truth of this account has been questioned, but is admitted by Mr. Malkin on the authority of Giraldus, supported by his particular and accurate account of the animal, and the remarkable manner in which it constructs its habitation.

Pembrokeshire is rendered remarkable by a colony of Flemings, who are said to have been driven out of their country, in the reign of Henry the first by an inundation, and to have ultimately fixed their seats in this county. The descendents of these people are supposed still to exist, differing from the surrounding Welsh in manners and language. They speak the English with considerable purity, a circum-

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stance probably to be ascribed to the intermixture of Saxons in the colony. The population of Pembrokeshire is considerable, amounting to nearly sixty thousand. Instances of longevity are numerous. The country is level, and bears a considerable resemblance to England in aspect, as well as in the manners of its inhabitants. Of the seven hundreds of which the county consists, four are English, and three Welsh. Pembrokeshire contains the episcopal see of St. David's, of whose cathedral Mr. Malkin gives an interesting description, which we regret that we are unable to insert.

Caermarthenshire completes the circuit of South Wales. The north and eastern parts rise into mountains, which occupy a considerable part of the county; and possess the dreary aspect common to such districts, without the sublimity of which they usually partake. The trade of the county is considerable, though inferior to that of the neighbouring province of Glamorgan.

We consider Mr. Malkin's work as entitled to rank with the most interesting and valuable domestic tours. He has selected for the subject of his investigation a tract of country, less frequently visited indeed than many others, but eminently rich in the beauties of nature, not deficient in memorials of history and antiquity, in works of art, in natural sources of wealth, or activity of commercial and patriotic enterprize. By its difference of language and manners, Wales possesses something of the interest which we attach to a foreign land, in addition to the importance which naturally belongs to a domestic district. Its tourist in this instance has done justice to its claims. Mr. Malkin possesses the eye and the feelings of a correct and animated observer of nature, and describes in appropriate terms the scenery which passes in review before him. His style is elegant and correct. Much historical learning is manifested in the treatment of the antiquarian topics, which naturally occur in the course of his work, and various pleasing and accurate sketches of biography, and digressions of literary criticism are occasionally intermixed. The personal and trivial adventures of the tourist are never permitted to supersede the supply of solid and useful information. We have, in short, been indebted to Mr. Malkin, in the perusal of these volumes for much entertainment and instruction.

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ART. V.—*The Minstrel; or the Progress of Genius, in Continuation of the Poem left unfinished by Dr. Beattie. Book III. p. 81. 4to.* Longman, Hurst, Rees, and Orme.

THE pleasing poem from which the present work deduces its origin, is now placed by general approbation beyond the reach of being materially affected by future criticism. Dr. Beattie belonged to that order of writers styled by French critics, poets by reflection. This term has been used as a line of demarcation between them and the poets of antient and modern Italy, who, with few exceptions, are the poets of invention.

At the head of the former class might be placed Lucretius of the antients, and Pope of the moderns, and by the term itself it is intended to denote, those who have rather aimed at illustrating philosophy, and developing human reasonings and reflections, and the principles of human action, than describing new and strange events linked together, and conducing to forward one main plot or fable. Their business is with the mind. The succession of seasons, places, and events, which are the primary objects of the one class, become the secondary of the other; and are only called in as tending to illustrate the effects which they excite on human feelings, and lend their tributary aid to some moral, which is for ever kept in view.

The Essay on Man, the Pleasures of Imagination, of Memory, of Hope, and of Love, (the strongest emotions of which man is susceptible) have successively engaged the attention of English poets. These compositions are the produce of time devoted to collecting and arranging objects, for the purpose of analysing, or throwing light on their workings within us. That the design of Dr. Beattie was of this nature may be inferred, or rather proved from his own account, which we subjoin.

'The design was, to trace the progress of a poetical genius, born in a rude age, from the first dawning of fancy and reason, till that period at which he may be supposed capable of appearing in the world as a minstrel, that is, as an itinerant poet and musician, a character which, according to our forefathers, was not only respectable, but sacred.' Preface to the Minstrel.

From the number and excellence of English poets who belong to this class, we may gather that the genius of our countrymen is rather contemplative than inventive. Even

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our first parents, encircled in the bloom and freshness of paradise are made to moralize before they were acquainted with immorality; and the most imperious heroes and heroines of Dryden's plays (which are all eminent for absurdity of plot) are rather talkers than agents.

If to waken man from inactive lethargy, to soothe him in despondence, to shame him in deeds of dishonour, to exalt him in poverty, and to humble him in the pride of affluence, be a theme worthy of the poet, (which few will deny)—if to kindle the finer and more noble, and to quench the baser feelings of human nature, be a great and glorious object, the celebrity of such works among us, is a proof that national depravity, in morals and in taste, has not so far advanced as many persons would have us imagine. It remains for us to prove how the successor to Dr. Beattie has succeeded, and to point out, as near as possible, those blemishes which may have obtruded themselves on the general design of the work, in its former and present stage of accomplishment.

It will be remembered, that the former work was left unfinished, and was, from its character, sufficiently inviting to a real poet, and sufficiently discouraging to a pretender in poetry, to bring to a conclusion what had been so happily begun. Even in the more favourable alternative, two difficulties remained, which should appear to baffle the architect who attempted to raise a superstructure on the foundations, and according with the original model, of the unfinished building. The one would consist in conformity of taste, and the other in the extreme intricacy of the stanza, fashioned (and we think corrupted) from the Italian by Spenser. The stanza of Tasso and Ariosto consists of eight lines, of which the six first close with alternate rhymes. The two last, for which the force of the stanza is more generally reserved, consists of a simple couplet, of which each line corresponds exactly with its fellow. This extreme copiousness of rhyme, which gives birth to the improvisatores and improvisatrices of Italy, and consequently to a profusion of extemporaneous common places in the shape of verse, is by no means a feature in our own language. Rhyme, (which we cannot but consider as essential to English verse) should yet be husbanded with caution. It is remarkable, that our old and delightful bard, instead of being appalled at encountering, should have increased the difficulty, by augmenting the correspondent rhymes from three to four. But it is yet more remarkable, that, struggling against the barbarism and want of harmony which di-

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vides our language from that in which those masters wrote, he introduced the ruggedness (not to say the needlessness) of an alexandrine at the close of the stanza. In these two points the structure adopted by Fairfax immediately from the author whom he translated, is both more simple and more harmonious. The authors of the Minstrel however, have preferred the former stanza, and have doubtless succeeded in a manner nearly equivalent to an answer to all these objections.

The unfinished Minstrel concludes with a mournful apostrophe on the death of Dr. Gregory; and the continuation of that subject was incumbent on the successor to Dr. Beattie's labours and honours. Whether the continuator be really allied to the family of that excellent man, we are unable clearly to ascertain; our only lights to guide us on our way, when the author himself refuses to lend any by affixing his real name, are from internal evidence in the work itself, and the few vague hints picked up from enquiry—from both of which we should be inclined to favour that opinion. In either case, never did sorrow assume such semblance at least of reality, as that which bursts forth in the following lines:

'But why o'er dying Virtue do we weep?
Does the free spirit share our life's decay,
(Lost in the gloom of everlasting sleep)
Or wait the dawning of a better day?
Tho' fearful be the solitary way
From this perplext and feverish mortal clime,
Yet, cheer'd by Faith, and Hope's celestial ray,
Soon shall our wanderings cease in realms where Time
And 'Chance and Change' no more shall blast our deathless prime.

'Tho' all day long the fast descending rain
Have bathed in tears the lovely landscape round,
While the sad woods were silent, and the plain
No more reechoed every rural sound,
The tempest knows its heaven-appointed bound,
Sunshine again may cheer the evening's close,
And Nature's form be with fresh beauty crown'd;
When the swoln stream that from the mountain flows,
Will, with its distant roar, but soothe us to repose.

'So I, erewhile whose unavailing woe
Deplored the best of friends 'for ever fled,'
Now bid my feeble sorrows cease to flow,
While, by strong Faith to happier regions led,

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I hold imagined converse with the dead;
And if my brow be sometimes overcast,
Or if mine eye a tear unbidden shed,
It flows from memory of affections past,
Mixt with a sigh for those which shall for ever last.'

In comparing our author with the writer whose work he has continued, and will, it is hoped, ultimately complete, it is necessary to state what appears to be the principal defects of either. And first of the first, Dr. Beattie, from an overflowing of tenderness and benevolence, is not unfrequently betrayed into a weakness bordering on feminine. It is indeed against this failing that we would caution all writers on subjects of sentiment. 2dly, The too frequent recurrence of scenery, with metaphors, allusions and illustrations drawn from thence, produces a sameness in the style and sentiment, which becomes offensive from its continuance. Indeed a writer, whose subject is not illustrated by figures drawn from numerous and copious sources, must ever fail in fixing the eye of the mind, and in leaving any distinct images imprinted on the memory. The well-known comparison of the human to the vegetable race by Moschus, with all the variations, for which it is capable of supplying hints, form the four fine stanzas of his Hermit. It is to be lamented, that a passage so eminently beautiful, and far transcending any of his other attempts, should be defiled by the neighbourhood of a dull and common-place afterthought. The same idea is worn to tatters in the first book of the Minstrel, but it is patched and worn again. It is the pivot on which the sonnets of Charlotte Smith, and of every sonnetteer has ever turned: it is the pole-star to which Dr. Beattie was ever looking; and it is not to be wondered at that it should now be unfit for any further services.

3dly. A repetition, rather childish, of words, as—

'Else shall he *never*, *never* cease to wail.'

'*Long*, *long* groves eternal murmur made.'

'*Down*, *down* the bottomless profound of night.'

4thly. The omission of the particle, which gives an air somewhat hudibrastic, as

'Deep mourns the turtle *in sequester'd bower*,
And *shrill lark* carols clear from *lonely tower*.'

'The raven croaks forlorn *on naked spray*.'

'The cottage curs *at early pilgrim* bark.'

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5thly. A few vulgarisms, like, 'long-winded tale,' and an affected, though not less vulgar, deviation from the natural accent, as

'Soothed with the *soft* notes warbling in the wind.'

'To alarm the *long* night of the lonely grave.'

'*Many a long-lingering* year *in lonely isle*.'

6thly. An inelegant position of the genitive case with its sign before the case on which it depends, as

'That whirl *of empire* the stupendous wheel.'

'Or chaunt *of heraldry* the drowsy song.'

7th. Such expressions as '*romantic boy*,' *mental light*' &c. which may be felt, but cannot be proved, to be prosaic; and '*young enthusiast*,' which may be felt to be puerile.

These, and a few others of their family, appear to us the principal blemishes in the style of Dr. Beattie. From all of these, but an inordinate profusion of scenery and its images, together with the adoption of the three last expressions, the present poem is exempt. But the first we consider as no trifling fault. It is common to all the squeamish and sickly novellists of the day. By them we are reminded, morning and evening, of the rising and setting of the sun, as if from an apprehension, that we should be forgetful, that on the presence or absence of that luminary, depend the light or darkness in which we walk. Then the birds are all set to singing, and it is well if we escape without having a shepherd called upon for a song, who seldom waits to be pressed for his performance. These, and the waving of dark pines, and rocks, and storms and calms, and green hills, and warm valleys, &c. &c. are doubtless sublime and horrible, or gentle and soothing, according to their usage, and are the very elements of poetry, which rejects any semblance of what is technical, or savouring of the mechanism of art. It is to the abuse of such materials that our animadversions are restricted; and in this point, our author must be added to the list of offenders. The subject, it is true, may be in fault: but if scenic description be attached to the subject itself, the poet should rather have avoided, than courted it, where it was not immediately demanded. The mind at peace with itself may with great beauty be depicted by colours borrowed from the repose of nature; and the turbulence and gloom of nature, may be called in to aid the delineation of anger or of anguish

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raging in the human soul. But the physical and metaphorical storms should by no means be permitted to rage together, lest the one diminish the force of the other. The extract of this character already presented to our readers was sufficient for the whole book; and hence we were the less prepared for the unseasonable application of external objects to internal emotions in the following stanza.

> But ah! too soon the waves of sorrow roll
> In gloomy turbulence around, and pour
> Their gather'd forces on his yielding soul.
> His native vale (abode of joy before)
> Reechoes to the song of health no more.
> The pale destruction hover's o'er his sire;
> And, while to heaven his soul prepares to soar,
> His breast no longer glows with vital fire,
> His boasted vigour fails, his *mental powers* expire.'

Having censured with some severity a prevailing fault common to both writers of the Minstrel, it remains to be proved, in what respect the continuator differs from the model of his original. And here we will venture our opinion, that in purity, in force and in harmony of language, in richness of thought and vivacity of colouring, in sentiment and expressions, the latter author far transcends his predecessor. His grandeur is free from noise and bombast, and his tenderness never degenerates into pitiful imbecility.

Beattie appears to have written with his Spenser for ever open, and to have measured every stanza with the structure of the poet, whom he imitated. Our author, on the contrary, seems to have been imperceptibly, though deeply, imbued with the stanza from much reading and long practice. To him it has become habitual, and flows with the vehemence of an extemporaneous effusion. The gentle simplicity of Beattie was well adapted to conduct his Minstrel through the age of childhood to puberty:—for the actions and passions of his manhood we look with confidence to the masculine and daring vigour of our author. The first years of the Minstrel, as of every child of promise and of fancy, are passed in acquiring ideas from the book of nature, and the lessons instilled by the hermit. But the age for acting on the principles thus instilled remains to be described. The eventful age of reason and of courage has fallen to the delineation of a poet, who will by no means permit his hero to wear it away in sloth and inactivity. Towards the middle of this book the author departs from the contemplative to

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a more animated strain. The arrival of Wallace, the patriot and hero of Scotland, is the prelude to events, which we consider him pledged to continue. On the above reasonings we have ventured to found our decided preference for this book to the two preceding it, of the Minstrel; and that our readers may have an opportunity of accepting or rejecting this opinion, we submit to them the following copious extract, from which they will be enabled to form their own conclusions on the merit of the present work.

The Minstrel wanders in the stillness of the night to a promontory on the shore. He discovers a bark at a distance, from which the Scotish hero, with a companion of his fatigues and enterprizes, comes to land.

'Twas on a night most suited to his soul,
Silent and dark; save when the moon appear'd
Thro' shadowy clouds at intervals to roll,
And half the scene with partial lustre clear'd;
Save that the stillness of the air was cheer'd
By waters pouring from the heights above;
Save that by fits the ocean's voice was heard,
With sudden gusts of wind that stirr'd the grove,
And rose and fell again like tender sighs of love.'

'A feeble ray, still rescued from the dark,
The farthest eastern billows glimmer'd o'er,
Illumining a distant bounding bark,
That drove with swelling sails the wind before:
The Minstrel mark'd the course that vessel bore,
And watch'd, until the breeze had shaped its way
To where, beyond a northern point, the shore
Narrow'd into a safe and quiet bay,
Hard by the woody glen in which the hamlet lay.

'That distant point the Minstrel also gain'd
As night withdrew her veil of sable lawn;
Just when the sky with earliest light was stain'd,
And ocean's distant outline faintly drawn
By the uncertain pencil of the dawn.
And now the vessel safely moor'd he view'd,
And, at a distance from the shore withdrawn,
Two men of warlike port, and aspect rude,
Who lay apart reclined in sad and thoughtful mood.

'The warlike helmet shadow'd o'er each face,
Frowning with sable plumes in gloomy pride;
The spear, alike for battle and the chase,
Before them lay; and naked at their side

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The broad claymore with leathern thongs was tied;
Thro' the thick cloak that wrapp'd their limbs in shade,
The burnish'd cuirass, which it seem'd to hide
In its capacious folds, was half display'd,
Mark'd with the deep indent of many a hostile blade.

'Fired with the sudden sight, so new and strange,
A momentary flash of glad surprise
Kindled in Edwin's cheeks a glowing change:
Onward he press'd, and ever fix'd his eyes
On one, the first in noble port and size,
Of the mysterious strangers; and, as near
His footsteps drew, he saw the warrior rise,
As if the approaching sound had struck his ear—
But Edwin's generous soul was ignorant of fear.

'Stern was the warrior's brow—his eye of fire
Temper'd by Melancholy's chastening hand;
His looks at once might awe and love inspire,
Inexorably firm, sublimely grand,
Yet mingling soft persuasion with command;
Furrow'd his front with sorrows, toils, and cares,
Like some lone exile's in an unknown land;
His grisly beard and thinly scatter'd hairs
Proclaim'd him somewhat sunk into the vale of years.

'"Peasant," he said, "if aught of human woes
"E'er melt the natives of this lonely place,
"Here let our tempest-beaten bark repose
"From Fate's unpitying storms a little space!
"Used are we to hard fare—the perilous chase
"Hath yielded, day and night, our doubtful food;
"Tho' from the South we come, our hardy race
"Can boast the untainted channel of their blood,
"Flowing from sire to son in no degenerate flood.

"Nor had we wander'd from our quiet home,
"The much-loved hamlet where our father's lie;
"But fell Ambition, ever wont to roam,
"Left her own fruitful plains and sunny sky
"To rob us of our cherish'd liberty.
"Detested King! what mighty prize is thine,
"That haughty England lifts her head so high?
"A barren rock encircled by the brine,
"Stain'd with the streaming blood of thousands of thy line.

"But while I speak, perchance my life is sold,
"And Edward's spies hang eager o'er their prey;
"Perchance my narrow sum of days is told,
"And night already closes round my way.

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"If thus, I am prepared, nor wish to stay
"The heavy hand of death, however near,
"Are then these deserts free, O stranger, say?
"'Twill gild with joy my parting hour to hear
"That yet a Scot survives unawed by EDWARD's spear."

"Yet free," the youth replied, "from blood and crimes,
From the rude tyranny of foreign powers,
And 'all the misery of these iron times,'
Our peaceful shepherds pass their harmless hours;
Nor battle rages, nor the sword devours:
Not e'en the distant sound of war's alarms
Has ever reach'd these calm sequester'd bowers;
But the old Minstrel's song of knights and arms
Seems like some fairy-tale that by its wonders charms.

"The constant practice of the chase affords
A feeble mimicry of war alone;
And to our rudely taught but free-born hordes
The name of Liberty is scarcely known,
Altho' her real substance is our own.
Yet, strong and jealous to defend our right,
If tyrant-force in our loved vale were shown,
Soon should we, equal to the best in fight,
Assert fair Freedom's cause, and prove our native might.

"But tho' from our rude mountain's rocky side
The blast of distant war rolls off unheard,
Yet are we not to savage beasts allied,
Nor slow to pity woes we never fear'd:
All human-kind is to our souls endear'd;
The wretched to our special care belong:
But, most of all, if their bold arms they rear'd
In Virtue's cause against tyrannic wrong,
Still unsubdued in soul, unconquerably strong."

"The warrior-chief on EDWIN while he spoke
Fix'd his firm eye, and long deep-musing sate;
Then, rising, thus the awful silence broke:
'Youth, I accept thy love, thy guidance wait;
Enough for me, if EDWARD's lawless hate
Hath left this little nook of Scotland free.
Enough for thee, that I'm the sport of Fate,
Driven from my home, a wanderer on the sea,
And all for ardent love of sacred Liberty!'"

From the above extract our readers will be enabled to form an exact estimate of the powers of our author, whom we have heard, in common with his brother minstrels, to be '*from the North countrie.*' The book itself is printed in

conformity with the splendid quarto edition of Beattie by Ballantyne. It is with regret that we close it at that par where our interest in the fate of the brave Wallace, as connected with that of Edwin, is first excited. But our suspense, we trust, is to be of short continuance.

ART. VI.—*Considerations on the Causes, Objects, and Consequences of the present War, and on the Expediency or the Danger of Peace with France. By Wm. Roscoe, Esq.* Cadell *and* Davies. 1808.

'IF,' says Mr. Roscoe, 'the war is to be continued, it is now no longer matter of exaggeration to assert that the sovereign of these realms is to contend for his crown; the people for their liberties and rights; the soil in which their forefathers lie intombed.' This is certainly the true state of the present contest. Great Britain and France at this moment are in the world what those two ambitious individuals were in the Roman government; one of whom could not endure an equal nor the other a superior; and whose mutual jealousies could be appeased only by the extermination of one of the parties. By a long interchange of ill offices and an almost unintermitted reciprocity of rancorous hostility since the year 1793, a spirit of the most sanguinary animosity has been kindled between the ruling powers in both nations, such as was hardly ever known in the annals of ancient or modern war. The two governments of France and England are at present prosecuting the contest with all the deadly fury and all the unmitigable rage of a private quarrel. Former wars which this country has waged with France have been mere matter of pastime compared with this; but this is an awful conflict; and all that we possess or can enjoy is at stake on the event.

Mr. Roscoe proceeds to shew that all the motives which were assigned for the stubborn prosecution of the late war, have no reference to the present. Was the object of that war to *preserve the established order of things in Europe?* That order of things is, owing to our folly, thrown into stupendous ruin and can never be restored. Was it intended to *extinguish the rising flame of liberty in this country?* That can no longer be a pretext for hostility; for the desire of freedom seems to be changed into the opposite propensity to servitude. Was the former war designed to *restore the family of Bourbon?* That project has become too hopeless

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even for the most enthusiastic presumption or the most inconsiderate folly to entertain. Did we continue the war because the government of France was not able to *maintain the accustomed relations of peace and amity*? This excuse was always known to be futile even by those by whom it was made; for a nation which is strong enough to carry on war can never be too weak to maintain the relations of peace. With respect to the *indisposition* to peace, which is a distinct thing from the inability to preserve the relations of peace, that *indisposition* cannot really be supposed to exist where a promptitude is shewn to put an end to the war; and where overtures of peace are constantly made. Did we carry on the knight-errantry of the late war in order to *obtain indemnity for the past* and *security for the future*? These were words of mighty sound but of no definite signification even in the mouth of Mr. Pitt; and no minister remains who can roll them from his lips in such sonorous periods, or with such potency of influence. When Mr. Addington treated with Bonaparte at Amiens, these objects of the *late war* were thought no impediments in the way of the conclusion. They can therefore certainly be no reasonable motive for the prosecution of the present war, and no sufficient obstacle to the termination.

The peace of Amiens, which Mr. Addington made, we will do him the justice to say that we believe him to have been at first sincerely anxious to preserve. But the violent clamour of the war-faction appears to have frightened him out of his sober resolution; and his conduct evidently displayed that of a man who was vibrating between opposite interests and opinions. The conduct of France who, in the interval of peace, had made new accessions to her dominion, ought certainly to have been made the subject of vigorous remonstrance; and from the conversation which passed between Lord Whitworth and Bonaparte, we believe that from the earnest desire of peace which he evinced, such remonstrance, if it had been seasonably employed, would not have been employed in vain. But we ought rigidly to have fulfilled the terms of the treaty ourselves, instead of affording our enemy the vantage-ground to accuse us of the violation. Whatever importance may be attached to Malta we ought to have given it up according to the letter of the treaty; and if it had been necessary to renew the war we might have renewed it with our character for good faith not only not sullied but too pure even to be suspected. But the measures of Mr. Addington, though we give him credit for meaning well, were not marked by the energetic vigour of a mighty

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mind. And the plea which he at last assigned for the renewal of the war was notoriously untrue. It was, that considerable armaments were going on in the ports of France which threatened the safety of these realms. It has however since been ascertained as an undoubted fact, that France was not, at that time, making any hostile preparations in any of her ports. That the minister of a great nation should have gone down to the House of Commons with such a falsehood in his mouth appears almost too extravagant for belief; and we must therefore suppose, and do suppose, that Mr. Addington received his information from some emigrant spy or other person who had an interest in practising on his credulity. But a wise minister would not have hazarded such an assertion without better evidence, that it was true. The effect which it was intended to produce on the House and on the country, was that war was not a matter of choice, but of necessity; that it was indispensibly requisite in order to prevent the treacherous aggression of the enemy. There is one point, however, in which our candour obliges us to bestow high praise on Mr. Addington; and that is his refusal to comply with the wishes of Bonaparte in imposing any restrictions on the freedom of the English press. If Mr. Addington had made such a requisition on the part of the first consul the main ground of renewing the war, our heads and our hearts would warmly have approved the prosecution. Or if our present ministers could prove that the only obstacle in the way of peace is an unjustifiable demand on the part of the French emperor that any restrictions should be imposed on the freedom of rational discussion, other than what really exist in the established laws of this country, we would zealously exhort them to continue the war, and to endure every extremity rather than to suffer the mandate of an emperor of France, or of a pope of Rome, to wrest from us one particle of that glorious liberty which is our brightest ornament and our most virtuous boast. We do not know whether our opinions on this subject be quite in unison with those of Mr. Roscoe; but we believe and hope that they are; for we cannot suppose that the celebrated author of Leo X. is an advocate for any restrictions which would prevent the free expansion and the excursive liberty of the human mind. While the press is free, there will and there must be occasional licentiousness; but the present constitutional laws are sufficient to repress that licentiousness, whether it irritate the emperor of Morocco or the emperor of France. But we trust that there is a spirit in Englishmen which will rather die fighting in the last ditch than submit

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to any diminution of that liberty which is their birthright, at the arbitrary mandate of a foreign power. It does not appear, however, that Bonaparte requires any restrictions on the liberty of the English press as one of the conditions of peace. No such stipulation was proposed in the terms of the treaty that was negociated in the administration of Lord Grenville, or it would have been rejected with disdain. Such an attempt on the part of the French would be a strong and justifiable ground for continuing the war, and for scorning the proffer of peace.

But our ministers have no such honourable pretext for the continuance of hostilities, and we therefore must agree with Mr. Roscoe in condemning them for not making one strenuous, frank, and honest effort to restore the relations of amity with France; and to put an end to the havoc that has so long desolated Europe. If there be any basis at all on which they will make peace, as they pretend, let them ingenuously declare what that basis is; that not only every man in this country, but that all Europe may know whether the continuance of the war be owing to the unjustifiable ambition of England or of France.

We pass over the imperfect, and in our opinion rather languid statement which Mr. Roscoe has given of the different negotiations with, and coalitions against France. These are well known, and the more they are considered the more they will evince the folly of continuing the war and the possibility of making peace on equitable terms. To those who think a state of war preferable to a state of peace in the present circumstances of the world, we earnestly recommend the following considerations;

'If a just, a safe, and lasting reconciliation be attainable, and that it is not so, has not as yet been decisively ascertained, it may most truly be observed, that there is no country under heaven which can derive such benefit from peace as Great Britain. Possessed of a marine superior to that of all the rest of the world; sovereign of the most extensive colonial territories that ever acknowledged obedience to a parent state; superior in capital, in ingenuity, in industry, and in mercantile probity, to every nation upon earth; what can she wish for, but for that fair and open competition in which she may be left to the free exertion of her resources and the full use of her energies. In a state of war she has her equals, in a state of peace she has none. It may be the policy of a country strong in arms, but inferior in commerce and manufactures, to promote her interests by force, and to compel the countries subject to, or dependant upon her, to rest satisfied with such articles as she can

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furnish, to the exclusion of the superior manufactures of other countries; but of this Great Britain stands in no need. All that she has to ask, is a fair and open market, where the skill of her artificers and the spirit of her merchants may have their proper sphere of action. This the restoration of peace would ere long afford; and by this happy change, some compensation would be made to the country, for the disadvantages and losses which it has for so many years patiently sustained on account of the war.

'It must not however be supposed, that because all former reasons for carrying on the war have either been proved to have had no sufficient foundation, or have been effectually removed, the promoters of it are therefore destitute of pretexts to justify the headlong and violent measures which they incessantly recommend. As one cause of enmity is relinquished, another is discovered still more alarming, and the present grand objection to a peace is, that "*if it were once established, it would enable France to* CREATE A MARINE, *by which she might overpower the British navy, and subjugate the country.*" The formidable nature of this objection, and the influence which such a sentiment at present possesses over the public mind, render it necessary to give it a brief, but serious and impartial consideration.

'France, it may in the first place be observed notwithstanding her increase of dominion and extent of coast, is not naturally disposed to become a great naval power. Neither her interests, nor the genius of her inhabitants incline her to it. To Great Britain, commerce is an object of the first importance. To France it is only secondary. Abounding with almost every article of necessity and of luxury, she can, in a great measure, dispense with foreign supplies; and her marine, except when she has been compelled to make a few temporary efforts, has scarcely at any time been more than a navy of defence. Even in her most prosperous times, and under the most ambitious of her sovereigns, the states of Holland have been her superiors; a circumstance only to be accounted for by the extent of their maritime commerce, and the naval genius of their inhabitants. Apprehensions, it is true, may be indulged till they approach to insanity; and they who have contemplated the astonishing achievements of Bonaparte by land, seem to suppose that when he turns his attention to naval affairs, he must instantly be successful. But in the present situation of France, the cases are wholly dissimilar. In contending with the nations of the continent, he has had the advantages of that acknowledged military spirit natural to the French nation: of numbers, in general, equal at least to those of his enemies, and of talents concentrated in himself and his chief officers, beyond all that modern times have known. By sea, all this is, at present, precisely the reverse. Neither the natural inclination of the people, the number or equipment of his ships of war, including those of all his allies and dependants, nor the experience and skill of his commanders, are in any degree to be compared with those of Great Britain. That superiority which we at pre-

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sent enjoy, a state of peace would enable us not only to retain, but to improve. In our great colonial possessions and extensive maritime commerce, we possess advantages beyond any that France can boast of; and as these are the real foundation of maritime strength, the ratio of our increase in a state of peace, must, independent of our present superiority, exceed that of France, in a degree proportioned to the superiority of our resources. Our commanders and seamen too, distinguished by naval exploits of unexampled heroism, are already formed by long experience, and will be at all times ready to support the glory of the British name; whilst the naval commanders of France yet remain to be created, and can only be formed by a long series of hostile discipline. It is not in a state of peace that such acquirements are made; and therefore unless France be compelled, by causes which chiefly depend upon ourselves, to make extraordinary exertions to raise a navy, and habituate her officers and crews to naval discipline, there is little probability that, in this respect, she will ever even attempt to become formidable to Great Britain.'

We know and we lament that in this *Christian country*, there has lately sprung up from the polluted seed of loans, contracts, jobs, and all the different species of political corruption, a host of men who are advocates for PERPETUAL WAR!!! When we consider the social nature of man, we must be shocked at a principle which tends to brutalize the human species, to stifle all the best affections of the heart, and to convert man into a blood thirsty animal, whose only pursuit is henceforth to be rapine and slaughter. PERPETUAL WAR!!! Merciful God! can we be so far forgetful of thy great commandment, NOT TO SHED BLOOD, and of thy infinitely wise precept to LOVE OUR FELLOW CREATURES AS OURSELVES, as for one moment to harbour a sentiment which inculcates an eternity of carnage and of strife? All the moral duties of life and the blessed precepts of the gospel are accommodated to a state of peace. Instead of war being favourable to the growth of any one virtue, as Mr. Cobbett has had the hardihood to assert, it engenders every species of crime; it violates every sympathy of our hearts, and outrages every law of the Christian code. But though all the baleful train of want, misery, and crime, wait on the car of war, yet these unprincipled men who delight in cruelty, injustice, and oppression, have the audacity in the counsels of a professedly Christian government to exclaim, *Let us never make peace but wage* PERPETUAL WAR!!! As those persons, who are too callous to feel any compunction for the injustice of this principle may perhaps be rendered sensible of the impolicy, we shall

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extract the following, which we recommend to their serious perusal:

'This unjustifiable and desperate attempt to maintain a perpetual war, will not only in all probability disappoint our hopes, but has a direct and inevitable tendency to occasion the very calamities which it is meant to avert. Such, indeed, are the usual consequences of that extravagant caution, which is, in fact, the utmost extreme of cowardice; and which to guard against contingent or imaginary dangers, thinks no sacrifices too great. In the commencement of the French revolution, France was not military. Her first defenders were a raw and undisciplined soldiery. The attack of her enemies called out her energies, and she has overthrown the proudest monarchs of Europe. Had she been suffered to establish, without interruption, her own form of government, such a result would not have taken place. It was therefore the attack upon France that converted that country into a nation of soldiers, and compelled her to have recourse for her defence to a government purely military. In like manner France is not now a naval power, and in a state of tranquillity would be still less likely to attempt it, than under similar circumstances she would have been likely to have aimed at a military character. But if she be compelled to assume it; if she find herself threatened with PERPETUAL WAR, harassed from year to year by protracted hostilities, and she should once be convinced that there could be no termination of them, until she could meet the fleets of Great Britain on the ocean with a superior force, it is impossible to say that the same spirit which has been manifested by land may not be excited by sea, and give rise to that very rivalship which we so greatly dread; an event the more to be apprehended, as she is now associated in the same cause with almost every maritime state in Europe. If the early attack upon France by the allied powers had any other motive than plunder, it was the result of a dastardly and overweening jealousy, which saw, in the supposed establishment of freedom in France, some remote consequences that might endanger the despotic establishments, and relieve the oppressed vassals of other continental governments.—To prevent these consequences France was attacked, and the result has been that almost all these governments have been overturned, and the sovereigns of most of them driven from their thrones. Is it possible that with such an example before our eyes we can blindly and obstinately pursue a similar track? That we can consent to become the instructors of France in naval affairs, as the nations of the continent have been in military tactics? That we can for a moment forget, that with such a population as that of France and her dependent states, defeat is no object provided she be making those acquirements and forming that character, at which, for her own safety, she is compelled to aim? And can it be possible, that after having contributed all in our power

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to school her armies till they have conquered the continent, we should now begin to school her navies, till we have taught them to triumph over ourselves?

'Another assumption founded on the same irrational and disgraceful principle, is, that if we make peace with France we shall bind ourselves up from observing her conduct, or interfering with her on any future occasion; the consequence of which will be, that she will not only be enabled to provide a navy for our invasion, but may, during peace, have all preparations made for the attack, and may fall upon us unawares, whilst we are totally unprovided for our defence. That such an idea could enter into the head of any one who has not resigned his understanding to his fears, and does not labour under a partial derangement, is impossible. Supposing (if such a supposition can be borne) that peace between France and Great Britain were established, it is not the task of a day, a month, or a year, to create a navy. We could at all times observe the progress of the French in their dock-yards and arsenals, with almost as much certainty as the operations which are conducted in our own ports; and if it should appear that extraordinary efforts were making to increase the marine of France, beyond what her just defence and the protection of her commerce required, we should then be justified in enquiring as to the destination of such force; and if a satisfactory explanation were not given, should have an undoubted right to stop such preparations *in limine*: or if that should not be in our power, to recommence the war. Such, in fact, were the reasons assigned by the British Ministry for the renewal of hostilities in 1803. Nor were they denied by our enemies to have been a legitimate cause of war, if they had been founded on sufficient facts. It was however afterwards explicitly admitted in parliament, that no such armaments in the ports of France and Holland as had been alleged, had taken place; and thus it appears, that during the two years of peace, no measures whatever had been adopted on the part of France to prepare that navy with which they were to overwhelm the fleets of Great Britain and to subjugate the country. Yet we are continually stunned with the cry, that if peace be restored it will lay us at the mercy of France; and this sentiment, as absurd as it is disgraceful, is now the efficient and operative cause of a war, which even those who support it acknowledge to be hurrying us rapidly on to our financial ruin, and which if continued, must infallibly produce those very consequences which these alarmists can contemplate only from a state of peace.'

We have perused this pamphlet of Mr. Roscoe with considerable satisfaction; and we hope that it will encourage what is so much wanting among us, a spirit of peace and moderation.

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ART. VII.—*Letters from England, by Don Manuel Alvarez Espriella. Translated from the Spanish. In Three Vols.* Longman *and* Co. 1807.

A VOLUME of travels by a Spaniard, is indeed a literary wonder; and this work is peculiarly calculated to attract the attention of an Englishman, as containing a description of his life and manners by one, whose national customs and prejudices differ so widely from his own. The curiosity which such a production would naturally excite, and consequently the prospect of an extensive demand for it, held forth a strong temptation to the needy or ignoble book-maker. But though we are not surprised at the forgery, we are astonished at the manner in which it is executed; for it is evidently the work of a man of talent and genius, who by honourable efforts, might have gained not only subsistence, but fame. We are unwilling to believe report, which attributes it to one who has already distinguished himself in the higher walks of poetry;* *he* surely would not desert the pure fountains, the honoured paths of Parnassus, for the puddle and obscurity of Grub-street! Whoever the author is, we conceive it impossible that he can vindicate himself from the charge of fraud. He will say, he intended his book merely as a vehicle of satire; we give credit to his plea; valeat quantum valebit; but will he venture to assert that all his readers, (we will even say a large proportion of them) will purchase it as a satire and not as containing the real opinions and remarks of a Spaniard on our laws, customs, and habits? Every one who purchases the book as the work of a Spaniard, who saw what he related, is defrauded by the author, if it really is not so. If it be answered that it is equally instructive and entertaining whether written by a Spaniard or an Englishman; we give a strong denial to such an assertion, and add, that if it were so, the fraud still exists. If we buy a picture as an original of Claude, which the seller knows is not so; our being told that it is, or our thinking that it is equal to any landscape he ever painted, does not remove the cheat. This is even too favourable an illustration of the case; for though not painted by the artist we suppose, the picture may be a good one, and pos-

* Perhaps the residence of this gentleman in Spain may have occasioned the suspicion to fall upon him.

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sibly to a common eye vary in no material respect from that after which it was copied; but if the book in question be not genuine, it loses every shadow of the merit for which we bought it. There is no step between its being valuable and useless.

De l'Olme's valuable work on the British constitution, owed a great share of its celebrity to the circumstance of its author being a foreigner. He happily illustrates this advantage by comparing himself to a person standing on the outside of a house, who could take a more unembarrassed and impartial view of it than those within. We would not be misunderstood as intending to draw a comparison in any shape between these two authors. Supposing the 'Letters from England' to be really the work of a foreigner; a modest translator would have omitted the descriptions of an English family and furniture, the details of Gov. Wall's and Despard's trials, much of the description of our various sectaries, and a hundred tame recitals of things and events so familiar or so recent as to excite no interest or curiosity in an English reader. But these descriptions have the double use of swelling the book and giving an air of truth to the whole.

We think literature degraded by any species of injurious deception; (of course we are not supposed to include fictions of the discovery of manuscript romances, &c.) and the good sense, humanity, and just severity, of the author, only increase our regret that he has adopted a mode of giving his satire to the public, which subjects him to a suspicion of designedly entrapping purchasers and readers.

We have made these remarks on the supposition that the volumes before us are a forgery; when we have proof of the contrary, we shall be ready to give them a full and candid review.

ART. VIII.—*An Historical Inquiry respecting the Performance on the Harp in the Highlands of Scotland; from the earliest Times, until it was discontinued, about the Year 1784. To which is prefixed, an Account of a very ancient Caledonian Harp, and of the Harp of Queen Mary, &c. Drawn up by Desire of the Highland Society, &c. By John Gunn.* 4to. pp. 112. Murray. 1807.

THE enquiry, on the result of which the present dissertation is founded, was suggested by two very curious monuments of antiquity which were preserved in the family of

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General Robertson and presented, by that gentleman, about two years since to the Highland Society of Scotland. The history of the oldest of these instruments is deduced from the year 1460, when it was brought in marriage by a lady of the house of Lamont into that of Robertson of Lude. That of the second is traced to Queen Mary with equal certainty. It was presented by that unfortunate princess, on an hunting excursion, to Miss Beatrix Gardyn (of the Gardyns of Banchory) who brought it also in marriage into the same family of Robertson.

Very accurate descriptions, together with plates, of each of these harps, are given us in the papers prefixed to the principal dissertation. It is, of course, impossible for us to do more than refer to the work itself for these particulars which well deserve the attentive examination both of antiquarians and of musical professors. We shall only observe that, as might be expected, both instruments are of the most simple construction; that the first, which is distinguished by the name of the Caledonian harp, is 38¼ inches in height and 16 in breadth, and contains holes for 30 strings, the shortest of which is but 2¼ inches in length, exceeding by more than an inch, the dimension of that string which has a corresponding pitch in the modern harp. Queen Mary's is much more highly ornamented than its companion, and its dimensions are only 31 inches by 11½. It contains 28 string-holes; and the shortest string, like that of the Caledonian harp, is equal to the highest note of the modern piano-forte with additional keys. The bass, in both, appears to have been exceedingly defective, and indeed that of Queen Mary, was expressly found to be so on a trial, made before the society, by the author of these dissertations. Of this we shall be able to form some notion from the statement, that in the latter, 24 inches is the utmost measure of the longest string, and that the corresponding string on the Caledonian measures only 21½; whereas 40 inches is the length assigned by "the experience of modern times as the best for sounding the lowest degree of the scale;" and "the lower compass of an ordinary bass voice extends 4 or 5 notes below the pitch given" to either of the above-mentioned strings.

It is also a singularity worthy of some remark that the Caledonian harp strikingly resembles, both in form and dimension, the famous harp of Brian Boromh preserved in the Museum of Trinity-College Dublin: from which it seems not unreasonable to imagine that its construction ought to be referred to an equally distant period; and Brian Boromh,

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the owner of the Irish curiosity, is well known to have perished at the battle of Clontarf in 1014.

Notwithstanding the notoriety of the existence of the harps in question, the most intelligent Scots were inclined to attribute them to the invention of foreigners, and to ascribe the circumstance of possession by those individuals through whom they passed to the family of Lude, to some accidental intercourse with strangers; that of Queen Mary, for instance, might well be supposed to have had its origin in France, while its more venerable companion, probably, travelled over, at some forgotten period, from the opposite coast of Ireland, or from the Cambrian mountains. In the Highlands there is now no harper to be found, and with the practice of the instrument, the very memory of it appears to have perished also.

It may seem, indeed, an extraordinary fact to us 'southern folk,' that the most learned northern antiquarians should have been so long ignorant of (what Mr. Gunn proves to have existed till within the commencement of the last century,) the practice of performing on this instrument in the Highlands. Such, however, we are told, was the ignorance that prevailed on this interesting subject, that not only Mr. G. himself, though a Highlander by birth, 'did not entertain the least suspicion that the instrument *had ever been known* in his own country;' but that when, 'having undertaken the present enquiry, he applied to one of his friends who is well acquainted with the old and modern Highland music, and is an editor of ancient and modern Scottish poetry, in hopes of obtaining some information on the subject, that gentleman *laughed* at, what he conceived to be the *absurdity* of the attempt;' and again, that when the enquiry was completed and the result communicated to 'a nobleman the chieftain of one of their most celebrated clans, in whose family an established harper had been maintained;' his lordship, 'candidly confessed, that *he had never before known* that the harp had been cultivated by the native Highlanders.' (See note, p. 30.)

If this statement be accurate, as we must conclude it is, Mr. Gunn has certainly conferred a great obligation on general literature in collecting, and the Highland Society in publishing, the evidence communicated in the present essay; but we are informed that it is not on that ground only that our thanks are due to the author of the enquiry, and that this is only an introductory specimen of a much more extensive work which is hereafter to be produced, and of which a

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prospectus is subjoined to the book at present under our inspection. It appears that the subject of present investigation will then be extended to

'An enquiry into the antiquity of the harp, and into the oriental extraction and ancient history of the Caledonian Scots; demonstrating, from their language, ancient religion, superstitious rites, their kalendar and festivals, their remarkable traditions, manners, and customs, and from other documents and monuments still existing in Asia, France, Great Britain, and Ireland, that they brought the harp, together with other arts of civilized life, from Armenia, and the western coast of Asia, into the southern parts of England, prior to the æra at which our writers commence the history of Great Britain.'

This is, indeed, a wide and untrodden field of speculative enquiry, and we heartily wish the author success in so vast an undertaking.

To return to the subject immediately before us, our author's chain of evidence commences with some etymological proofs, of which the following struck us as curious and original. One of the many appellations bestowed on the harp in old Scots Poetry is 'teud-luin,' signifying *in Gaelic,* 'the strings of melody;' and pronounced 'Telin.' This also is its most frequent appellation in Wales; yet the word has no meaning at all (at least no appropriate meaning) in the Welsh language; a strong argument that it was derived by the latter from the former, and that if the Caledonian harp was not of superior antiquity to the Cambrian, the practice of its performance among both nations was at least contemporaneous.

The repeated mention of the harp in the most ancient Gaelic poems is the next proof here adduced of its general use in the Highlands; but we must observe that the passages quoted are from Dr. Smith's collection, a work which the supporters of Ossian's authenticity give up as in many parts spurious; nor have we any clue by which we can discriminate the spurious from the genuine.

The traditions of more modern date are, however, of less questionable authenticity.

'The very hills, the fields, the old castles of the Highlands still exhibit lively traces of this ancient and favourite instrument. The summit of a steep hill near Moy Castle, the seat of the Macleans of Lockbury in the Island of Mull is called *Madhm na Tiompan* or the harper's pass, and was so named from a remarkable inci-

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dent that happened on that summit, which the natives relate to the following purpose.' p. 35.

We forbear transcribing this story as it is here copied *verbatim* from a periodical paper, 'which was some years since published at Edinburgh under the title of 'the Bee;' since the tradition, simple in itself, will not bear the injudicious amplification bestowed upon it, and is hardly worth preservation except as the origin of a well known Highland proverb, applied to the case of any ungrateful return for benefits conferred: 'Fool that I was, to burn my *harp* for thee!'*— Our author proceeds,

'There was scarcely one considerable household of the Highland chieftains, which had not a bard, or a harper, on its establishment. A piece of ground was allotted for his subsistence, which devolved to one of his descendants, on condition of his being properly educated, so as to be qualified for the discharge of his office.' p. 45.

Of this institution we have unquestionable relics in the name of 'the Harper's Field,' in the parish of Urray, 'the Penny land of the Harper's Field,' on the estate of Torloisk in Mull. So the particular seats assigned to the harper in ancient castles are still designated by the appellations of 'the Harper's Window' at Duntullim in Skye, 'the Harper's Gallery' at Castlelachlan in Argyleshire: and others. Dr. Johnson, in his tour through the Hebrides, mentions the 'Harp-key' preserved in the family of Lord Macdonald.

In the year of 1594, the Earls of Huntley, Angus, and Errol, having been convicted of high treason as popish recusants, an army of Campbells and Macleans was raised for the purpose of taking them in their fortresses in the Highlands, to which they had retired for safety. The command of the expedition was given to the Earl of Argyle, and on the 5th of October, 1594, that young nobleman received a signal overthrow at Strathaven by the Earl of Huntley's cavalry: among the followers whom he had taken with him in the army were *his family harper*, and *a witch*, who misled him by her equivocal assurances of success. One of her prophecies was,

* The same tradition has been adopted by Mr. Macneil, as the foundation of his poem of 'the Harp.'

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'That Argyle's harp should be played in Buchan, the residence of the Earl of Errol, and that his bagpipe should sound in Strathbogie, the seat of the Earl of Huntley. Nor were her vaticinations false: for both the harp and the bagpipe sounded in Strathbogie and Buchan, but the general was not present to hear this most agreeable music: neither could her sorcery foresee or prevent the death that awaited her after the victory.' p. 52.

The preceding arguments would have been sufficient for our conviction on a point which we did not believe to have stood in need of proof at all, the early and continued practice of performing the harp in the Highlands. This is not the place to enlarge on the further evidence respecting it, from Giraldus Cambrensis, Fordun, John Major, Buchanan, and the anonymous writer of 'Certain Matters touching the Realme of Scotland as they were in 1597.' Upon connecting the whole of this evidence with what has been before stated respecting the history of the two particular instruments which gave rise to the enquiry, Mr. G. draws the conclusion,

'That the harp was taught and performed upon, in different parts of the Highlands of Scotland in the fifteenth and sixteenth centuries; and that playing on, or singing to, the harp, was an accomplishment of the ladies of the Highlands at this period.' p. 74.

After this, we expected, that, for the greater honour of the instrument which bears Queen Mary's name, that celebrated princess would have been set down as an undoubted performer herself; but we found, to our surprise, that Mr. Gunn maintains the contrary opinion. It appears highly probable that the harp, in Scotland, was a common, if not an essential, appendage to royalty; and therefore the possession of a harp by any one of her sovereigns is no evidence that that sovereign was a harper. With regard to Queen Mary, the contrary may, Mr. G. thinks, be presumed from her foreign education, her well-known taste for the Italian school of music, the total inaptitude of the harp to variety of modulation and the temporary change of key,* besides which, the harp was at that period totally neglected in France, where the lute and virginals, of a construction entirely different, were the only instruments in fashion.

* It is true that the pedal harps and the *modern* Welsh harps are capable of these refinements on ancient simplicity; but they are instruments of very late improvement.

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From uncertain principles, such as these, Mr. Gunn's deduction may, or may not be accurate: but what follows is surely mere conjecture; viz. that Mary, unable to perform herself, was so delighted with the performance of one of her ladies, Miss Beatrix Gardyn, that according to the tradition, she gave her her own harp as a reward for her skill in the accomplishment, when on a hunting party, and that this also was the very identical hunting party which is so picturesquely described by Barclay in the animated detail here quoted.

From about this period of history, the performance on the harp gradually declined in the Highlands, and the profession of a harper also fell into neglect. Yet some Highland families retained a character of this description in their service to a very late date.

Roderick Morison, commonly known by the name of *Blind Rory*, was both bard and harper to John Breck, laird of M'Leod, at Dunnegan castle in Skye, abut 1650; and, when the succeeding laird deserted the residence of his fathers, lamented the circumstance in a very pathetic elegy which is still in preservation.

The Macleans of Coll maintained their harper to yet later period.

John Garve Maclean, in the time of Charles the First, was the author of several celebrated compositions, one of which called 'the Royal Lament,' is still preserved by tradition.

'An anecdote has been handed down in the family, of an English vessel having been wrecked on the island, the captain of which went to the castle of Coll, and on seeing this venerable gentleman, with a bible in his hand, and a harp placed by his side, exclaimed, in the enthusiastic language of that time, that he beheld *King David restored again to the earth!*' p. 100.

The last native harper of whom we have any knowledge, was retained in the same family. His name was Murdoch Macdonald, and he continued to exercise his profession until some time after the year 1734, when he retired to Quinish in Mull, where he died. We are told that he is still remembered in the family only by the name of *Murdoch the harper*, and that his son, a servant of the present Colonel Maclean, was always called *Evin Mhurchaidh Clairsair*, i.e. John, son of Murdoch the harper. It was probably from this Murdoch that Mrs. M'Kenzie (through Dr. Maclean her father) had those airs with which she amused Dr. Johnson, who said of her, 'she is the most accomplished lady I have found in the

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Highlands; she knows French, music, and drawing; sews neatly, makes shell-work, and can milk cows.'

Having accompanied Mr. Gunn so closely through the whole of his ingenious and entertaining inquiry, we have now nothing further to add, but that the book is printed by Ballantyne, who has made it one of the most beautiful specimens of typography we have ever witnessed; and that the three plates with which it is ornamented, do no less credit to the skill of their engraver Somerville.

ART. IX.—*The Eloquence of the British Senate; or Select Specimens from the Speeches of the most distinguished parliamentary Speakers, from the Beginning of the Reign of Charles I. to the present Time. With Notes, Biographical, Critical, and Explanatory. In two Vols.* 8vo. 1*l.* 1s. Ostell. 1807.

SOME selection of the nature of that which is presented to the public in the volumes before us, has long been one of the most important desiderata of English literature. Whether we contemplate the valuable elucidations of history to be drawn from this source; the interesting displays it affords of such characters as are in no other manner accessible to ordinary men; or the still greater benefits to be derived from preserving the authentic records of public principle and constitutional freedom; we think no work could have been projected more susceptible of uniting all that is curious, interesting, and useful. The eloquence of the British senate has, in all ages, borne its natural affinity to the good sense and liberality of the British constitution: nor can the latter be perfectly understood or justly prized, without an intimate acquaintance with the former. This study should indeed become habitual to the great mass of our fellow subjects, but it ought, in a peculiar degree, to form a part of the education of those whose birth or connexions may intitle them to look forward either to a share in the government, or a seat in the legislature.

The present editor therefore, deserves our hearty thanks for his publication, in which he has brought together, within a reasonable compass, a far greater portion of the eloquence and wisdom of our illustrious orators, than we have ever before witnessed in a single collection. But we are not prepared to pay any compliments to the principles which have directed him in the choice of his materials. In our opinion, his sole object should have been to present us with the

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greatest possible concentration of excellence; and we should not have grudged three fourths of the book to Chatham, Burke, and Fox. The Beaufoys and Luttrells, the Digges's, Jenkins's, and Lenthalls, the Dukes of Manchester, Richmond, and Portland, might have been left undisturbed in their 'lasting tomb,' the Parliamentary Register. If indeed their speeches had been added, as a mere matter of curiosity, and the object had been to exhibit such *specimens* of English oratory as those with which Mr. Ellis has favoured us of our earlier poets, and Mr. Burnett of our prose authors, in that point of view, the number of speakers here exhibited is much too limited. We have not ransacked the debates to ascertain whether all the persons we are about to enumerate are reported to have delivered set speeches in parliament; but surely it will appear strange that the names of Bacon, Hamden,* Holles, Falkland, Sydney, Sunderland, Godolphin, and Bolingbroke, should be entirely omitted. Lord Chancellor Clarendon is merely represented as the mouth-piece of his master, pronouncing by proxy a speech from the throne. Lord Somers is only once introduced, and his argument on the verbal dispute between the two houses of the convention-parliament on the use of the word 'abdicate,' is preposterously selected as the specimen of his talents.

Besides, if these examples were intended for the instruction or amusement of the antiquarian, they should have been carried up to a much earlier period. Ancient documents would have supplied many curious passages in the history of the two houses. The Bishop of Carlisle's noble defence of Richard the Second's right, after his deposition, should have formed a part of such a collection; and the bold attempts of the Wentworths to establish in the House of Commons the power of enquiry and controul, if incapable of appearing in the form of regular speeches, certainly deserved an honourable notice. If the addresses from the throne are properly to be considered as falling within the title of parliamentary speeches, they ought also to have been taken from such remote reigns as to derive some curiosity either from their antiquity, or from the rough originality of character which in those times perpetually broke out,

* We mean the immortal patriot who died for his country in the battle of Chalgrove. An acute speech of his son's on the exclusion-bill is inserted; which reminds us that the sensible and spirited harangue of Colonel Titus, on the same occasion is not in the work.

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Some of Queen Elizabeth's communications breathe the true spirit that becomes an English sovereign with respect to foreign affairs, and all of those which were made by James the First, have some remarkable parts, which throw light both on his own character, and on that of his age.

If the selection of speakers has been injudicious, we think that of their speeches little less so. Who could possibly wish to know what Waller said for himself in defence of his connexion with Challoner and Tonkins? Yet that defence is inserted at length, while his admirable denunciation of Judge Crawley, when he carried up the articles of impeachment against him, is thought unworthy of a place. Lord Strafford's speech on his trial ought not to have been abridged; but we are glad that Hume's feeble though polished translation of it into modern English is not substituted for the manly and heroic original. The debates in the reign of Charles the First would have furnished many examples of the eloquence of Lord Digby, fully equal to that interesting speech here published in opposition to the bill of attainder; (vol. i. p. 93) and much superior to that in which he supported the test-act, when Earl of Bristol (vol. i. p. 173). From the latter however we are inclined to extract a very few words at the conclusion, for the information of those who consider the conscience of catholics completely at the disposal of the pope. It proves in the clearest manner that even in times when the papal power was still considerable in Europe, when the population of England was almost equally divided between the established religion and popery, and when the general influence of truth was much less powerful than at present, the catholic faith taught men allegiance to a protestant sovereign, and submission to the laws of their country.

'My lords, however the sentiments of a catholic of the church of Rome, (I still say not of the court of Rome,) may oblige me, upon scruple of conscience in some particulars of this bill, to give my negative to it when it comes to passing, yet, as a member of the protestant parliament, my advice prudentially cannot but go along with the main scope of it, the present circumstances of time and affairs considered, and the necessity of composing the disturbed minds of the people.'

The name of this nobleman leads us to observe that Mr. Hazlitt's* biographical sketches are very far from satisfactory.

* Though this name is not in the title-page of the work, we have seen it in the newspaper advertisements.

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In the instance we are now considering, he appears to have no suspicion that this Earl of Bristol was the identical Lord Digby introduced before; an ignorance, which might have escaped notice in many cases, but is really surprising when it relates to so extraordinary a character. The account here given of him is also extremely meagre, though he is repeatedly mentioned by Clarendon, as a man of the highest mental and personal endowments, gallant, brilliant, romantic, eloquent, subtle, capricious; careless of means, and regardless of danger, where he had great ends in view, yet ever ready to change those ends on the suggestions of his own mind, though inflexible to every external temptation. Lord Orford's account of him, in the catalogue of royal and noble authors, is a string of epigrams, without facts; but his biography, if it could be accurately traced, would perhaps be more entertaining, and certainly more full of secret history than that of any one of his contemporaries. Whether the information necessary for the execution of such a work can be easily procured, we know not: but we were unwilling to lose an opportunity of throwing out a suggestion, which, if adopted and well wrought upon, would add a most desirable acquisition to the library of general readers, and the means of highly important information to the students of history.

We return from this digression to our remark that the biographical part of the present work is poorly executed. There is a long criticism on the genius of Lord Chatham, but no account of his life, and that of Lord Hardwicke, does not state his promotion to the office of chief justice of England. Mistakes and omissions are frequent, and if Mr. Hazlitt is blessed with too lofty a mind to submit to such details, he should not have undertaken to supply them. Our censure applies to many cases, which do not fall under the following apology, of which we admit the justice to a certain extent. On first mentioning the name of Colonel Barre, the following note occurs:

'I am sorry that I can give no account of this celebrated character. Indeed, I have to apologize to the reader for the frequent defects and chasms in the biographical part of the work. I have looked carefully into the dictionaries, but unless a man happens to have been a non-conformist divine in the last century, a chymist, or the maker of a new spelling and pronouncing dictionary, his name is hardly sure of obtaining a place in these learned compilations. The writers seem, by a natural sympathy, more anxious to bring obscure merit into notice, than to gratify the idle curiosity of the public respecting characters on which a dazzling splendor has been shed,

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by the accidental circumstances of situation, by superficial accomplishments, and shewy talents. In giving the history of illustrious statesmen or politicians, they are very uncertain helps: but if any one had to make out a list of antiquarians, school-masters, or conjurors, he would find them complete for his purpose. The Barres, the Grenvilles, and the Townshends, are forgotten: while the Dyches, the Fennings, the Lillys, and the Laxtons, vie with the heroes and sages of antiquity, in these motley lists of fame, which like death, level all ranks, and confound all distinctions.' Vol. ii. p. 74.

We trust that this well-founded complaint will ere long be effectually removed.

The first of these volumes is occupied with speeches delivered in Parliament from the period of Charles's accession to the commencement of the present reign. We copy sir Dudley Carleton's moving exhortation to the House of Commons.

'I beseech you, gentlemen, move not his majesty with trenching upon his prerogatives, lest you bring him out of love with parliaments. You have heard his majesty's often messages to you, to put you forward in a course that will be most convenient. In those messages he told you, that if there were not correspondency between him and you, he should be enforced to use new counsels. Now, I pray you consider, what these new counsels are, and may be. I fear to declare those that I conceive. In all christian kingdoms, you know that parliaments were in use anciently, by which their kingdoms were governed in a most flourishing manner, until the monarchs began to know their own strength; and seeing the turbulent spirit of their parliaments, at length they, by little and little, began to stand upon their prerogatives, and at last overthrew the parliaments throughout Christendom, except here only with us.

'And indeed you would count it a great misery, if you knew the subjects in foreign countries as well as myself, to see them look not like our nation, with store of flesh on their backs, but like so many ghosts, and not even; being nothing but skin and bones, with some thin cover to their nakedness, and wearing only wooden shoes on their feet; so that they cannot eat meat, or wear good cloths, but they must pay and be taxed unto the king for it. This is a misery beyond expression, and that which yet we are free from. Let us be careful, then, to preserve the king's good opinion of parliaments, which bringeth this happiness to this nation, and makes us envied of all others, while there is this sweetness between his majesty and the commons, lest we lose the repute of a free-born nation, by turbulency in parliament; for, in my opinion, the greatest and wisest part of a parliament, are those that use the greatest silence, so as it be not opiniative, or sullen, as now we are, by the loss of these our members that are committed.' Vol. i. p. 41.

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We were sorry to see our friend Sir Richard Steele cut so lamentable a figure, in defence of the unprincipled measure of extending the duration of the then parliament from three to seven years. The extract is said to be made 'less for the sake of the speech than the speaker,' but in our opinion, it would have been for the credit of both to suppress it. Some of Sir Thomas Hanmer's observations, which follow, on the reduction of the army, have never been excelled in manly constitutional feeling:

'And on the other hand, I beg it may not be taken for granted, that if we dismiss our soldiers we shall therefore leave ourselves naked and void of all protection against any sudden danger that may arise; no, sir, providence has given us the best protection, if we do not foolishly throw away the benefit of it. Our situation is our natural protection; our fleet is our protection; and if we could ever be so happy as to see it rightly pursued, a good agreement betwixt the king and people, uniting and acting together in one national interest, would be such a protection as none of our enemies would ever hope to break through. It is a melancholy thing to me to hear any other notions of government advanced here, and that his majesty, either from his private or his general council, should ever upon this subject have any thing inculcated in him but this great truth: That the true and only support of an English prince does, and ought to consist, in the affections of his people. It is that should strengthen his hands, it is that should give him credit and authority in the eyes of other nations; and to think of doing it by keeping a number of land forces here at home, such a number as can have any awe or influence over the great powers on the continent, is, I think, one of the wildest imaginations that ever entered into the heart of man. The only strength of this nation must always consist in the riches of it; riches must be the fruits of public liberty, and the people can neither acquire riches, nor the king have the use of them, but by a government founded in their inclinations and affections.' Vol. ii. p. 270.

Most of the debates in this and the following reigns, are too much connected together, to allow of large extracts being made from particular speeches; but we cannot help expressing our regret, that the discussion of the great case of Ashby v. White in the House of Commons, is not inserted, as it unfolds with the greatest clearness the whole important doctrine of representation, and may justly be regarded as the most complete depository of the Whig principles of the constitution.

The second volume is entirely devoted to the orators of the present reign, and it is here that the editor begins to

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expatiate in the fields of critical observation. Among the luminaries of our age, who are honored by a particular discussion of their merits, the greatest attention is deservedly paid to Burke and Fox. Lord Chatham, indeed, is allowed to have possessed more dignity, more command over the passions of men, a more powerful influence to effect a temporary purpose, that is, in other words, to have been a greater orator than either, but Fox is considered as a juster reasoner and a more enlightened statesman; Burke, as a more profound and subtle thinker, endowed with more fancy and originality, at once a poet and a philosopher. Having before intimated our opinion that the reputation of our senate for eloquence principally rests on these three men, we are glad of an occasion to compare their powers, and estimate their claims to admiration; particularly as Mr. Hazlitt has executed a similar task with very considerable ability, but, as we think, with great and manifest injustice. He is bold, shrewd, decisive, and often judicious, but his lines of distinction are too strongly drawn, while the long array of his rhetorical and highly wrought antitheses not only tramples under foot all the finer classes and distinctions of character, but often betrays him into conclusions inconsistent with the very principles on which he professes to judge.

We shall transcribe as much of the several characters which he draws of these distinguished orators, as will be necessary to make both his opinions intelligible, and our own reasons for dissenting from them in a certain degree. Lord Chatham is thus brought upon the stage:

'I had not yet come to any thing that would justify the high encomiums, generally and deservedly passed on lord Chatham. But his genius, like Burke's, burnt brightest at the last. The spark of liberty, which had lain concealed and dormant, buried under the dirt and rubbish of state intrigue and vulgar faction, now met with congenial matter, and kindled up "a flame of sacred vehemence" in his breast. It burst forth with a fury and splendour that might have awed the world, and made kings tremble. He spoke as a man should speak, because he felt as a man should feel, in such circumstances. He came forward as the advocate of liberty, as the defender of the rights of his fellow-citizens, as the enemy of tyranny, as the friend of his country, and of mankind. He did not stand up to make a vain display of his talents, but to discharge a duty, to maintain that cause which lay nearest to his heart, to preserve the ark of the British constitution from every sacrilegious touch, as the high priest of his calling, with a pious zeal. The feelings and the rights of Englishmen were enshrined in his heart; and with their united force braced every nerve, possessed every faculty, and communica-

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ted warmth and vital energy to every part of his being. The whole man moved under this impulse. He felt the cause of liberty as his own. *He resented every injury done to her as an injury to himself, and every attempt to defend it as an insult upon his understanding.* Vol. ii. p. 4.

These observations we think perfectly just. Lord Chatham was unquestionably attached to the cause of liberty, from conviction; but he employed its principles, as the instruments of his own elevation, and exacted an assent to his doctrines, as a homage due to the supremacy of his mind. When the love of power is said, in another place, to have been his ruling passion, it must be carefully distinguished from the miserable itch for office and emolument to which he appears to have been singularly indifferent. The power he coveted was an influence over the minds of men, founded on the sense of his greatness, and united with a ready deference to the superiority he claimed. These feelings of noble pride were at the bottom of his heart; they form the marking feature of his speeches and his conduct, and burst forth perpetually in his expressions, with whatever subject they may happen to be conversant.

The following observations on Burke, we believe to be as new as they are just:

'Burke's writings are better than his speeches, and indeed his speeches are writings. But he seemed to feel himself more at ease, to have a fuller possession of his faculties in addressing the public than in addressing the house of commons. Burke was *raised* into public life: and he seems to have been prouder of this new dignity than became so great a man. For this reason, most of his speeches have a sort of parliamentary preamble to them: there is an air of affected modesty, and ostentatious trifling in them: he seems fond of coqueting with the house of commons, and is perpetually calling the speaker out to dance a minuet with him before he begins. There is also something like an attempt to stimulate the superficial dulness of his hearers by exciting their suprise, by running into extravagance: and he sometimes demeans himself by condescending to what may be considered as bordering too much upon buffoonery, for the amusement of the company.' Vol. ii. p. 207.

Though Mr. Burke's writings appear to be exempted from this censure, it is equally applicable to them. There is in them, as well as the speeches, an irritable jealousy of his own consequence, a suspicion that he may not be treated with due consideration, and a most respectful mention of his own name, often in the third person, as an example for the behaviour of others. All his productions betray a constant

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desire to exhibit his faculties to the best advantage, to astonish his hearers with the brilliant fireworks of his imagination, and the inexhaustible stores of his memory. To say that his stile is not gaudy and flowery, and that he does not lie in wait for opportunities of declamation, really looks like the mere affectation of paradox. The puerile and tedious pun about the dovetailed cabinet, sufficiently contradicts the opinion; and the picture of Carnot, with "his body fantastically habited," and the tri-coloured plume on his head, detaining our ambassador in the antichamber "till he had snorted off the fumes of the undigested blood of his sovereign," is a part of that composition which is celebrated for the severity of its stile.

'The moment a man shews you either by affected words or looks or gestures, that he is thinking of himself, and you, that he is trying either to please or terrify you into compliance, there is an end at once to that kind of eloquence which owes its effect to the force of truth, and to your confidence in the sincerity of the speaker. It was however to the confidence inspired by the earnestness and simplicity of his manner that Fox was indebted for more than half the effect of his speeches. Some others (as Lord Lansdown for instance) might possess nearly as much information, as exact a knowledge of the situation and interests of the country; but they wanted that zeal, that animation, that enthusiasm, that deep sense of the importance of the subject, which removes all doubt or suspicion from the minds of the hearers, and communicates its own warmth to every breast. We may convince by argument alone; but it is by the interest we discover in the success of our reasonings, that we persuade others to feel and act with us.' Vol. ii. p. 469.

'It was this union of the zeal of the patriot with the enlightened knowledge of the statesman, that gave to the eloquence of Fox its more than mortal energy; that warmed, expanded, penetrated every bosom. He relied on the force of truth and nature alone: the refinements of philosophy, the pomp and pageantry of the imagination were forgotten, or seemed light and frivolous; the fate of nations, the welfare of millions, hung suspended as he spoke; a torrent of manly eloquence poured from his heart, bore down every thing in its course, and surprised into a momentary sense of human feeling the breathing corpses, the wire-moved puppets, the stuffed figures the flexible machinery, the "deaf and dumb things" of a court.' P. 470.

Notwithstanding the just views which Mr. H. has taken in these passages, he has been betrayed, we think, into great error, by the love of appearing as the arbiter of fame, and "disposing of honor and of scorn" among the first characters of our age and country. He never knows where to stop,

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and the endless multiplication of his words in attempting to refine his ideas to an excess of subtlety, destroys the value of his best observations. The example before us is a striking one. The three quotations above made, contain the whole secret of the qualities that distinguish those powerful minds. Chatham made all things subservient to his own conscious dignity: Burke was intent on his self-importance, and anxious to make a display of his powers: Fox was free from every kind of selfishness. He was wrapt up in the subject, and anxious for its success, because he believed that success to be essential to the happiness of his country. This sacrifice of himself to his great and benevolent purposes, as it gave him an irresistible power over the sympathies of men, is alone sufficient to constitute him the greatest of orators. Yet with his acute and overpowering feelings, he is designated (p. 7, vol. ii.) as a mere reasoner, and the dressy rhetoric of Burke is preferred to his genuine excellence.

If the power of an orator is to be estimated by its effects on the minds of his hearers, it is obviously necessary to enquire a little into the judgment, with which they may be endued. It is evident that Burke was not the orator of our House of Commons, because his speeches were scarcely ever permitted to die a natural death, in other words he was coughed down. And it is in vain for his worshippers to talk of 'the motley crew of knights, citizens, and burgesses,' incapable of feeling his transcendent excellence: the English parliament is the most enlightened popular body the world ever saw, and the most capable of estimating intellectual merit. When Fox was heading his minorities of thirty and forty, when every sentiment he uttered gave a violent shock to the prejudices of all around him, he was heard with patience and temper.—But if it could be supposed that these three men had been accidentally placed in the midst of an assembly to whom they were utter strangers, the effect would have been the same. Chatham would have commanded more immediate respect and deference; Burke would have been listened to with delight, till they were satiated with fine language and far-fetched illustrations; but Fox would have attracted all their attachment and confidence, as their friend and champion, as the man who would labor to supply their wants, redress their grievances, awaken their best feelings, and encourage all the virtuous propensities of their nature.

'Fox was in the common class of men, but he was the first of that class.' This is the very test and triumph of consummate genius. On the principle of sibi quivis speret

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idem, we doubt not that many have thought there was nothing extraordinary in his speeches, nothing but what might have occurred to themselves on the same occasion. Mr. Hazlitt, indeed, has probably never closed any one of them without being firmly persuaded that he could himself have said the same things in a very superior manner. He could have added ornaments and figures of speech to a vast extent, and could have repeated one idea in twenty sets of phrases, when this matter of fact man, this 'historical thinker,' had been poorly satisfied with expressing it but once. 'Charles Fox dogged the heels of his allies, (all the way calling out to them to stop) with his sutler's bag, his muster-roll, and army estimates at his back. He said, you have only 50,000 troops, the enemy have 100,000, &c. &c.' 'This is an excellent sense and sound reasoning, but I do not see what it has to do with philosophy.' As if the principles of science ceased to be principles, when applied to the very emergencies for which they were intended. But it is not true that his prophetic warnings were confined to such calculations. They were founded on the nature of man, and derive additional value in the eyes of common sense and philosophy, from being confirmed by the deductions of experience. Opinion, he said, is not to be combated by the sword; disaffection must be increased, by the means you adopt for suppressing it, and the burthens of war will prepare the country for the principles of Jacobinism. Your unprincipled confederacy against France, contains the elements of dissolution in itself; and the slumbering giant once completely roused, will overwhelm one power of the continent after another, by the very succession of steps, of which I now entreat you to beware. These were his remonstrances, and when the fatal truth evinced his wisdom and benevolence, he might have boasted in the words of Demosthenes,—*παντες ὑμεις ἐγνωτε την τε των ταῦτα πεισαντων κακιαν, και τον τα βελτιστα λεγοντα ἐμε.*

An enquiry is instituted whether Burke was a poet, and this character is gravely refused him for this reason,—that politics, as such, are not poetry. Then something is said about his superiority to Fox in the powers of imagination, which is certainly too manifest to be denied. But we shall not be deterred by the dread of imputed partiality, from remarking that, if Fox had been endowed with a much greater portion of fancy, his works would have contained no brilliant conceits, no laboured displays of imagery, no

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patches of purple and embroidery. His mind was employed on higher and more noble objects, his feelings were too strongly at work, to admit of such exhibitions. The violence of Burke proceeded from a heated imagination; the earnestness of Fox flowed from a warm and deeply interested heart. But when we are told, *ex cathedra*, that 'there is hardly an instance of imagination to be met with in any of his speeches,' we think ourselves peculiarly entitled to complain of this selection. Mr. Fox's arguments here given, are mere arguments drawn from matters of fact, on subjects of continental policy, whereas the true touchstone of his powers would have been found in the contests on grand constitutional questions, with which the present reign has abounded. It is only during the struggles of parties nearly equal in force, and when opposite interests are almost balanced, that the House of Commons is, in truth, a popular assembly, capable of being affected by eloquence, or of producing its more powerful efforts. It will be found accordingly that our great orator was never so animated or so successful, as in 1784 and 1789,—the former period being that, in which he headed the resistance of the House of Commons to the unconstitutional appointment of the minister, and the revival of secret influence; the latter, distinguished by the various questions arising from a vacant throne. No one of these speeches has been published by Mr. Hazlitt, and his omission of the glorious plea for parliamentary reform in 1797, is still less to be excused. In a word, his cold and niggard praise of the eloquence of our immortal statesman would have more appearance of justice, if he had never given any other proofs of his genius, than what are here selected for publication.

The florid stile of this editor's critical observations, and the frequent scraps of poetry with which they are embellished, convince us of his youth; but really a young man should be more cautious in employing the language of judgment and condemnation. In saying that lord Camden was 'a man of no abilities whatever,' and in charging Mr. Pitt with 'a degree of weakness and imbecility, a defect of understanding bordering on idiotism,' a man throws a much stronger imputation on his own good sense, than on the talents of the party so attacked. There is a note too at p. 467, of which we should be loath to speak as it deserves, because we do not approve of the unceremonious stile adopted by Mr. Hazlitt. If that note had been written by another

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person, and Mr. H. had been called upon to review it, we are certain that he would not have hesitated to characterize it as vulgar, stupid, and absurd.

We are unwilling to withhold due praise from Mr. Burke, but we admire him more as a glowing orator, and a man of delicate taste, than as a profound thinker, or a disinterested patriot, and we can no more place him on a level with his friend and rival for the justness of his views, than for the kindness of his temper, or the benevolence of his heart. The difficulties, under which the people of England labour, have resulted from their neglect of the practical wisdom of Mr. Fox; and they can only be remedied by a recurrence to those principles of moderation and liberality, which his eloquence so long laboured in vain to inculcate.

ART. X.—*An Inquiry into the Causes and Consequences of the Orders in Council; and an Examination of the Conduct of Great Britain towards the Neutral Commerce of America. By Alexander Baring, Esq. M. P.* 8vo. Ridgway. 1808.

A PROFOUND knowledge of the subject, combined with views the most enlightened and morality the most pure, characterise the present publication. If what Mr. Baring has here advanced respecting the late orders in council, do not carry the conviction of error home to the minds and hearts of the present ministers, they must be surcharged with a degree of obstinacy and of ignorance greater than we have hitherto been willing to believe that they possessed.

When the present ministers came into power they seem to have been resolved *to do something* to make themselves *talked of*; and to impress the country with an opinion of their energy. They determined to deviate as much as possible from the conduct of their predecessors, whose object was not *noisy fame* but *public good*; but they resolved to purchase notoriety whatever might be the cost. And as the precincts of Britain were thought too contracted a field to be occupied by their disgrace, they proceeded to the highest pitch of daring, and determined that the publicity of their infamy should be sounded by every tongue in every language in Europe. For this purpose, as they found it impossible to do any thing more than *shew their teeth* to the power with whom we were at war, they thought it *prudent* to attack a power with whom we were at peace; and as the robber deems

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it most safe to break into a house when the family are from home, they made up their minds to fall pell-mell upon Copenhagen, when the Danes had no suspicion of the assault, and had no soldiers ready to repel it. This was their first *exploit*; and it certainly had the desired effect of *getting them a name*; and rendering them as *famous* as their hearts could wish. Their next step towards obtaining *distinction* and astonishing Europe with a spectacle of *energy* was the *famous* orders in council, on which Mr. Baring has so ably commented in the present performance. These orders were well adapted to evince the *daring* and vigour of the present ministers, and to make them *talked of* by sea as well as by land; for these new orders, as Mr Baring well observes, '*were of a description to produce a revolution in the whole commerce of the world, and a total derangement of those mutual rights and relations, by which civilized nations have hitherto been connected.*' This was certainly doing something, which, whether it be called wisdom or folly, vigour or weakness, is not likely to be soon forgotten. The man who set fire to the rich temple of Diana at Ephesus, that his name might be bandied about by posterity, was but a poor poltroon in mischief compared with our present *fame-seeking* ministers, who first robbed Denmark of her marine, and then issued an edict of excommunication against the commerce of the world.

Who will venture to dispute the *brilliancy* of these atchievements? or who will gainsay the title of the present ministers to the possession of as much *notoriety* as ever characterised the most consummate proficients in political contrivance in any age? As the primary object of the present ministers on coming into power was to do something to *be talked of*, we confess that the means which they have pursued have been admirably adapted to such an end; but what remains for us to consider is, whether the real interest of their country have not been sacrificed to the gratification of their vanity. Though the famous orders in council of the 11th of November, 1807, are, like the doctrinal arcana of the methodists, entangled in such a web of perplexity that it is difficult to affix to them any definite signification, and though, like the thirty-nine articles of faith, they seem purposely designed to encourage a diversity of opinions; yet the following appears to be the sum and substance of their meaning, as far as the authors of the measure can be supposed to have had any meaning beyond that of making themselves extolled as men of *vigour* and *renown*.

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'All trade directly from America to every port and country of Europe at war with Great Britain, or from which the British flag is excluded, is totally prohibited. In this general prohibition, every part of Europe, with the exception at present of Sweden, is included, and no distinction whatever is made between the domestic produce of America, and that of the colonies re-exported from thence.

'The trade from America to the colonies of all nations remains unaltered by the present orders.—America may export the produce of her own country, but that of no other, directly to Sweden.

'With the above exception, all articles, whether of domestic or colonial produce, exported by America to Europe, must be landed in this country, from whence it is intended to permit their re-exportation under such regulations as may hereafter be determined.

'By these regulations it is understood, that duties are to be imposed on all articles so re-exported; but it is intimated that an exception will be made in favour of such as are the produce of the United States, that of cotton excepted.

'Any vessel, the cargo whereof shall be accompanied with certificates of French consuls abroad of its origin, shall, together with the cargo, be liable to seizure and condemnation.'

This plan, which it certainly cost our sagacious ministers great pain and travail to bring forth,

'wants,' says the reflecting and discriminating Mr. Baring, 'in order to be completely successful, only the concurrence of one man, but that man is the Emperor of France, whose dissent has been totally lost sight of. The Americans are to bring to this country all the produce of their own, and all that of our enemies' colonies which they export to Europe. We are here to form a grand emporium of the costly produce of Asia and America, which is to be dispensed to the different countries of Europe under such regulations as we may think proper, and according, I suppose, to their good behaviour. Taxes are to be raised from the consumers on the continent, and they are to be contrived with that judicious skill, which is to secure to our own West India planters a preference over those of Cuba and Martinique; a distinction which their zeal in promoting this grand discovery certainly deserved.

'What light has all at once broken in upon us, and what ignorant statesmen we have been governed by for the last fifteen years! The secret is at last discovered of making France herself tributary to the fortunes of individuals, and to the revenues of the state. After complaining so long that she would not employ us as her factors and manufacturers, we are now, by contrasting the rich emporium of luxuries on one side of the channel with the want and poverty of the other, to offer an exhibition too tempting to be resisted: we are to be supplicated in terms of distress to permit the people of the Conti-

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nent to buy of us the rich produce of the East and West; and, as nothing short of extreme distress can produce such a miracle, have we not also at last found the means of forcing Buonaparte to a peace? It is difficult to conceive in what brain, indued with the smallest portion of common sense, so visionary a dream could have been engendered. Is there a man so perfectly out of his senses, so totally ignorant of the state of Europe, as to suppose its execution possible?'

Men are very often apt to *reckon without their host*; this seems to have been the case with our wise ministers in the present instance; and, of course, they have been guilty of a few oversights in their political calculations on the profit and loss of this measure; which *their good friend* Bonaparte will no doubt turn to his advantage and to their mortification. If they could have either frightened or have fooled Bonaparte into a willingness to send for his coffee, his sugar and merchandize, to this country, in order to increase the amount of our customs, these famous orders of council might have vied with any of the inventions of Archimedes in subtlety of contrivance and in potency of effect. But unluckily for our ministers, Bonaparte is neither recreant nor dolt; and he is not very likely to comply with our demands though our cabinet threaten him with a shower of Mr. Congreve's rockets, or pass an edict against his having a dose of bark or a pinch of snuff.

We may if we please make this country the emporium for all the produce of America and the West India islands: but of what use will be such an emporium while these regulations of our tyranny, selfishness, and folly, will keep almost every foreign customer out of the market?

'If,' says Mr. Baring, 'the people of that country, America, should be deluded with the expectation, that we can really distribute on the Continent their immense mass of European and colonial exports, and should send it to us for that purpose, it must infallibly rot in the warehouses of the great emporium. If all the industry of our smugglers can get rid of one tenth part of it they will be fortunate, as all the articles, and particularly those of our produce, are very bulky. Taking as an instance the principal article produced in the middle states, we should receive about 80,000 hogsheads of tobacco, of which our own consumption would take 12,000—what is to become of the remainder?—Nor would America lose only her export to foreign Europe, for such would be the glut of every thing in the emporium, and such the consequent depression of prices, that even the consumption of this country would in part be lost to her by the inadequate return, which would hardly defray the charges of bringing it to market.

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'The consequences of such a state of things must produce ruin to every class and description of persons in America, and they are indeed so obvious and so inevitable, that one cannot avoid thinking, that they must have occurred to the framers of this new system, and that the great advantages they expect to derive from other parts of it had reconciled them to the loss of those resources, which the extent and variety of our commerce with America afford.

Mr. Baring proceeds to take a retrospective view of our conduct towards America, and he proves, in opposition to the general prejudice, and to the systematic misrepresentation, which has been so artfully employed to conceal the truth, that the pretensions of America have not been encouraged by the concessions of Britain; that Britain instead of conceding so much, as she ought, has set up old claims in opposition to the spirit of treaties, and to the practice of many years. In 1756, Great Britain chose to determine that a neutral had no right to carry on in time of war a trade prohibited in time of peace. But this rule, which our present ministers have since been so unwise as to enforce with aggravated severity, has not only never since been acted upon; but is virtually renounced in the treaty with Russia of 1801. This rule was not enforced in the war which ended in 1783. In 1798, neutrals were expressly permitted 'to carry the produce of enemies' colonies not only to their respective countries, but to Great Britain, which remained in force until the peace of Amiens.' In the correspondence which took place between Mr. Rufus King and lord Hawkesbury in 1801, the same principle in favour of neutrals is explicitly acknowledged. The report of the advocate general, which forms part of that correspondence says,

'*It is now distinctly understood, and has been repeatedly so determined, that the produce of the colonies of the enemy may be imported by a neutral into his own country, and may be re-exported from thence even to the mother-country of such colony; and in like manner the produce and manufactures of the mother-country, may in this circuitous mode, legally find their way to the colonies.*'

We here see, as Mr. Baring has very justly remarked, that

'This memorable rule of 1756, the foundation of these maritime rights, without which we are told our power cannot exist, though it was exercised only for a very short period, was, during the last war, first, voluntarily abandoned; secondly, compensation

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was afterwards made for the consequences of its temporary execution, by an act which stigmatizes the execution as illegal; thirdly, a formal treaty with a friendly power, established principles directly opposed to it, and finally that those principles were expressly applied to America.'

The late orders in council must be regarded as an unprincipled infraction of principles consecrated by usage, by treaties, and, in fact, by the law of nations, as far as that law is considered as constituted not only by the practice of nations, but by those obligations of justice and humanity, of which all christian governments, whatever may be their practice, do always, in theory, acknowledge the sanctity and importance. They are indeed an attack on the independent sovereignty of every country in the world

Since the year 1805, 'we have,' in the words of Mr. Baring been harassing the commerce of America 'by the most absurd and frivolous pretexts.' Our privateers and cruizers, apprehending little danger of being made answerable for their error, have been in the habit of detaining and sending in

'Every vessel they met with under the most frivolous pretences, in which they were also encouraged by the expectation of actual war. Of the extent to which this was carried, some idea may be formed, when it is stated, that cargoes, wholly of American produce, and of the produce of neutral countries trading with America, were captured, and even brought to trial. In these instances, the judge decreed restitution of ship and cargo, and costs against the captors, with expressions of indignation, which so lawless an outrage necessarily excited; the latter had, in the face of this censure, the audacity to enter appeals, and the American was obliged either to compromise or leave to the captors the option of bringing forward his appeal within a twelve month, with the possible advantage of an intervening war securing to him his prize. The owners of privateers are in the daily practice of bringing in valuable cargoes, and offering immediately to release them for one or two hundred guineas, they sometimes require a much larger sum; and the London merchant is either obliged to acquiesce in this iniquitous robbery, or let his correspondent suffer the more expensive vexations, which it is unfortunately in the power of these people to inflict.

'If these are the maritime rights, for which, we are told with a pompous ambiguity that always avoids coming to the point, "our ancestors fought and bled," and for which "we crushed the northern confederacy," I am strangely mistaken.

'A candid consideration of the history of this trade can leave no doubt on which side the encroachments, so much talked of, began;

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and, instead of imputing the complaints of the Americans, to their desire of availing themselves of our dangers, for the ungenerous purpose of advancing extravagant pretensions, we should rather accuse ourselves of taking advantage of the unprotected state of her commerce, to harass it by a systematic course of the most arbitrary inconsistency.'

We have great pleasure in laying before our readers the concluding remarks of Mr. Baring.

'The sources of power and strength vary widely in different countries. The general destruction of commerce, manufactures, and of every circumstance of artificial power and prosperity, may suit the interest of France, but we should be greatly mistaken in imitating her. The disorganization of commerce and of industry, has not improperly been considered as the best means of subduing a power whose basis rests upon them. But while our enemy is playing this wild but politic game, we must not forget that our safety requires the very opposite system of prudence and cautious preservation.

'France, in attacking our commerce, has proceeded upon the self-evident supposition, that a trading country must have others to trade with. From Europe she has therefore excluded us; but with prudence and skill we might move our island, commercially speaking, out of Europe. The great empire in the North America, and in a less degree the newly-founded one in the South, would have been sufficient objects of external commerce until better times returned; and it must have been no small gratification to reflect that these were holds of which the enemy could not dispossess us. We might be expelled from the whole of Europe; the peninsula of India, even though at a great distance, was not perfectly beyond the reach of the conqueror; but the opposite shores of the Atlantic bid defiance to his power, and could only be reached by that naval superiority which would equally enable him to attack us in our own islands.

'France having nearly obtained the utmost extent of her means of commercial annoyance, could only hope from ourselves the destruction of the valuable part of it beyond her reach. The Berlin decrees have very much the appearance of a provocation to try our temper. We formerly pursued steadily our interest with a dignified disregard of menacing language; but now we have been insulted, and something vigorous must be done in retaliation. France has used big words, but we will reply with big actions, and in the violence of our passion we have perhaps done the very thing which those words were intended to provoke. The mistaken opinions in this country of the nature and consequences of the French Revolution, have probably contributed more than any other cause to the present gigantic power of France. The exaggerated consequences expected from the successive national bankruptcies; the attempt to

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crush the revolution by external force, are errors of which we are surprized to have ever been the dupe; but they are certainly not exceeded by that of expecting any benefit from running a race with France, in the destruction of commerce, and in violence towards our friends and allies. The line of conduct we have now adopted is for this country perfectly new; but we should recollect that we are closely hemmed in on every side; that we have little room for experiments of any sort; and that if past errors have brought us to the brink of a precipice, the next must throw us over it.'

We hope that the present pamphlet in conjunction with that of Emancipation in Disguise, which we reviewed in our last number, will have some influence in stopping our ministers in that impetuous career of anti-commercial domination, which, if it be persevered in, will inevitably prove fatal to our maritime greatness and our national security.

ART. XI.—*Treatise on Pulmonary Consumption, in which a new View of the Principles of its Treatment is supported by original Observations on every Period of the Disease. To which is added, an Inquiry, proving that the medicinal Properties of the Digitalis, or Fox-Glove, are diametrically opposite to what they are believed to be. By James Sanders, M.D. one of the Presidents of the Royal Medical and Royal Physical Societies of Edinburgh.* 8vo. Murray.

THERE is a style and manner of addressing the public which may not be ill suited to a certain time of life, and a certain professional rank and station; but which must be deemed very unbecoming in the opposite circumstances.

The old professor, accustomed to relate his opinions *ex cathedrâ*, and whose judgment has been thought oracular, by a crowd of admiring pupils, cannot without constraint assume that modesty of phrase and manner, which none should wholly lay aside who present themselves before the bar of the public; and the same public, if they reap any solid instructions from his labours, is disposed to pardon the magisterial airs with which they are delivered, or the dogmatizing spirit which may pervade them. But the same airs and the same spirit are insufferable in the *coup d'essai* of a tyro. They can excite only feelings of ridicule and disgust. The ass in the lion's skin is the prototype of such writers.

With Dr. Sanders our first and only acquaintance has

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been formed from the publication before us. We presume, from the appendages to his name, that he is or very recently has been one of the orators of the Edinburgh medical clubs; institutions which perhaps do more harm than good, by turning the heads of some of the most hopeful pupils. The young men who figure in these clubs, are almost without exception immoderately puffed up with self conceit; and they unfortunately get a notion that they are great physicians, because they have acquired the knack of debating with some fluency and elegance; acquirements which are as intimately connected with medicine, as music or drawing, and to have attained which must probably have demanded a dreadful waste of time and talents. We hardly know what a medical pupil zealous to accomplish himself in his profession can learn at these spouting clubs; but we are sure that unless he possess a judgment of a very superior order, he will have much to unlearn. Dr. Sanders however, seems so perfectly satisfied with himself, that this last is, we fear, a process of which he is wholly incapable.

His treatise is ushered in with a long and tedious description, as he informs us, of the symptoms of the different stages of Phthisis Pulmonalis, which we will not say is transcribed from preceding writers; for we do not think it a just copy either from books or from nature. Symptom is huddled upon symptom without measure or method, and the greater part of them belong as much to any or every disease of the human body as to pulmonary consumption. It is said of the person who is predisposed to consumption, that

'He can neither be greatly grieved nor greatly exhilarated; he cannot devote himself to excess of study, to long watching, to abstinence, nor to any privation; he can neither indulge indolence, nor enjoy the gratification of active amusement; he cannot in eating or drinking, exercising or resting, nor, finally, dare he, in obedience to the dictates of appetite or passion deviate from the golden rule of mediocrity.'

We have eight or ten pages more of such description, which we suppose the author intends to be perfectly Hippocratical. It is enough for us to remark that anasarca of the feet is given, as a sign of *incipient phthisis*. In the old school it has been always ranked among the last and worst symptoms; and nature most undoubtedly speaks the same language.

'After these symptoms,' proceeds our author, 'have continued

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some time, there commences copious warm sweating, followed by severe cold shivering; the pulse generally becomes softer, milder and slower, or may even intermit a little; to these symptoms succeed severe sickness, with a certain sensation of a tendency to faint, which terminates in vomiting of puriform matter, tinged perhaps with blood.'

This is to us perfectly new: the vomiting of pus, as an habitual system of phthisis is what we have never heard, read of, or seen. What is the origin of this matter? Does it come from the lungs by penetrating the diaphragm? Our president of the Royal Medical and Royal Physical Societies seems not able to stoop to these trifling and mechanical considerations, which would only impede the flight of his sublime imagination. After this notable piece of information we have several pages more of description of the fever of suppuration, the greater part of which is as appropriate to plague or yellow fever as to the hectic. It concludes thus:

'The superior portions of the cheeks project, and while the rest of the face is pale or livid, are covered with a florid redness; their soft parts are fallen in close on the teeth; the gums are shrivelled; teeth apparently lengthened; and the open mouth imitates a ghastly smile! who can behold this and not exclaim, what is man!'

Prodigiously fine indeed!

We have a section on the symptoms indicating the presence of mortification. What is the part mortified we are not told: but we presume it is the lungs. If so (for we do not speak with confidence) we must set this down to the same account as the purulent vomiting. It undoubtedly happens either most rarely or never at all.

That phthisis pulmonalis, is generally an inflammatory affection of the lungs, is an idea which Dr. Sanders thinks so definite and obvious, that it might have been expected that writers would have been unanimous on the subject. But as our author himself admits different species of the disease, and even describes some which, as he conceives, are wholly independent of inflammation, we see no reason for expecting this unanimity. The second species, he regards as the consequence of diminished vitality independent of inflammation: in some it is said that the disease was not well marked by any symptom, though after death the lungs were found to be *almost quite* destroyed. (p. 105). Granting this to be a fact, which we will not dispute, it goes to prove that inflammation is not the essence of the disease; but simply an adjunct; an opinion which we are much more in-

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clined to adopt, than that espoused so warmly and not very consistently by Dr. Sanders. The recommendation of this little bit of theory being so *definite* and *obvious* has with us very little weight. That the sun and the whole host of the firmament turn round the earth, was an idea that was esteemed definite and obvious; but was not on that account a whit nearer the truth. In our own times that bodies owed their inflammability to the principle of phlogiston was a self-evident axiom to the great body of chemical philosophers; it had only the trifling misfortune of being a perfect non-entity. Dr. Sanders's definite and obvious truth of phthisis being essentially an inflammation of the lungs, stands, we think, upon the same foundation; except that, as far as we know, it is not the opinion of any enlightened man whatever.

Dr. Sanders speaks with great contempt of those who maintain that consumption of the lungs is a primary disease of the whole system. Willis, *a celebrated physician of the seventeenth century,* (so he kindly informs his readers) was of this opinion. But he does not advance a single argument to prove its falsehood, or to diminish its probability.

When an author adopts an hypothesis, reason, history, and the concurrent voice of both the literate and illiterate, are set at nought if they happen not completely to square with his theory. So it is with president Sanders. Having determined that consumption is a simple inflammation of the lungs, he rejects without scruple all the signs of predisposition as being absolutely without foundation.

'Being a year or two older or younger,' observes he, with the true flippancy of ignorance, 'being delicate of skin, soft of muscle, and tall with high shoulders and long neck, seem to me not more connected with inflammation of the lungs, than with that of any other part or organ of the body. Nor will narrowness of the chest and plethora be found to have any more connection with it than these.

'If the lungs are adapted to the cavities which enclose them, how should they be liable to inflammation in consequence of the particular dimensions of these cavities? if the quantity of blood received is no greater than what the pulmonary vessels can easily and safely circulate, how should the lungs become inflamed in consequence of the mere size of the thorax?'

Perhaps it may be enough to answer, that we know not how this happens, but that we are certain from experience that such is the fact. Nor need we be ashamed of our ignorance, till Dr. Sanders can instruct us why, in the gout, inflam-

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mation seizes on the great toe; why, in the angina parotidæa, or mumps, inflammation is transferred from the submaxillary glands to the testes; and a thousand other inexplicable facts in pathology. But these strong signs of predisposition seem to us greatly to favour the opinion maintained by Dr. Rush, that consumption of the lungs is a primary disease of the whole system. In truth the mesenteric glands have been so commonly found disordered, that some physicians of no small weight, are of opinion that its origin is to be looked for in a derangement of the chylopoietic viscera.

The following paragraphs we consider as the very acme of extravagance and absurdity:

'It is worthy of serious attention, that there is nothing which so frequently induces phthisical affections, as the fires kept in our apartments during winter. A person quits an atmosphere cooled much below the freezing point, and places himself near a fire where the temperature of the air is raised much above that of our blood, whence the greater number of sore throats, catarrhs, and incipient consumptions: nor is the heat the only thing to be dreaded; the floating dust and various effluvia, which necessarily proceed from fires, are unavoidably injurious even to the soundest lungs.'

How then, we may ask, do the Russian peasants live in cottages, where the smoke has no outlet but through a hole in the roof of the cottage, without being affected with phthisis, or indeed with any other disease? But let him proceed:

'If a board of health were instituted, which had power to regulate the economy of buildings, it would contribute very much to the prevention of such diseases, and to the preservation of very many valuable lives; if all the apartments in which fires were not necessary for the preparation of food, were ordered to be heated by steam, and the temperature of them to be regulated by the thermometer; were this precaution and other analogous adopted, I hesitate not to predict, that the British islands would be as free from pulmonary consumption as any country in the world.'

One plain fact is a full answer to this idle gasconade; at Lisbon and even at Madeira, where there are neither our severe winters, nor our coal fires, consumption is common. We are anxious to enter our protest against this doctrine for the sake of the peace and good order of society. What an uproar may not be expected among the knights of the pestle, if so fruitful a source of the maintenance of honest and industrious people were cut off by this scheme of prevention? Is it to be tolerated that the bricklayer is by this projected

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blockade to take the bread out of the mouth of the apothecary? One punishment we heartily wish may befall the projector of so monstrous an innovation; it is that he may ever be excluded from the joys of the social circle collected round the blazing hearth.

However, to keep on good terms with the retailers of medicine, he seems abundantly persuaded of their utility even in this hopeless malady; and is, we think, much more lavish than judicious in his commendations. In scrofula and phthisis dependent upon scrofula, muriat of lime is extolled as a specific. It is ordered in doses of five grains twice a day, which is gradually increased to a drachm and half. We will say with the author 'that it would give us infinite pleasure, if the utility of this remedy in such complaints were completely established,—but remembering how much the muriat of barytes was extolled a few years ago in these same complaints, it is no unwarrantable scepticism to require more abundant evidence on the subject. But though he is sufficiently prodigal in his commendation of medicines, we do not find many marks of a discriminating judgment in the application of them; and his indications are some of them to us absolutely unintelligible. He would fain persuade us that the ulcers of the lungs are many different species 'of the scrofulous, the scorbutic, the syphilitic, the crythematic, the phlegmonous, encysted, cancerous; they may be superficial or deep seated; small or extensive; they may be slow or rapid in their morbid changes; they may be of the active, inflammatory, or of the putrid kind.' He tells us farther the consequence it is of 'that these varieties are accurately distinguished;'—that 'they must regulate our treatment and our hopes of cure.' This is almost entirely pure imagination: we are persuaded that no candid physician ever regulates his practice upon such suppositions; and Dr. Sanders is the first, as far as we know, who has assumed the gross affectation of pretending to these nice discriminations. And when he advises wine, cinchona camphor to *induce a good suppuration*, forsooth, we can do no more than compassionate the unfortunate patient, who is made the sport of such mischievous fancies. His proposal of inhaling stimulating vapours, does not, from the evidence produced in its favour, merit a moment's consideration.

Nearly half of the volume is taken up in the inquiry into the medical properties of the digitalis, and had Dr. Sanders acted with prudence he would have confined himself to the publication of this part of the work. By this he might have laid the foundation of a respectable reputation, and have

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fairly claimed the praise of an intelligent and accurate observer. We say this with the greater willingness, to evince that the remarks we have felt it our duty to make, have been extorted from us. We should at all times feel pleasure in encouraging the generous ardour of young and aspiring minds; if, therefore, we acknowledge that we have perused this part of Dr. S.'s work with satisfaction, we hope it may have some effect in causing him to estimate duly his own powers; to consider

> 'quid ferre recusent
> Quid valeant humeri.

A young physician may detail an interesting case with perspicuity; he may note, with accuracy, the influence of a powerful drug; but it does not therefore follow, that he can elucidate the nature, still less that he can arrest the ravages of a destructive and incurable disease: or that he should presume to dogmatise, and to outrage with sarcastic petulance the most honoured names of medical philosophy.

The facts with regard to the fox-glove, as stated by Dr. Sanders, and as it would appear, confirmed by the concurrent testimony of many of his fellow labourers and fellow students, lie within a narrow compass. Every physician has observed after the administration of this powerful drug, for a certain time, an extraordinary depression of the vital powers with a slowness of the pulse equally remarkable. They have therefore concluded, perhaps too hastily, that this was the primary and specific effect of this substance; and have accordingly gradually extended its use to cases of active inflammation, and to all diseases where they wished to diminish the activity of the circulation. But Dr. Sanders affirms that the first and primary effect of the digitalis is to excite fever, and very sensibly to accelerate the circulation, or at least uniformly to increase arterial force. He took for several days doses of the tincture of digitalis, and found this effect very decidedly; several of his friends and fellow pupils have experienced the same thing; and the same thing has appeared in several cases of disease. Those which he has related at length are given with a most tedious minuteness; nor are they all of them very convincing. We attach more weight to observations made on the healthy system; because the circulation is not subject to such great changes from internal and obscure causes. No one can venture to predict from counting the pulse of a consumptive patient to-day, what will be the number of pulsations in a minute to-

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morrow. We copy the following observations with pleasure:

'With regard to the pulse alone, during the use of digitalis, we may observe that its beats are gradually increased in force and frequency for some time, after which they speedily sink below the usual medium of health, and this increase and diminution follow sooner or later in proportion to the quantity of the medicine and the excitability of the system.

'The increase of force and frequency in the pulsations is greatest and most rapid, during the use of digitalis in persons predisposed to, or affected with active local inflammation, and most speedily when either parts, previously sound, or those ulcerated, are proceeding, or are brought back to healthy suppuration, in which instances the digitalis and disease act with united violence.

'In persons, on the contrary, affected with dropsy or collection of matter from degenerating ulcers, the pulse is invigorated, rendered steady, and diminishing in number, returns towards the standard of health in proportion as the effused fluid or puriform matter is removed; but this diminution is very different in its nature from that which succeeds the too liberal or too long continued use of the medicine; the former is the effect of the irritating cause being removed, the latter of the powers of life being exhausted by its action; the one salutary, the other pernicious.'

These remarks are important; and we are inclined to pay them the more attention, as they practically coincide with rules and precautions laid down by Dr. Withering, who was principally instrumental in introducing this medicine to the notice of practitioners. It therefore gives us the more regret to pronounce that (with the exception of the observations on fox glove) we have not been able to pick up a single remark of consequence on the subject of pulmonary consumption from this treatise. We find that Dr. Sanders intends giving to the world some other treatises on dropsy, hydrothorax, and hydrocephalus. We advise him, if he regards the good opinion of the profession and the public, to weigh well what he is about, to divest himself of professorial airs, and to assume the more becoming and more popular garb of a modest enquirer.

ART. XII.—*Considerations on the best Means of calling forth the general Strength of the Country for its present and permanent Defence. By Miles et Baronettus.* 8vo. *pp.* 81. Johnson.

Εις οιωνος αριστος, αμυνεσθαι περι πατρης.

THE disastrous result of the late campaign has laid the

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greater part of Europe at the mercy of one, whose 'tender mercies are cruel.' Till the present period, Buonaparte has never been able to regard himself as fully protected, in the event of any temporary reverse of fortune, from the just resentments of his continental neighbours. Struck by the shafts of Ulm and of Austerlitz, the German eagle was hitherto waiting the moment of safe revenge; 'the terror of his beak and lightnings of his eye' were 'quenched,' not 'in dark clouds of slumber,' but in a kind of political nictation. Nor could the Prussian contemplate the plains of Jena, without some vindictive throbbings of his lethargic nature. The fatal days of Friedland and Tilsit were still wanting to enable the western emperor to appreciate the energies and the placability of his imperial brother of the north. Now, he may securely turn the whole tide of war against these shores; and it becomes, now, therefore more than ever, incumbent upon us to consider how, if it be permitted or able to reach the shores, it may best be resisted or repelled.

That disciplined volunteers, the manly population of the country, under the impulse of pure patriotism, breathing nothing but hostility to the invader, would be a very effective, as well as truly constitutional mode of defence, will hardly be disputed. Whether or not pure patriotism, unmixed with more oblique, but perhaps more powerful motives (e. g. exemptions from the *levée en masse* act, the ballot, &c.) has universally given the impulse to the volunteers of Great Britain, it might here be invidious to enquire. Our chief object is to ascertain, in the words of the present writer, '*What are the best means of rendering them effectual troops, with the least expence of time and money.*' P. 15.

They had once, we are told,

'The happy delusion of imagining themselves fully equal to cope, man for man, with any French troops that might be brought against them. This was a very natural idea to those who, from knowing nothing of military matters, found there were only eighteen manœuvres in their printed catechism; which, having acquired, they conceived themselves to have become masters of the profession.' P. 12.

Mr. Windham, however, has treated them like the lunatic gentleman of Argos,

In vacuo lætus sessor plausorque theatro;

and by the 'unmixed hellebore,' to which his projected

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(and now, alas! defeated) improvements of our military system gave rise, has violently wrenched from them this *mentis gratissimus error*. The cheat is detected, and if ever they 'again acquire confidence,' it must be founded upon the solid basis of being entitled to it. That confidence, well or ill-founded, often justifies itself, as the oracles of antiquity frequently contributed to their own accomplishment, we mean not to deny; but we should have been sorry to risk our existence, as a nation, upon the theory. As a supplement to military skill, it is undoubtedly valuable; as a substitute for it, it cannot be too strenuously deprecated. Were Lieutenant General Lord Mulgrave himself restored from the Admiralty, where by a peculiar principle of adaptation pervading the new cabinet he has been so judiciously placed, to the longing embraces of his own profession, it will be short of treason to doubt, whether even he could lead the volunteers, under their old system, to victory, against the veteran squadrons of France, 'approved in many a bloody field,' under the guidance of Ney and of Soult, of Davoust and of Bernadotte.

The whole annual expence for the current year, under the head of 'Volunteer Corps,' including one-third of the triennial expence for clothing (we learn from this accurate estimate) may be taken at somewhat *more* than a million and a quarter. The extra expenditure in fine clothes and additional pay, supported by private and public subscription on their first establishment, the author justly reprehends: the first, because it 'led to a false standard of expenditure among the various corps;' and the latter, because it 'made those who received it, look upon their service as a matter of pecuniary profit, and not of public concern,' beside operating, in common, as 'a heavy tax upon the generous, and saving the pockets of the illiberal.' Militia-clothing, government-pay, and permanent duty for three weeks annually (particularly for the scattered country corps of infantry) in lieu of drilling in home-quarters, are strongly enforced. Upon the last of these articles, which seems now to be very generally adopted, we recommend p. 19, as compendiously and ably exhibiting its advantages.

He then very sensibly proceeds to suggest, that each corps should be 'reviewed on the last day of its performing permanent duty;' the prospect of which would 'operate as a powerful stimulus to exertion during the whole time;' and the effect of which would be, to correct the unfair representations, 'occasioned in a former instance by the different circumstances under which the reports were made and pub-

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lished.' The training he would confine to the most absolute essentials: the light-infantry manœuvres he prefers, for such corps as may be adapted to them, to 'the heavy precision of the line;' and in order to give their officers what he regards as a *necessary* extension of authority, to the privilege of immediate resignation (which each private now possesses) he would substitute an enactment, that after three months' notice, for the purpose of allowing every man an option on the subject, they should be 'fixed in the service for three years; a discretionary power being at the same time vested in the commandants, enabling them to grant discharges to such as could not continue in their respective corps without actual loss or great inconveniences.' The former part of this sensible hint is to some extent realized, even by the new administration, who include the volunteers in the existing ballot; so that any one of that class, upon whom the lot falls, though he will not be withdrawn by government from his present mode of service, cannot withdraw himself without stepping from the ranks of the volunteers into those of the militia. But this check to resignation, it must be observed, will only operate upon the small proportion of volunteers, who may be actually balloted.

The last half-dozen pages of this judicious and practical little pamphlet are devoted to the consideration of 'the proposed general levy.' These its author would have simply taught to 'load quick, and fire with a steady level; to march well in line, and file-march without extension; to wheel and be able to form a column upon any named company; and, *above all*, TO MAKE A STEADY CHARGE WITH THE BAYONET.' In their tuition, he would employ the adjutants and serjeant-majors of volunteer-corps, who receive constant pay, and by the proposed plan would be disengaged forty-nine weeks out of the fifty-two.

Whatever relates to the defence of England, of the

παιδας, γυναικας, θεων τε παλεων εδη,
Θηκας τε προγονων—

has at all times a paramount claim upon our attention. The cosmopolitan may boast, with philosophical indifference, that he considers the whole world as his country; we glory in professing our reverence for the narrow *prejudices*, which suggested to Tacitus his *nisi si patria sit*, and to Euripides the

Ουκ εστι τις θρεψαντος ηδιον πατρος.

These it is the noble object of this *volunteer* composition to cherish, and to enforce; and upon a careful *review* of it, as inspecting officers in the fields of literature, we pronounce it 'fit to act with the line.'

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ART. XIII.—*The Remains of Henry Kirke White of Nottingham, late of St. John's College, Cambridge; with an Account of his Life. By Robert Southey. 2 vols. 12mo. 14s. Longman, &c. 1807.*

MR. Southey appears to have discharged the office of biographer, with truth and impartiality. We shall give an abstract of his account of the life, as a preliminary to our criticism upon the works of Mr. Henry Kirke White.

Like Akenside, this author arose from the shambles, and like Chatterton, displayed only the dawn of his genius. His extraordinary capacity manifested itself before he was emancipated from the discipline of his governess. At the age of seven, he composed a tale; at eleven, he wrote a separate theme for every boy of his class, which consisted of twelve or fourteen. The earliest of the poems which appear in this collection, was written at thirteen, 'on being confined to school one pleasant morning in spring.' The following lines are taken from it:

'How gladly would my soul forego,
All that arithmeticians know,
Or stiff grammarians quaintly teach,
Or all that industry can reach;
To taste, each morn, of all the *joys*,
That with the laughing sun arise,
And unconstrained to rove along
The bushy brakes and glens among,
And woo the Muse's gentle power,
In unfrequented rural bower.
But ah! such heav'n-approaching *joys*,
Will never greet my longing eyes.
Still will they cheat in vision fine,
Yet never but in fancy shine.' V. I. p. 5.

The usage of the midland dialect may be pardoned in a youth, who, it was at first intended should carry the butcher's basket. At fourteen we find him risen a step in society, and bound as an hosier's apprentice, to spend seven years of his life in shining and folding up stockings. His sense of the irksomeness of his situation is pretty strongly expressed in an address to Contemplation, written at this period.

'Men may rave,
And blame and censure me, that I don't tie

My every thought down to the desk, and spend
The morning of my life in adding figures
With accurate monotony; that so
The good things of the world may be my lot,
And I might taste the blessedness of wealth.
But oh! I was not made for money-getting.' V. i. p. 7.

After a twelvemonth's misapplication of his talents at the loom, his father was with difficulty persuaded to place him in an attorney's office. Here he devoted his scanty portion of leisure in the day, with all that he could borrow from the night, to the acquirement of the learned languages, and at the same time made himself a tolerable Italian scholar, and obtained some knowledge of the Spanish and Portuguese. Astronomy and electricity were among his studies: he had taught himself to play pleasingly by ear upon the pianoforte, and displayed a turn for mechanics, in fitting up his little study with his own hands. After repeated failures, on account of his youth, he was chosen a member of a literary society in Nottingham, and in consequence of an extemporaneous lecture of two hours upon genius, was unanimously elected their professor of literature. About this period, he gained many prizes from the conductors of the Monthly Preceptor. He then became a correspondent of the Monthly Mirror, and attracted the notice of Mr. Capel Lofft, and Mr. Hill, the proprietor of the work, under whose auspices he published a volume of poems in his eighteenth year, dedicated by permission to the duchess of Devonshire. His patroness forgot him, and the Monthly Reviewers would not be propitiated. That he deserved neither the moroseness of censure, nor the cruelty of neglect, will best appear from the following extracts.

A lover on his return to his native land, finds that his mistress had broken her vows of constancy, and married another man.

'Twas night, he sought the river's lonely shore,
And trac'd again their former wand'rings o'er.
Now on the bank in silent grief he stood,
And gaz'd intently on the stealing flood,
Death in his mien, and madness in his eye,
He watch'd the waters as they murmur'd by;
Bade the base murdress triumph o'er his grave,
Prepar'd to plunge into the whelming wave—
Yet still he stood, irresolutely bent,
Religion sternly stay'd his rash intent.

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He knelt—cool play'd upon his cheek the wind,
And fann'd the fever of his madd'ning mind.
The willows wav'd, the stream it sweetly swept,
The paly moonbeam on its surface slept;
And all was peace—he felt the general calm
O'er his rack'd bosom, shed a genial balm:
When jutting far behind his streaming eye
He saw the grove—in fancy saw *her* lie,
His Margaret, lull'd in Gerhalm's arms *to* rest,
And all the demon rose within his breast.
Convulsive now, he clench'd his trembling hand,
Cast his dark eye once more upon the land,
Then at one spring he spurn'd the yielding bank,
And in the calm deceitful current sank.
Sad on the solitude of night the sound,
As in the stream he plung'd, was heard around.
Then all was still, the wave was rough no more,
The river swept as sweetly as before,
The willows wav'd, the moonbeam shone serene,
And peace returning, brooded o'er the scene.'

Clifton Grove, V. ii. p. 24.

To an early Primrose.

'Mild offspring of a dark and sullen sire,
Whose modest form, so delicately fine,
Was nurs'd in whirling storms,
And cradled in the winds.

'Thee, when young spring first questioned winter's sway,
And dar'd the sturdy blusterer to the fight,
Thee on this bank he threw
To mark his victory.

'In this low vale, the promise of the year,
Serene, thou openest to the nipping gale;
Unnotic'd and alone
Thy tender elegance.

'So virtue blooms, brought forth amid the storms,
Of chill adversity; in some lone walk
Of life, she rears her head
Obscure and unobserv'd.

'While every bleaching breeze that on her blows,
Chastens her spotless purity of breast,
And hardens her to bear,
Serene the ills of life.' (V. ii. p. 52.)

The object of this publication was to obtain some pecuniary assistance towards enabling him to prosecute his stu-

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dies at Cambridge; for he was now determined to quit the lucrative profession of the law, and to devote himself to the ministry of the gospel. His early opinions had been tinctured with deism, but the perusal of Scott's Force of Truth had carried him, too far, in our opinion, towards an opposite extreme. In a letter dated April 10, 1804, he says,

'I am resolved to waste my time no longer, over a profession which I cannot follow with inward satisfaction. God calls me to the ministry, he calls me audibly, and I think circumstances all conspire, as by an especial providence, to hasten my resolution. I have told my mother, finally, that I have abandoned my profession, and her anxiety has drawn from me the declaration, that in case I am precluded from the church, I will enter the Calvinistic Society. With the tenets I do accord in a great measure; I am a liberal predestinarian, I rest more upon foreknowledge, than prejudication; and so far as regards arminianism, I could not in conscience preach it, as some do. I know many exemplary christians have been of the calvinistic dissenting persuasion, and I often flatter myself that I shall revive the character of the sect, and in God's hands, be instrumental in the renovation of their pristine purity. At all events, wherever God may call, thither will I go.' V. i. p. 93.

By the exertions of his friends, the benevolence of Mr. Simeon and Mr. Wilberforce, and the emoluments of a sizarship at St. John's, he was enabled to maintain himself at the university.

He was advised by Mr. Simeon to degrade for a year, which he spent in the most laborious application, chiefly to the classics, with Mr. Grainger, of Winteringham, Lincolnshire. The following is an extract from what he states to be nearly the only poetical effort of the year 1805.

'Yes, my stray steps have wander'd, wander'd far,
From thee, and long, heart-soothing poesy!
——— Tho' thou hast ceas'd
To hover o'er the many-voiced strings
Of my long silent lyre, yet thou canst still
Call the warm tear from its thrice hallow'd cell,
And with recalled images of bliss,
Warm my reluctant heart. Yes, I would throw,
Once more would throw, a quick and hurried hand
O'er the responding chords.- It hath not ceas'd,
It cannot, will not cease; the heavenly warmth
Plays round my heart, and mantles o'er my cheek,
Still, tho' unbidden, plays.....
——— Sorceress!

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I cannot burst thy bonds! It is but lift
Thy blue eyes to that deep bespangled vault,
Wreathe thy enchanted tresses round thine arm,
And mutter some obscure and charmed rhyme,
And I could follow thee on thy night's work,
Up to the regions of thrice-chasten'd fire,
Or in the caverns of the ocean flood,
Thrid the light mazes of thy volant foot,' &c. V. i. p. 174.

At St. John's he distinguished himself greatly, both in his classical and mathematical studies, but not without the sacrifice of his health, and ultimately of his life. His college afforded him a fatal indulgence in providing him with a tutor, during the long vacation of 1806. The following description of his state in July is of the most melancholy cast.

'Last Saturday morning I rose early and got up some rather abstruse problems in mechanics for my tutor, spent an hour with him, between 8 and 9 got my breakfast, and read the Greek history (*at breakfast*) till ten, then sat down to decypher some logarithm tables. I think I had not done any thing at them, when I lost myself. At a quarter past eleven my laundress found me bleeding in four different places in my face and head, and insensible. I got up and staggered about the room, and she, being frightened, ran away, and told my Gyp to fetch a surgeon. Before he came I was sallying out with my flannel gown on, and my academical gown over it; he made me put on my coat, and then I went to Mr. Farish's: he opened a vein, and my recollection returned.—I am ordered to remit my studies for a while, by the common advice both of doctors and tutors. Dr. Pennington hopes to prevent any recurrence of the fit. He thinks it looks towards epilepsy, of the horrors of which malady I have a very full and precise idea; and I only pray that God will spare me as respects my faculties, however else it may seem good to him to afflict me. Were I my own master, I know how I should act; but I am tied here by bands, which I cannot burst. I know that change of place is needful; but I must not indulge in the idea. The college must not pay my tutor for nothing. Dr. Pennington and Mr. Farish attribute the attack to a too continued tension of the faculties. As I am much alone now, I never get quite off study, and I think incessantly. I know nature will not endure this.' V. i. p. 233.

After he had attempted to procure some relaxation by a journey to London, which appears to have produced a contrary effect, his illness increased upon him. His mind and body were now absolutely worn out; he became delirious; afterwards sunk into a state of stupor; and died on the 19th of October, aged only twenty-one!

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This collection of his works, which Mr. Southey rather quaintly and obsoletely, though not improperly, entitles his Remains, is composed of letters, poems, and prose compositions. The last are generally of inferior merit, both with regard to the style, which does not rise above the mark of our second-rate essayists, and the matter, which though full of good sense has little originality and much common-place. His 'Melancholy Hours' answer to the title. They are like the arid aftermath of an exhausted meadow: yet even these are wonderful, when considered as the juvenile production of a self-cultivated mind.

His letters are deeply interesting; they are written from the heart, and forcibly depict the efforts of unassisted genius. They betray his consciousness of his own powers, his eager appetite for fame, and his invincible love of poetry. They indicate him to have possessed the generic distinctions of the bardic character; to have been naturally mild and amiable in the discharge of his relative duties, and susceptible of the emotions of piety, but by no means devoid of the angry and indignant passions, and open to the voice of praise. A morbid gloom and sense of annoyance pervaded the mass of his feelings and sentiments; and he would sometimes forget to enjoy the good while the shapes of evil haunted his imagination. He is not querulous but sad; and his smile is more expressive of pity, than of mirth. He is reserved from sensibility, and not from the wish of concealment In moralizing, he inclines to the school which teaches to wrap up the heart in the mantle of distress, and call it happiness. In religion he became a disciple of those who deem it necessary to make their faith the burden of their talk.

His poetical works exhibit the true marks of the Θειος Αοιδος. Generally pathetic, frequently sublime, his powers of imitation are varied almost beyond example; a surer criterion of genius than the fastidious affectation of originality. It would be difficult to prove, that he has taken any one of our best poets as his model, so happily has he copied their different styles. The strings of his lyre are many-voiced. His versification is easy, fluent, and melodious: his diction free from affectation, and generally simple. A vein of thought, or perhaps thoughtfulness, runs though all his productions. He possessed that good sense, which is the fountain of good writing. In his poem called 'Time' he aims at philosophy, perhaps not always successfully and without the admixture of putid moralizing. It must be admitted that there is too frequent a recurrence of favourite images and expressions, and that he is not free from inaccuracies of

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language even in his later works. His mathematical abstraction and his sectarian enthusiasm seem to have been unfavourable to the full expansion of his poetical abilities. These weird sisters tore him from the embraces of 'heart-soothing poesy,' and forced him to hang up his lyre, but no without this pathetic strain.

'Thus far have I pursued my solemn theme
With self-rewarding toil;—thus far have sung
Of godlike deeds, far loftier than beseem
The lyre, which I in early days have strung;
And now my spirits faint, and I have hung
The shell, that solac'd me in saddest hour,
On the dark cypress! and the strings which rung,
With Jesu's praise, their harpings now are o'er,
Or when the breeze comes by, moan, and are heard no more.

'And must the harp of Judah sleep again?
Shall I no more re-animate the lay?
Oh! Thou who visitest the sons of men,
Thou, who dost listen, when the humble pray,
One little space prolong my mournful day!
One little lapse suspend thy last decree!
I am a youthful traveller in the way,
And this slight boon would consecrate to thee,
Ere I with Death shake hands, and smile that I am free.

The Christiad, v. ii. p. 191.

MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*A Letter to a Barrister, in Answer to his Hints to the Public and the Legislature on the Nature and Effect of Evangelical preaching. By Robert Hawker, D. D, Vicar of Charles, Plymouth.* 8vo. Williams *and* Smith. 1808.

A COMMON way which people have of getting rid of an argument, of which they feel the truth and cannot repel the force, is to *blink the question*. This remark is not a little verified in the present notable performance. The Reverend Doctor has not attempted to disprove that the principles which the Evangelical fraternity inculcate, must, as far as they are acted upon, be productive of immorality; but he has endeavoured to elude the charge of

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the Barrister by extraneous observations, by self-sufficient egoism, and oblique but invidious personalities. The attack which the Barrister has made on the very citadel of *Evangelical* delusion, appears to us incapable of being repelled even by so able and expert a general officer in the service of methodism as Dr. Hawker. And we do not depreciate the strength of arm with which the Doctor thumps the pulpit, when we say,

Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.

Methodism when its doctrines are rationally examined, and their practical consequences logically deduced, must succumb under the charge of encouraging the most atrocious violations of truth, justice, charity, and every moral obligation. What fruit, for instance, but that of crimes, can be expected to flow from this breviary of that horrible superstition? that man comes into the world a lump of depravity and corruption; that every vicious propensity is, without the contagion of bad example, instilled into his nature from his birth; that he is irresistibly impelled to evil; that this impulse can be counteracted only by a miracle; that this miracle can be wrought only by attending the sermons of a *Gospel* preacher, who is the appointed medium of distributing certain portions of *saving grace* among his audience: that the conversion of a sinner does not consist in a gradual change of habits, but in an instantaneous regeneration produced by the third person in the trinity, paying his respects to the preacher in the tabernacle; that this regeneration is from all eternity designed for some and never vouchsafed to others; that persons thus regenerated, without knowing why or how, have, so great is the modesty of the elect, a *full assurance* of salvation; that a man cannot be more certain of any thing than a methodist is of being in favour with the Deity; that, let the godly do what they will, they have a most ample breadth of spunge for wiping off the unrighteous score: that the blood of Christ has atoned for all the sins they ever did, or ever can commit; that his merits are so infinite, that there is no occasion for any merit in themselves? This doctrine may, for aught we know, be well calculated to *comfort* the *feelings* of the people and the priest;—but the question is, what must be its moral tendencies and effects? As far as the doctrine is practically obeyed, there is no species of crime which it may not induce a man *very devoutly* to commit. If the methodists assert the doctrine, they cannot logically deny the consequences, when the consequences are legitimately deduced from the principles. If the methodists are not in point of conduct so bad as their tenets necessarily tend to make them, the effect must not be imputed to the practice, but to the dereliction of the principles. If there be any highly virtuous characters among the frequenters of the tabernacle, and we trust there are many such, these virtues must in fact spring up, not in conformity, but in direct opposition to the tenets which

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are most strenuously taught by their spiritual pastors and masters. For these tenets themselves must, *as far as they are acted upon*, discourage virtuous exertion, and furnish the strongest incentives to a life of unfeeling, obdurate, and *persevering* vice.

ART. 15.—*The Proneness of a philosophizing Spirit to embrace Error; with Remarks upon Mr. Lancaster's new System of Education, pointing out its Defects and Errors, with regard to religious Instruction, and moral Management; a Sermon preached at the yearly Meeting of the Sunday Schools in the Collegiate Church of Manchester; and now published at the Request of the Reverend the Warden and Fellows of the said Church. By the Rev. R. Barlow, Master of the Free Grammar School of Winwick, and Minister of Burton Wood.* Manchester. Wheeler. 1808.

IF writers, before they publish their crude effusions, would be at the pains of affixing definite ideas to the terms which they use, it would save us the necessity of much superfluous reading, and them the infliction of much disagreeable reprehension. A *philosophizing* spirit is, according to the meaning which we affix to the word, not necessarily prone to error. For a *philosophizing* spirit, means a wisdom-loving spirit; but a wisdom-loving spirit, is studious of truth; and therefore to assert that the same spirit is, at the same time, studious of falsehood, is a contradiction in terms. A philosophizing or wisdom-loving spirit indicates a mind which is ardent not only in the discovery of truth, but in the detection of error; and the more minds there are of such a cast, the more is the mass of truth likely to be augmented, and that of error to be diminished. The abuse therefore, which Mr. Barlow lavishes on a philosophizing spirit, would with much more fitness have been bestowed on the opposite, or a spirit which is propense to error and indifferent to truth. Mr. R. Barlow objects to Mr. Lancaster's plan of education because it does not go out of its way to inculcate the *depravity of human nature*, the *atonement*, or any other doctrine which Mr. Barlow in his wisdom thinks *essential*. When Mr. Barlow, or any other gentleman can prove these doctrines to be *essential*, we shall thank him for them for the information. But we have always been taught that no doctrine is an essential part of christianity, but what Christ himself taught. We have often read the four gospels with considerable attention, but we have never yet been able to discover that any such doctrines are taught by Christ. The only essentials of christianity, which Christ taught, consist in loving God with all our hearts, and our neighbour as ourselves. These great principles of duty are incorporated in the system of Mr. Lancaster; and we do not believe that even the *anti-philosophizing* spirit of Mr. Barlow, will soon be able to teach a more pure theology than these two precepts impress upon the mind, the heart, and life.

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ART. 16.—*Sermons on various Subjects. By John Bidlake, Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence.* 7*s.* 6*d.* 8*vo.* Murray. 1808.

THESE sermons are sixteen in number; the four first of which are on the several seasons of the year; two are occasional discourses; and the rest relate to subjects of permanent and practical importance. They are on the whole pleasing and edifying compositions; the language is neat and clear; the piety rational and benevolent, consolatory and impressive. From his dedication Mr. Bidlake appears to reside at Plymouth; and we are happy to find that that town possesses a clergyman, who seems both able and willing to furnish the devout with some antidotes to the immoral and deleterious nostrums which are so lavishly retailed in the *evangelical* cant of Dr. Hawker.

ART. 17.—*The Origin of Naval Architecture, a Discourse accommodated to the General Fast. By Philopharos.* 8*vo.* Matthews *and* Leigh. 1808.

WHETHER the *general fast* was much *accommodated* by this discourse, we are at a loss to pronounce; but thus far we can venture to affirm that it is by no means accommodated to the *general taste*; at least, of that circle of hearers and readers who prefer plain good sense to unmeaning rhapsody and common-place cant. The *style* of 'the Origin of Naval Architecture' may be seen by the following example:

'In whatever point of light we consider the christian righteousness, whether as it respect our personal holiness, or our eternal salvation, it is '*a righteousness of faith,*' for which we must be entirely indebted to the great object ultimately typified or prefigured by the Noachal ark, as well as more extensively by the 'ark of the Covenant;' for who is there that is piously habituated to these meditations, and sees not in this whole transaction, a lively picture of the method of our redemption by Jesus Christ, from a far more dreadful flood than we are now improving? The Ark, the Dove, the olive-branch, the sacrifice, the rainbow, have all of them a reference to this illustrious person.' (p. 29.)

This discourse deals largely in invective against the depravity and wickedness of the age, but the writer speaks as 'one having authority,' and he is justified, as it appears, in so doing, for he has been raised, he reminds us, though by what mode of investiture we are not told, to a very *high* appointment;—'It may perhaps,' says he, 'be deemed impertinent in me, in such a delicate age of nauseous and effeminate politeness, to use this unreserve; but you will recollect, that I am appointed to '*stand upon the watch-tower, and to sound the alarm.*' If the profits of his station will pay for it, we would advise him to buy a new trumpet, for the present is so sadly cracked, that he may stand for ever on the watch-tower, without sounding it to any rational purpose.

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ART. 18.—*An Essay on the Epistles of Ignatius. By the Rev. W. Cox, M. A. Christian Advocate in the University of Cambridge.* 8vo. *pp.* 23. *price* 1*s.* 6*d.* Hatchard.

WE are informed by the Christian Advocate that he has not of late discovered any direct attack upon Christianity. As this gentleman is conceived to speak *ex cathedra*, we receive his information with that profound reverence which is due to his high situation and to his supposed qualifications for the character and dignity he has assumed.

Admitting then the correctness of this statement, and rejoicing that we can quote such an authority for its truth, still we must think that our author need not have been driven to the Epistles of Ignatius for the exercise of those weapons which we presume are always in order and ready for action. What an advantage to our establishment thus to have a champion equipped ex officio for its defence! And yet if we can judge from this trial of his strength, he is not ever on the alert, and the vigilance which his office demands must eventually injure his constitution, if it have not already impaired his intellect.

We cannot congratulate *the advocate* on having thrown an 'excess of light' upon a subject which *the learned* have agreed to think somewhat obscure, and we recommend him not to intrude amongst the Pearsons, the Lardners and the Mosheims between whom and himself there is in common nothing. Many publications of the present day teem with insinuations against Christianity, and if he can secure the unwary from their influence, he will execute a task of general utility, and one much more suited to his powers than that which he has here undertaken.

> Sumite materiam vestris, qui scribitis, æquam
> Viribus, &c. &c. Hor. de Art. Poet. 41.

ART. 19.—*Divine Service for the Camp or Garrison, as performed at the Drum-head, with the Outlines of a few Discourses, or Field Sermons, adapted to the Understanding and Circumstances of the Private Soldier, to which is annexed a Sketch of the Form of Consecration of a Stand of Colours. By the Reverend William Henry Pratt.* 8vo. Asperne. 1807.

AS brevity is the soul of wit, so it also is of these sermons.

ART. 20.—*Hints for Religious Conversations with the Afflicted in Mind, Body, or Estate, and with such others as stand in Need of Spiritual Assistance. By the Rev. Mr. Richards, formerly of Trinity College, Oxon; the sixth Edition, with an Appendix, containing Directions for promoting Religion in ourselves and others, by the same Author; Materials for talking familiarly with Children and ignorant Persons, from Bishop Wilson; various Means*

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of doing Good, bodily and spiritually, by the Rev. Sir J. Stonhouse, Bart. M. D. Means of facilitating the religious Instruction of the Poor; Prayers, &c. for the Visitation of the Sick. 8vo. 1*s.* Williams and Smith. 1807.

POLITICS.

ART. 21.—*A Letter to a Country Gentleman on the Education of the lower Orders, and on the best Means of attaining all that is practicable or desirable, of that important Object. By John Weyland, Jun. Esq. Author of 'a short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws,' &c. &c.* 8vo. Hatchard. 1808.

MR. Weyland appears to be a sensible and well-meaning man. His opinions do not indeed exactly coincide with our own; but we are not, on that account, willing to contest his claim to equal philanthropy; or to deny that his present performance contains many judicious observations. We lament with Mr. Weyland that the education of the poor should be made a party-question; but that is not the fault of Mr. Whitbread but of his opponents. Mr. Whitbread's plan of education was so constructed as not to favour the particular views of any faction in the church or in the state. But the high-flying tories and the reputedly orthodox churchmen manifested a pertinacious reluctance to support it, unless it be so modelled as to harmonize with their political and religious sentiments. They are willing to concur in the measure, provided it be rendered subservient to their sinister and interested views. Even Mr. Weyland, who is by no means deficient in liberality of sentiment, seems to think that the principle of national utility ought to be rendered subordinate to the interests of the ecclesiastical establishment. Mr. Whitbread's plan of education is founded on the basis of the most comprehensive charity. No narrow, no sectarian views enter into the composition; it is not a scheme calculated merely to raise recruits for the church or for the conventicle; but to promote the moral and intellectual improvement of all denominations of christians. The great end of religion is to improve the morals of mankind; but moral practice has no necessary connection with the ambiguous subtleties of theological disputation. Those tenets of a moral government, a superintending providence, and a state of rewards and punishments after death, which all sects, who have any claim to the title of christian, feel it their duty constantly to inculcate, will, when rationally explained in all their various bearings and relations, be sufficient to furnish the most ample persuasions and encouragements, to the practical duties of life. The best breviary of religion, with which we are acquainted, is contained in the answers to the two questions in the church catechism, what is your duty towards God? and what is your duty towards your neighbour? The practical common sense of piety, which is contained in these admirable summaries of our

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duty towards God and towards our neighbour is, when combined with the sanction of a future life in the glorious fact of the resurrection, as much religion as is requisite for every social use; for the proper regulation of the conduct and the affections of the peasant or the sage. What moral good could Mr. Weyland think to produce by teaching the children of ploughmen and carpenters or masons, the Athanasian creed, or making them get by heart the thirty-nine articles? Yet this would be to instruct them in the *peculiar tenets* of the establishment; but those doctrinal peculiarities may very well be dispensed with in any system of national education; the great end of which is not to make men subtle polemics or narrow-minded sectaries, but sober, rational, and benevolent christians.

We cannot agree with Mr. W. that it would be proper to make any alterations in the toleration act of 1st W. and M. That act may have been productive of particular inconveniencies, but we think that they are more than compensated by a preponderance of benefits. It may have encouraged, as Mr. W. jocosely insinuates, coblers, pastry-cooks, and chimney-sweepers to undertake the office of religious instructors, without sufficient qualifications; but the effervescence of religious zeal, however ignorant may be the persons whose bosoms it perturbs, is never dangerous except when it is attempted to be forcibly compressed. If the toleration act encourage a diversity of preachers and a multiplication of sects, yet it, at the same time, serves as a conductor to their malevolent passions, and their infuriated hate. There appears to be a good deal of reason in what Mr. Weyland says in respect to the operation of fixed salaries to the schoolmasters. First, we think that the patronage, to which it would give rise, would probably be abused; and the favour of the churchwardens, &c. would have more weight than the merit of the individual. We have known an instance of a man being made parish clerk because he had a *sore leg*; and this appointment was judged a proper means of providing for such infirmity without increasing the parochial rate. These parochial schools might thus become, without proper restrictions, a very convenient receptacle not only for sore legs but for bleared eyes and deaf ears. Whatever provision may be thought proper for the schoolmaster, we think that at least the larger portion of it should depend on the exertions of the individual. Fixed salaries will necessarily encourage indolence. The best way to encourage activity is by the prospect of reward. But where industry is placed on the same footing of recompense with idleness, industry will succumb; and idleness will soon reign paramount in the field. We have ample proof of this in those establishments where the drones grow fat and the bees grow lean; where the effrontery of torpid dulness or of moneyed vice causes genius and worth to hide their diminished heads.

We are by no means friendly to the busy interposition of government in matters of trade, or in any other concerns which are best left to the good sense and vigorous competition of individuals.

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Now the business of a schoolmaster may certainly be regarded as a trade; and it is a trade by which many an honest man earns his bread. It may then be asked, is it right in government by any officious interposition to turn this trade out of its accustomed channels, and to take the business of schoolmaster on itself? Would it be wise in government to establish a cheap shop for tea and sugar and bread cloth in every parish in the kingdom? Is it more wise in government to undertake the business of pedagogue than of grocer or draper? Is not education, as well as trade in general, likely to prosper most where government interferes the least? Will not every individual be thus most likely to obtain that kind and degree of education which are best suited to his station in life? Does it not seem as absurd to attempt to put all men on a level in point of education as in point of circumstances? In the present literary age there is no fear lest the business of education should be neglected. Is it not at present *too good a thing* not to thrive? And its being a *good thing* or a means of maintenance will animate the exertions not only of those who teach *hic hæc hoc*, but *a b c*. We are warm friends to Mr. Lancaster's schools, and we think that Mr. Whitbread shewed great good sense in taking Mr. Lancaster's as the basis of his plan for the education of the poor. But it may still be fairly argued whether the schools of Mr. Lancaster will not be better supported by the united force of individual charity and private interest, than by any political contrivance? We throw out these queries merely to employ the minds of thinking men.

ART. 22.—*Statements relating to the Measures adopted during the present War, for the Augmentation of the Military Force of the Country, previous to the Introduction of the System of recruiting for Service during a Term of Years.* Hatchard. 1808.

'THESE statements,' the author tells us, 'are founded on authentic information, and chiefly on official documents laid on the table of the House of Commons; and in most instances (indeed in all in which it could be material) there is annexed to each statement a distinct reference to the authority on which it rests.'

ART. 23.—*Buenos Ayres. Truth and Reason versus Calumny and Folly; in which the leading Circumstances of General Whitelocke's Conduct in South America are explained. With an Appendix in Answer to an expensive Publication, rebuking every Personality therein advanced.* Kirby. 1807.

WRITTEN by some zealous friend or agent of General Whitelocke, in order to vindicate his character from the obloquy of the public prints, &c. The sentence of the court martial, which we did not know when we sat down to the perusal of this pamphlet, will spare us the necessity of any animadversions on the *talents* or the *heroism* of the general.

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ART. 24.—*A Letter to the Proprietors of Bank Stock in consequence of a General Meeting, held at the Bank, pursuant to Notice, on Thursday the 21st of January, 1808, on Special Affairs.* 1*s.* 8*vo.* Ridgway. 1808.

IN the year 1799, Mr. Pitt borrowed three millions of the Bank as a compensation for the extension of its charter for twenty-one years, to take place from the expiration of the present charter in 1812. These three millions were to be lent without interest for six years, and to be repaid at that or any other time after the three per cent. consols had risen to 80. When the six years had expired, the money was nominally repaid, but again demanded by government at an interest of three per cent. and with this demand the governor, deputy governor, and directors very courteously complied. Against this compliance the author argues, as contrary to the interest of the proprietors; and he thinks that the Bank parted with its independence when in an evil hour it sought the protection of the government. The author contends, that an act of the Bank of England ought not to be the mere *fiat* of the governor and directors only, but that it ought to be the deliberate will of the governor, directors, and court of proprietors.

POETRY.

ART. 25.—*Legendary Tales. By Eaglesfield Smith.* 12*mo.* 4*s.* Longman.

MR. Eaglesfield Smith, whom, from having before noticed his Treatise on Bile, we presume to be of the medical profession, seems to have mistaken himself for one of those favoured mortals, to whom

> 'Ipse suas artes, sua munera, lætus Apollo,
> Præbuit, &c.'

We wish he had confined himself to the more modest choice of the physician of Æneas—

> 'Scire potestates herbarum, ususque medendi,
> Maluit, et mutas agitare inglorius artes.'

The lyre in his hands emits any sounds rather than those of inspiration. Indeed from the following stanzas, (which we quote at random), it would not be very easy to decide whether Mr. Smith bears the greater resemblance to Sternhold or to Hopkins.

> 'His passions urge him on to blood,
> A fierce and furious band;
> Against the youth he rears his sword,
> But friendship stays his hand.

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'Stung to the soul, now rustling out,
His Scythian wilds among;
Asham'd to face his faithful friend,
'Mid such dishonest wrong.

'He seeks in vain for peace and rest,
Beat by the desert wind,
While doubts like dews, about him cling,
And prey upon his mind.

'For jealousy still kept her seat,
In spite of all his might,
With him she ever rose at morn,
With him lay down at night.

'Dire fancies bound his bosom o'er
With many a powerful shock,
His passions war from side to side,
More fierce than mortal stroke.'

'Oho! Jam satis est!' we hear one of our constant readers at the Chapter coffee-house, on the first of every month, exclaiming. We shall therefore take the hint, and close our quotation, which will also, it is presumed, render all further comment on Mr. Eaglesfield Smith's poetical powers superfluous.

ART. 26.—*Poetical Recreations. By Anthony Harrison.* 8vo. 2 *vols.* Faulder.

'WHEN in doubt, win the trick,' is one of Bob Short's first sage pieces of advice to learners of the game of whist. The same maxim might with great benefit be recommended to young authors when they first begin to feel the itch of publishing. Entertaining, as they generally and justly do, a diffidence in their own powers, they should never forget that they may preserve, by a discreet forbearance, the reputation which the indulgence of their private friends is willing to concede to them;

'At semel emissum volet irrevocabile, &c.'

Mr. Harrison displays, or affects to display, in his preface, some modest doubts of success. And yet even those doubts might seem presumptuous in one who writes such lines as the following, and calls them '*Poetical Recreations.*' In what part of them, we would gladly be informed, is to be found either the poetry or the recreation? The numerous pieces, grave and gay, that fill these two volumes, are equally destitute, the latter of legitimate vivacity, the former of the attributes of more solid writings, and both of the spirit of poetry. The passage we are about to quote on the subject of card-playing, doubtless put us in mind of the salutary hint with which we commenced our remarks, and which we again beg leave strongly to inculcate.

'Cards for a time may recreate the mind,
By much abuse they stupify it, blind,

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Sink and enervate, render it unfit
For wisdom, truth, vivacity, or wit,

(Surely Mr. Harrison must have addicted himself very much to the card table.)

'And what's a dire effect by all allow'd,
Will o'er the loveliest features cast a cloud;
Will of good-humour oft the mind disarm,
And rob your sex of its securest charm.
Dealers in cards, to worth have no pretence,
Sunk in one pit of baneful indolence.
Cards lead to av'rice, form indeed a shoot
Of that vile weed of most tenacious root;
Sure e'en in folly 'tis a strange mistake,
To love mere money for mere money's sake.
Almost an ideot can this truth adduce,
That gold is but desirable for use.
When av'rice in the heart assumes command,
And o'er the portals lays his chilling hand,
Love, truth, and sympathy, are all shut out,
And human nature sinks below the brute.'

MISCELLANEOUS.

ART. 27.—*A Narrative of the Loss of the Ship Fanny, on her Passage from Bombay to China, with an Account of the extraordinary Preservation of a Part of the Crew after remaining several Weeks upon the Centre of Rocks in the Chinese Ocean. In a Letter from Thomas Page, Second Officer. Second Edition.* 8vo. Symonds. 1805.

CONTAINING a simple tale of sufferings, in its nature very peculiar, and in some of its circumstances unparalleled.

List of Articles which, with many others, will appear in the next Number of the Critical Review.

Philosophical Transactions for 1807.
Macdiarmid's British Statesmen.
Douce's Illustrations of Shakespeare.
Article I. of last Review, concluded with a character of Mr. Fox.
Scott's Marmion.
Twining's Letter to the Chairman of the East India Company.
Major Scott Waring's Observations on the present State of the East India Company.
Major Scott Waring's Letter to the Rev. I. Owen.
Reply to a Letter to John Scott Waring, Esq.
Rev. I. Owen's Address to the East India Company.
Letter to John Scott Waring, Esq.
Cursory Remarks on Mr. Twining's Letter.
Letter to the President of the Board of Controul.
Godwin's Faulkener.
Sir Richard Colt Hoare's Giraldus Cambrensis, &c.
Hoyle's Exodus,

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XIII. APRIL, 1808. *No. IV.*

ART. I.—*Philosophical Transactions of the Royal Society of London, for the Year* 1807. *Part II.*

Art. 7.—*On Fairy Rings. By W. H. Wollaston, M. D. Sec. R. S.*—Nothing has puzzled inquisitive observers of nature, more than this common appearance of circles of dark-green grass, frequently observed in old pastures; and some philosophers of no small note have despaired of establishing a rational theory concerning their production. But Dr. Withering threw out a conjecture on the subject, which appears to be founded in truth; and Dr. Wollaston has, in the paper before us, confirmed this conjecture, and corrected some errors into which the doctor has fallen. 'I am satisfied,' said Dr. Withering, 'that the bare and brown or highly cloathed and verdant circles in pasture fields, called fairy-rings, are caused by the growth of this agaric.' (the ag. orcades of his arrangement). Dr. Wollaston has observed that these rings are formed by the growth not of this agaric only, but by that of the common mushroom (*ag. campestris*), by that of the *ag. terreus, ag. procerus*, and the *lycoperdon bovista*. In the case of mushrooms, he found them solely at the exterior margin of the dark ring of grass. From their position he was led to conjecture, that progressive increase from a central point was the mode of formation of the ring. In a word, it appears that the soil which has once contributed to the support of these fungi, becomes incapable of producing a second crop of this class of vegetables. Hence the second year's crop will appear in a small ring surrounding the original centre of vegetation; and in each succeeding year, the defect of nutriment on one side, would cause the new roots to extend themselves solely in the opposite direction, and would occasion the circle of fungi to

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enlarge annually from the original central point outwards. The soil of the interior circle would be enriched by the decayed roots of the fungi of the former year, which would make the grass on this circle grow with great luxuriance.

In further proof of the truth of this theory, Dr. W. observes,

'Whenever two adjacent circles are found to interfere, they not only do not cross each other, but both circles are invariably obliterated between the points of contact: at least in more than twenty cases, I have seen no instance to the contrary. The exhaustion occasioned by each, obstructs the progress of the other, and both are starved.'

This obliteration takes place, though the fungi of the separate circles are of different species: which makes it probable that they require the same kind of nutriment. However Dr. W. has not observed more than one example of this interference.

Upon the whole this account of a common and puzzling appearance is very satisfactory.

Art. 8. *Observations on the Structure of the Stomachs of different Animals, with a View to elucidate the Process of converting Animal and Vegetable Substances into Chyle. By Everard Home, Esq. F.R.S.*—Mr. Home has discovered, or believes that he has discovered, a new mode of action of the stomach during the process of digestion. He remarks, and with much truth, that to observe the real form of the stomach, it must be seen recently after death: it ought not to be in a distended state at the time of the death of the animal, for in that case the air which is let loose puts its fibres on the stretch; and which is the reverse of what takes place in the voluntary muscles, death destroys the rigidity of the muscular fibres, so that they become easily elongated, even when much shortened at the moment of dissolution.

There is one animal (the water rat) whose stomach is made up of two cavities, with a narrow communication; so that the cardiac and the pyloric portions are nearly two distinct bags, the first has a cuticular, the second a membranous lining. Distinct processes are therefore carried on in these separate portions of the stomach; but it is in the second that chylification is completed. What is effected in this animal by a distinct and evident structure, is effected in others by the action of the muscular fibres of the stomach. We shall transcribe what Mr. Home says of the human stomach.

'The human stomach is divided into a cardiac and pyloric portion by a muscular contraction similar to those of other animals;

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and as this circumstance has not before been taken notice of, it may be necessary to be more particular in describing it.

'The first instance, in which this muscular contraction was in a woman, who died in consequence of being burnt. She had been unable to take much nourishment for several days previous to her death. The stomach was found empty, and was taken out of the body at a very early period after death. It was carefully inverted to expose its internal surface, and gently distended with air. The appearance it put on has been already described. The contraction was so permanent, that after the stomach had been kept in water for several days in an inverted state, and at different times distended with air, the appearance was not altogether destroyed.

'Since that time, I have taken every opportunity of examining the stomach recently after death, and find that this contraction in a greater or *lesser* (less) degree is very generally met with. The appearance which it puts on varies: sometimes it resembles that of the ass, so that this effect is not produced by a particular band of muscular fibres, but arises from the muscular coat in the middle portion of the stomach being thrown into action: and this for a greater or less extent according to circumstances. When this part of the stomach is examined by dissection, the muscular fibres are not to be distinguished from the rest.

'If the body is examined so late as twenty-four hours after death this appearance is rarely met with, which accounts for its not having before been particularly noticed.'

Mr. Home has examined the stomachs of a great variety of animals, with a view principally to illustrate this action of the stomach, and has given plates of many of them. They are represented inverted and moderately distended. Those represented by engraving are, the gizzard of the turkey; the stomachs of the cod fish; the hare; the rabbit; the beaver; the dormouse; the ass; the kangaroo; the hog; the elephant; the cormorant; the man; the vampyre; the long-eared bat; the lynx; the hawk; the viper; the turtle; the frog; and the blue shark. These are delineated on nine plates; and whatever difference of opinion may be entertained on the value of Mr. Home's speculations, all must agree that they form an useful addition to our stock of information on the subject of comparative anatomy.

The stomach of the kangaroo is curious, and very different from that of any other animal. It is not a simple bag, it resembles more the human cœcum and colon, than any stomach. The œsophagus enters it near its left extremity, from thence it extends towards the right side; then passes upwards, makes a turn upon itself, crosses over to the left side before the œsophagus, and again crosses the abdomen towards the right: thus it makes a complete circle round the point at which the œsophagus enters.

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Mr. Home considers the human stomach as forming the uniting link between those of animals, which are fitted only to digest vegetable substances, and those that are entirely carnivorous. But he acknowledges, not very consistently we think, that its internal structure is in every material respect similar to that of the monkey and the squirrel, animals which subsist entirely on vegetables; it is, also, exactly similar to that of some carnivorous animals. We think that the just conclusion from these facts is, that nothing can be concluded regarding the nature of the food adapted to any animal from observation of the stomach only. We regard the structure of the teeth and the intestine as better adapted to illustrate this point.

Having completed his anatomical descriptions, Mr. Home takes a view of the mode of digestion in the various classes of animals. He begins with ruminatists, the nature of whose food requires a very complicated apparatus; thence he passes on to those in which the process is more simple, though the material of their food is still vegetable; afterwards he examines those that live solely on animal matter. He regards it as universal, that the solution of the food takes place in the cardiac portion of the stomach; but complete digestion, that is to say, the conversion of food into chyle, is performed in the pyloric portion of this organ. As the motions of this organ, and the transmission of its contents from one extremity to another, is made with extreme slowness, we think it highly probable that this view is correct.

Mr. Home, at the end of his paper, has enumerated the conclusions which he thinks result from the facts he has stated. They are not very important, nor free from defect. 'In converting animal and vegetable substances,' he remarks, 'into chyle, the food is first intimately mixed with the general secretions of the stomach.' This is wholly neglecting the action of the saliva, a most important secretion, and one which is probably essential to this process. 'The great strength of the muscles of the pyloric portion of some stomachs,' he adds, 'will, by their action, compress the contents, and separate the chyle from the indigestible part of the food.' This, we confess, is to us inconceivable. We are much more disposed to attribute this separation to a specific attraction between the chyle and the intestinal membranes.

Art. 9.—*Experiments for Investigating the Cause of the coloured Concentric Rings, discovered by Sir Isaac Newton between two Object Glasses laid upon one another. By William Herschel, L.L.D. F.R.S.*—The phœnomena which are here described, and of which Dr. Herschel has undertaken to explain the nature, are among the most beautiful

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of optical appearances, and at the same time of the most difficult investigation. If Sir Isaac Newton has given an unfounded theory of the production of these colours, it cannot occasion much surprize, since he was but partially acquainted with the facts. In this paper Dr. Herschel has given a very full and distinct account of all the circumstances connected with the production of coloured rings, by the application and near approach of reflecting and refracting surfaces of a proper curvature. The theory which he has been induced to form is reserved principally for a second communication. In this, however, are contained his reasons for rejecting the Newtonian hypothesis; and a slight insight is afforded of an explication, which, in the opinion of the learned author, accords more perfectly with the phœnomena.

The original observation of Sir Isaac Newton was very simple. By applying two prisms with considerable force, he observed that where they were in perfect contact, the light passed through both prisms, so that they were absolutely transparent. But where they were not in perfect contact, in certain inclinations of the incident light, slender cochoidal arcs of colours began to form round the spot of perfect contact; and by changing the inclination still more, these arcs of colours became concentric rings, variously coloured: the order of the colours was (roughly speaking) prismatic. Two lenses pressed together gave similar rings of colours; these rings might be seen either by reflection or by transmission: but the order in the colours of the rings seen by reflection is the reverse of those which are seen by transmission. Our present knowledge of these appearances seems to have extended little further on this curious subject than these observations of the illustrious author. In prosecuting a subject of avowed intricacy, Dr. Herschel has found it necessary to enter into great minuteness of detail, in order to develope with precision the consequences to be deduced from the experiments.

Concentric rings may be seen by reflection, by a great variety of combinations of surfaces; a convex surface (as of a lens) may be applied to a plain surface, whether of glass or polished metal; the surfaces may be both convex; or the incumbent lens may have both its surfaces of any figure whatever, provided the radius of concavity, when concave lenses are laid upon the convex surface of glass or metal, is greater than that of the inferior convexity; the inferior surface may be similarly varied, so as to be plain, convex, or concave, under a similar limitation. And in general, 'whatever may be the radius of the concavity of the subjacent sur-

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face, provided it be greater than that of the convexity of the incumbent glass; and whatever may be the figure of the upper surface of the lenses that are placed upon the former, there will be produced concentric rings. The figure of the lowest surface of the subjacent glass may also be varied at pleasure, and still concentric rings will be obtained.' In general, also, whatever combination of glasses forms concentric rings, which may be seen by reflected light, will give rings likewise by transmitted light, if the eye be placed in a proper position to receive it; or if the rays, instead of being received upon the superior lens, are reflected through the inferior glass first from a metalline mirror.

So far Dr. Herschel's observations nearly coincide with the Newtonian. But by a little artifice a second set of rings may be discovered, so near the former, that many of the rings of one set intersect some of the other. This is done simply by bringing the shadow of a penknife over the primary set; but those who wish to know the peculiar artifices necessary to this effect, must consult the paper itself. We must content ourselves with saying, that under the same circumstances which form one set of rings, a second set may, with the assistance of a very simple artifice, be always discovered. These rings are dependent one upon the other. By placing a slip of glass between two lenses of different focal lengths, two primary and independent sets of rings of different diameters may be formed. If one of the lenses be made to change its position, one of these rings may be made to move whilst the other continues at rest, so that they are evidently formed by distinct surfaces. Also, by putting additional slips of glass under a lens, three or more sets of rings may be formed: but these are merely the effects of reiterated reflections.

The diameter of these rings depends on the radius of the curvature of the surfaces between which they are formed; when two curves, however, are concerned, it is the application of them to each other, which determines the size of the ring. Pressure enlarges the diameters of the rings, so that, as Sir Isaac Newton observed, by this action 'there is a yielding inward of the parts of the glasses.' The number of concentric rings is considerable. In the primary set six, nine, or ten may be conveniently seen; and in favourable situations twenty may be sometimes counted.

The effects of pressure on the colour of the rings is so striking, that we shall describe it in Dr. Herschel's words:

'When a double convex object glass of 14 or 15 feet focus, is laid on a plain slip of glass, the first colours that make their faintest

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appearance, will be red surrounded by green; the smallest pressure will turn the centre into green surrounded by red: an additional pressure will give a red centre again, and so on till there have been so many successive alterations, as to give us six or seven times a red centre, after which the greatest pressure will only produce a very large black one surrounded by white.

'When the rings are seen by transmission, the colours are in the same manner subject to a gradual alternate change, occasioned by pressure; but when that is carried to its full extent, the centre of the rings will be a large white spot, surrounded by black.

'When the rings are produced by curves of a very short rádius, and the incumbent lens is in full contact with the slip of glass, they will be alternately black and white; but by lessening the contact, I have seen even with a double convex lens of no more than two tenths of an inch focus, the centre of the rings, white, red, green, yellow, and black at pleasure.'

The arrangement of the colours in each compound ring, whether seen by reflection, or by transmission, is that the most refrangible rays are nearest the centre. When the colours are perfectly distinct, all the primary colours may be seen in the order of their refrangibility; in some circumstances they become concentrated, so that some vanish before others, but the order of those which remain is preserved; and in the second, third and fourth sets the same arrangement is preserved. This is true of the rings which are independent of each other. But in those which are dependent and seen at the same time it is different. If the centre of the primary set is black, that of the secondary will be white and *vice versâ*: if the centre of the primary ring is coloured, that of the secondary is so too, but reversely; if the one is red, the second will be green, and *vice versâ*. All the secondary sets are similar to each other, and alternate to the primary set.

The colours of the rings depend much on the forms of the glasses which are used. Very small lenses when in full contact give only black and white circles: by taking those of a longer focus the colours are successively drawn out. With a double convex lens of 4 inches the outward rings will begin to assume a faint red colour. The appearance will increase with lenses of five, six, and seven inches focus; and using still larger till we come to sixteen, eighteen, or twenty inches, green rings will gradually make their appearance.

A lens of twenty-six inches not only shews black, white, red, and green rings, but the central black begins to incline to violet, indigo, or blue. With one of thirty-four, the white about the dark center shows a kind of grey inclining to yel-

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low. After noting some other transitions Dr. Herschel concludes:

'When the 122 feet Huygenian glass is laid on a plain slip, and well settled upon it, the central colour is then sufficiently dilated to show that the dark spot, which in small lenses, when concentrated, had the appearance of black, is now drawn out into violet, indigo, and blue, with little admixture of green; and that the white ring, which used to be about the central spot, is turned partly green with a surrounding yellow, orange, and red-coloured space or ring; by which means we seem to have a fair analysis of our former compound black and white center.'

One other curious phœnomenon remains to be noticed. It is, that in each set a complete change may be suddenly made, both of the colours of the center, and of those of all the rings in each set, by means of the shadow of a penknife or other slender body. Dr. Herschel describes this agreeable appearance, which seems like a magical illusion, in the following words:

'To view this phœnomenon properly, let a sixteen-inch double convex lens be laid upon a piece of looking-glass, and when the contact between them has been made, to give the primary set with a black center, that of the secondary will be white. To keep the lens in this contact, a pretty heavy plate of lead, with a circular hole in it of nearly the diameter of the lens, should be laid upon it. The margin of the hole must be tapering, that no obstruction may be made to either the incident or reflected light. When this is properly arranged bring the third * shadow of the penknife upon the primary set, which is that towards the light. The real colours of this and the secondary set will then be seen to the greatest advantage. When the third shadow is advanced till it covers the second set, the second shadow will at the same time fall upon the first set, and the colours of the centers, and of all the rings in both sets, will undergo a sudden transformation from black to white and white to black.

'The alternation of the colour is accompanied with a change of sides; for as the white rings before the change were of a different diameter from the black ones, these latter having now assumed a black colour, will be of a different size from the former black ones.'

These appearances, however puzzling at first sight, Dr.

* If a penknife be held in the light over a system of glasses, each surface will have a separate shadow. By the third shadow Dr. H. understands that formed on the third surface; by the second, that formed on the second. The uppermost surface is the first.

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Herschel has explained in a manner that is perfectly clear and satisfactory. It must be assumed that the rings formed by light, *immediately* reflected from the surfaces where the rings are formed, and those formed by light *immediately* transmitted from the same surfaces, have alternate colours: this appears to be experimentally true, though the reason of it has not been hitherto explained. Now Dr. H. by tracing the course of the rays, has shown that when the shadow of the penknife falls upon one set, the other is immediately brought into view, and with much greater brightness and distinctness. The transformation then is not real but apparent. The primary set formed by reflection is that commonly seen, and by its superior brightness conceals that formed by transmission of rays, which have undergone a previous reflection from the inferior surface of the glass; when the rays, therefore, which compose the set formed by reflection are intercepted the set formed by transmission is (as we have said) brought into view.

Dr. Herschel says, that the place of the primary set (or that formed by reflection) is different from that of the secondary set (or that formed by transmission). We cannot but feel much diffidence in giving an opinion contrary to the doctor's, on a point on which he must have bestowed so much thought; but we confess that to us it appears from the construction of his own figures, that there must be one primary and secondary set formed exactly in the same spot with their centers, exactly at the point of contact of the lens and the inferior surface. Perhaps the rings themselves may occupy each its proper surface of the two, which are essential to their formation. Certainly the doctor's method of determining the place of the secondary set is insufficient for the purpose. He puts a lens upon a slip of glass; the glass is placed on a metalline mirror, with one edge raised by a very thin bit of wood; then he introduces a strip of black card, both under the place where he supposes the secondary set to be formed, and also wherever the rays which form it issue. Now for this experiment to be perfect, we think it evident, that the black slip of card should be placed over the supposed seat of the ring, whilst the origin of the rays should have remained uncovered.

These are the principal and most curious properties of these rings, as detailed by Dr. Herschel: some we must omit as less important and difficult of comprehension, without the aid of diagrams. Dr. H. has taken considerable pains to show, that the only surfaces which are directly instrumental in the production of the rings, are the two which are in immediate contact. Perhaps this position hardly required proof; since Sir Isaac Newton first observed them

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by pressing together two prisms, which would not admit of a compleat and perfect contact; and in this case no one would for a moment suspect that the other sides of the prism did any thing more than transmit the light to the contiguous surfaces. The results of the doctor's experiments to determine the same point, are expressed in the following four propositions.

'1st, That only two of them (*the surfaces*) are essential to the formation of concentric rings.

'2d, That these two must be of a certain regular construction, and so as to form a central contact.

'3d, That the rays from the one side or the other, must either pass through the point of contact, or through one of the surfaces, about the same point to the other, to be reflected from it.

'4th, And, that in all those cases a set of rings may be formed, having their common center in the place where the two surfaces touch each other.'

Before attempting to give an account of the physical causes of these phœnomena, Dr. Herschel shews, that the theory advanced by Sir Isaac Newton, is inadequate to the purpose, and at variance with some of the facts. Sir Isaac assumed that there were fits of easy reflection and easy transmission of some of the rays of light regulated by the thickness of the reflecting and transmitting medium; and it must be confessed that this hypothesis agrees wonderfully well with a number of the facts. But in the first place, the rings are formed by placing a convex lens on a plain metalline mirror; in which case there can be no transmission of rays. Secondly, Dr. Herschel has shewn very clearly, that if the rays of light are transmitted through thin plates of air of various thickness, previous to the formation of the rings, the shape and colour of the rings is not in the least altered or affected by the various thicknesses of the thin plates of air; the same is likewise true when the rings are formed by transmission through thin plates of glass, which, in like manner, vary in their thickness. But more than this, rings may be formed without the assistance of any thin plates either of glass or of air. We shall give Dr. Herschel's mode of performing this simple and beautiful experiment in his own words:

'I placed a highly polished seven feet mirror, but of metal instead of glass, that I might not have two surfaces, at the distance of fourteen feet from a white screen, and through a hole in the middle of it, one-tenth of an inch in diameter, I admitted a beam of the sun into my dark room, directed, so as to fall perpendicularly

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on the mirror. In this arrangement, the whole skreen remained perfectly free from light, because the focus of all the rays, which came to the mirror, was, by reflection, thrown back into the hole through which they entered. When all was duly prepared, I made an assistant throw some hair powder, with a puff into the beam of light, while I kept my attention fixed upon the skreen. As soon as the hair-powder reached the beam of light, the skreen was suddenly covered with the most beautiful arrangement of concentric circles, displaying all the brilliant colours of the rainbow. A great variety, in the size of the rings, was obtained, by making the assistant strew the powder into the beam at a greater distance from the mirror; for the rings contract by an increase of the distance, and dilate on a nearer approach of the powder.

'This experiment is so simple, and points out the general causes of the rings, which are here produced in so plain a manner, that, we may confidently say, they arrive from the reflection of the rays of light on the particles of the floating powder, modified by the curvature of the reflecting surface of the mirror.'

We wait with much impatience for the conclusion of this elaborate and interesting paper.

Art. 10.—*On the Economy of Bees. In a Letter from Thomas Andrew Knight, Esq. to the Right Honourable Sir Joseph Banks, Bart. K.B. F.R.S.*—The experiments on trees, which Mr. Knight has so successfully prosecuted for a series of years, by confining him much to one spot, has brought him acquainted with some interesting circumstances in the economy of bees, which have escaped the notice of former writers.

It has been supposed, that each swarm remains at all times wholly unconnected with other colonies in the vicinity. But this Mr. Knight has discovered to be an error. He has observed more than once some bees passing from one hive to another at a considerable distance; there was, during this time, much agitation to be observed in each hive. In one case he observed, that the tenth morning their friendship ended, as sudden and violent friendships often do, in a quarrel; and they fought most furiously; and after this there was no more visiting. Mr. K. has some reason to believe, that this kind of intercourse not unfrequently ends in a junction of the two swarms; having remarked one instance, in which the labouring bees, under circumstances entirely similar to those related, wholly disappeared, leaving the drones in peaceable possession of the hive, but without any thing to live upon. It is probable, when two swarms have agreed to unite, that the one which proposes to remove immediately or soon after, unites with the other swarm, and returns to the deserted hive, during the day only, to carry off the honey.

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Mr. Knight examined a hive at night, from which he suspected the bees to be migrating, and he found it without a single inhabitant. There was much honey left in this hive without any guards to defend it; but there can be no doubt, that had it been left till the day following, the bees would have returned to bring it away.

Swarms of bees will often take possession of the cavities in old trees, which had been occupied by former swarms. Mr. Knight has observed, that about a fortnight previous to the arrival of a swarm, a small number varying from twenty to fifty, were every day employed in examining the cavity and the external parts of the tree, and every dead knot in particular, with the most minute attention. These seem therefore to be an advanced guard of the colony which is about to migrate; and they have been observed to select with the greatest propriety, out of several cavities, that which is best adapted to their use. When the swarm goes to take possession of their new habitation, they have been observed to deviate very little from the shortest road: it is therefore probable that those former purveyors now act as guides. Instances have occurred to Mr. K. in which a swarm was received into a cavity, of which another swarm had previous possession, and it has twice fallen under his eye to observe, that the second colony has been received as friends, without the slightest opposition. As these bees are known to be most jealous and tenacious of their property, he infers with much appearance of probability, that some previous intercourse must have taken place between the two swarms, and that those in possession of the cavity were not unacquainted with the intention of the new comers.

A swarm never issues from the parent hive without having first selected a place to retire to; and where trees with proper cavities are to be found, they will discover them in the closest recesses of the woods, and at an extraordinary distance from their hives. When therefore they settle first in some exposed situation, as on a neighbouring bush or tree, it is with a view to collect their numbers, previous to their intended migration. When they are about to swarm, a small number of them may always be observed to have taken possession of the cavity of a tree; but when they obtain a hive at home, the tree becomes deserted.

It has been observed by Mr. John Hunter that the substance of which they make their combs is not carried on their thighs, but only the farina of plants, with which they feed their young. But Mr. Knight has found that they will carry other substances in the same manner. He has seen them take off and carry in this manner, a mixture of wax

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and turpentine, with which he had covered the decorticated part of trees; and which they used to attach the hive to the board on which it was placed.

Mr. Hunter conceived, likewise, bees wax to be an animal substance, which exudes between the scales of the belly of the insect. This opinion Mr. Knight controverts, but with becoming deference to the authority of so able and industrious a physiologist. Wax, he remarks, is found in the vegetable world; and he has observed the bees employed in detaching something from the bases of the leaves of plants with their forceps, which they did not deposit on their thighs, as they do the farina of plants. Besides the wax is found to vary in its qualities with the seasons: the combs of very late swarms, being often thin, and white, and brittle. These circumstances undoubtedly favour the hypothesis of its being a vegetable production. However, all arguments drawn from analogy and probability must be regarded as fallacious, if unsupported by direct experiment. If those related by Haber are correct, there can be no doubt, that Mr. Hunter's opinion is just. These show that neither the leaves, according to the idea of Mr. Knight, nor the pollen of plants, as has been very commonly supposed, is the source of bees wax, but that it is formed from their saccharine food undergoing a change in the body of the insect. Mr. Knight may see an account of these experiments in the ninth volume of Nicholson's Journal.

Mr. Knight whilst admiring the sagacity of these curious insects seems not disposed to admit them the use of the instruments, which in man are absolutely essential to the communication of knowledge. 'They appear,' he observes, 'to be wholly incapable of transmitting to each other any ideas they have received from the impression of external objects.' The facts seem to prove the direct reverse. But it is not worth while to enter into a contest, which it is impossible to bring to any determinate issue. The wise and pious man will content himself with recognising the wisdom and the energy of the universal mind, which so obviously pervades the whole of animated nature.

ART. II.—*Lives of British Statesmen. By John Macdiarmid, Esq. Author of an Inquiry into the System of National Defence in Great Britain, and of an Inquiry into the Principle of Subordination.* 4to. Longman. 2*l.* 2*s.* 1807.

THE British statesmen whose lives are presented to the public in this splendid volume are four in number;—Sir

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Thomas More; William Cecil, Lord Burleigh; Thomas Wentworth, Earl of Strafford; Edward Hyde, Earl of Clarendon. These great statesmen flourished in the reigns of Henry VIII., of Elizabeth, of Charles I. and Charles II; and as they all acted a distinguished part in the political affairs of the times in which they lived, their lives will furnish some connected and characteristic details of the history of this country for the space of near two centuries. Thus they will be found to unite the interest of general history with the charm of private biography. The scene, into which we are introduced, is at once both public and private, and while we see in a very pleasing light some of the most important events which took place on the great theatre of politics, we behold their relation to the domestic comfort, the personal enjoyment, and the kindred ties of the persons whose actions and fortunes, whose virtues and vices, are pourtrayed. The public events which are narrated are thus identified with the fate of an individual; and, by a judicious management of his materials, the writer may give to this composition what is so rarely to be found in more general history, a unity of interest. It is a drama, in which one prominent character engrosses the attention; and the charm attached to which is heightened by all the circumstantial varieties and subordinate occurrences of the piece. In the lives of public men, as we have often had occasion to remark, the individual is too commonly lost sight of in the extraneous matter which is introduced; and the interest is either interrupted or impaired by a complex diversity of occurrences in which the hero of the piece had no participation. But Mr. Macdiarmid has seldom been guilty of thus violating the principle of good taste, or of suffering the individuals who are the objects of his biography to disappear in a multiplicity of superfluous digressions. In his narrative we remark perspicuity of style and a judicious selection of particulars, a mind imbued which the spirit of philosophy and hallowed by the veneration of truth. According to the plan which we usually pursue, we shall condense into one view some of the prominent features of each life, that our readers may form an acquaintance with the personages themselves; and those who wish to obtain a more familiar intimacy with characters of such distinguished ability, will probably be induced to consult the book itself.

Thomas More was born in Milk-street, London, in 1480. His father Sir John More was one of the judges of the court of King's Bench. After receiving the first rudiments of

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education at a free grammar-school in Threadneedle-street, he was placed in the family of Cardinal Morton. At that period it was usual with persons even in liberal circumstances to place their children in the families of the great; where they were often content to practise what would now be considered the most menial employs. But such was then the readiest way to fortune, to honour and to power; and what are the humiliations to which such hopes will not easily reconcile the candidate? Cardinal Morton had sagacity to discern the genius of More. 'This child here waiting at table,' he would say, 'whosoever shall live to see it, will prove a marvellous man.' In 1497 More was sent to Oxford, at the instance of the Cardinal, where he attended the classical lectures of Grocyn and Linacre. In the elegant literature of Greece and Rome he soon made a great proficiency, notwithstanding the impediments which were placed in his way by the prudential considerations of his father, who kept his finances so low as to leave him almost destitute of resources for the prosecution of those studies which were most agreeable to his inclinations. But, where the mind is vigorously bent on any favourite object, the individual cannot readily be prevented from the attainment by accumulated difficulties. After having spent two years at Oxford he removed in 1499 first to New Inn and afterwards to Lincoln's Inn, in order to prosecute the study of the law. This study was rather the choice of his father than his own. For he had not only conceived an ardent attachment to polite literature, but what may seem strange, his mind had imbibed such a strong tincture of Romish superstition that he had adopted a course of rigid discipline in order to fit himself to become a member of the order of St. Francis. For this purpose he practised great severities of corporeal mortification, wore a hair-shirt next his skin, abridged the period of his sleep, lay on the bare ground with a log of wood under his head, and on particular days scourged himself with a knotted cord. But the dissuasions of his father and his own natural aversion to a life of celibacy made More abandon the design of embracing the ecclesiastical profession; and, notwithstanding the monastic severities which he practised, he did not neglect the study of the law nor the pursuits of elegant literature. He had not long made his appearance at the bar before he began to attract considerable notice. In 1503 he was elected a member of the house of commons, where he distinguished himself by his successful opposition to a large grant of money which Henry VIIth had required on account of the marriage of his eldest daughter with the king of Scotland. The avarice and the tyranny of Henry could not

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readily brook this opposition to his will; and though More was fortunate enough not to incur the utmost severity of his vengeance, yet he found it prudent to live in retirement during the remainder of the reign. This interval appears to have been most profitably employed in the vigorous culture of his mind.

After the death of Henry, which happened six years afterwards he resumed the practice of his profession, in which the variety of his knowledge added to the richness and the force of his eloquence. In his conduct at the bar he evinced such scrupulous integrity that no pecuniary temptations could ever induce him to undertake a cause which he knew to be unjust. More attentive to the interests of humanity than to his own personal gains, his constant endeavour was to substitute the equitable forms of arbitration for the expensive processes of law. The poor, the destitute, and oppressed, he was always willing to defend without a fee. The constant hurry of business in which he was involved, did not render him negligent of his literary pursuits. It was in the most active period of his life that he published his Utopia; a philosophical romance in which many of the reflections evince a great superiority to the prejudices of the age in which he lived. It is not a little remarkable that, notwithstanding his superstitious attachment to many of the absurd practices of the church of Rome, More has in his imaginary commonwealth established a mode of worship so simple as to unite all sects in one bond of devotion to the Father of mankind. Though nearly three centuries have elapsed since the publication of this work, yet the establishment of a church founded only on the basis of reason and of charity remains to this day a grand desideratum in the moral and social institutions of mankind.

Amidst his numerous professional avocations More seldom failed to spend part of every day in the bosom of his family. Domestic endearments seem to have far exceeded the most dazzling splendors of ambition in his estimate of happiness. The purest bliss which he experienced was found in the circle of his family, where his unclouded serenity of temper, the unreserved gaiety of his disposition, and the varied sweets of his familiar converse rendered his absence, whenever it occurred, a subject of regret. To the education of his daughters More paid particular attention; for he wisely considered the culture of the female mind to be the best preservative against vice and dissipation. In the constant and diurnal intercourse of connubial life, that man has but little chance of happiness, whose wife possesses not the qualifications of an agreeable companion. At table, in order to prevent that improper

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conversation which so often takes place before children and servants, he appointed one of his domestics to read some instructive and interesting book.

In 1518, owing to the repeated importunities of Henry, which he could no longer resist, More was very reluctantly drawn within the vortex of the court. He was first made master of requests; he was soon after created a knight and privy counsellor, and appointed treasurer of the exchequer. Henry was greatly delighted with the talents of More; and particularly with his conversation on theological subjects, in which the monarch was reckoned no mean adept. The book against Luther by which Henry acquired the title of *defender of the faith* was at least corrected and methodised by More. But what contributed, perhaps, in a still greater degree to fascinate the king was the gay and sprightly sallies, the shrewd remarks and the sparkling wit with which More could exhilarate every society into which he came. This soon rendered his company an indispensable requisite in all the parties of the king. But this constant attendance on the monarch, kept him much more than he wished from the bosom of his family; and he was obliged to put some constraint on his powers of amusement in order to diminish the importunate urgency for his participation in the festivities of his sovereign.

After holding the treasurership of the exchequer for three years, More was in 1523 chosen speaker of the house of commons; in which office, he exhibited the same invincible integrity as in every former situation. Here his conduct in not promoting an insolent demand of Wolsey for a large pecuniary grant, caused the latter to say 'would to God, you had been at Rome, Mr. More, when I made you speaker.' More drily replied; 'Your grace not offended; so would I too; for then I should have seen an ancient and renowned city, which I have long desired to see.' After the fall of Wolsey, More was created chancellor in 1529. 'Although Wolsey had presided in the court of chancery with much ability, and as far as regarded himself, with unimpeached integrity; yet as he had the pitiful ambition to efface from the minds of men all recollection of his origin, by the excess of his pomp and arrogance, it was hardly possible for a person of common rank to procure even admittance without liberal bribes to his attendants. The conduct of More was in every thing except integrity the very reverse of Wolsey's; he took precautions that every one should have direct and immediate access to his court, but in proportion as a suitor was poorer, meaner, or more unprotected he was received

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with more affability, his business heard with more attention and dispatched with more readiness.' Such was the unexampled diligence which Sir Thomas More displayed in performing the duties of this arduous office, that he had not held it more than two years before he had not only discharged the arrears of his predecessors, but had so far got before the business of the court, that, on determining a certain cause and calling for the next he was informed that *not one more was depending*. Such a circumstance had perhaps never occurred before since the institution of the court; and it does not seem likely soon to recur again. While he remained chancellor not one suitor could complain of the *lingering law's delay*. The integrity and disinterestedness of More became proverbial; and that integrity he wisely considered as the best fortune which he could leave his child. 'Though my father,' said the righteous judge, 'whom I love so dear stood on one side, and the devil, whom I hate so extremely, stood on the other, yet, if his cause were just, the devil should have his due.' The disinterestedness of More may be seen from this circumstance, that, when the clergy in convocation had resolved, as a mark of gratitude for the treatises which he had written in defence of the Romish faith, to present him with a gift of four or five thousand pounds, equal to thirty or forty thousand at the present day, he could not be brought to receive the generous grant, nor would he comply so far with the entreaties of the prelates as to suffer it to be offered to his family. The consciousness of acting right, the approbation of his Maker, and the secret satisfaction of his own heart were all the recompense which he sought; and the same disinterested virtue which he had practised himself he wished to be imitated by his progeny.

It is well known that the refusal of the Pope to consent to the dissolution of Henry's marriage with Catherine, and to ratify his union with Ann Boleyn, had finally produced, by successive aggravations of hostility, an open rupture between that monarch and the holy see. More, whose early impressions remained unaltered, and who did not of course approve the measures of Henry, had determined to take no part in the disputes. But as his high station of chancellor would have prevented him from remaining a silent spectator of the great events which were taking place he tendered the resignation of his office. This was with difficulty accepted; and More again retired to the state of privacy which he had originally quitted with regret. But as, instead of having saved any sum from the emoluments of his office, his liberality had rather impaired his private fortune, he was obliged to make a considerable reduction in his customary establish-

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ment. What gave him most uneasiness was the necessity of dismissing to their own homes his daughters and their families, who had hitherto been supported under his roof, and of 'separating himself from that society in which the chief happiness of his life had hitherto consisted. Nor did his family bear the loss of wealth and splendour with that equanimity which might have alleviated every cause of regret. His wife, who was not more distinguished for her humility than her patience, loudly reproached him with the unaccountable whim of quitting a station of such honour and profit for poverty and insignificance.' But More preserved on this as well as on more trying occasions the cheerfulness of a philosopher and the resignation of a christian. Henry made several efforts to induce More to acquiesce in his views and to approve his recent innovations; but nothing could persuade him to express what he did not feel; nor to assent with his lips to what he condemned in his heart. Henry, irritated by what he deemed the obstinacy of his refusal, and at the same time instigated by the resentment of his queen, determined on proceeding to extremities against him. He was summoned before the council at Lambeth, and ordered to take the oath which acknowledged the king's ecclesiastical supremacy, while it asserted the illegality of his first marriage and the legality of his second. Cranmer the primate and Cromwell, secretary of state, both of whom highly esteemed and loved him, in vain endeavoured to overcome his scruples but More refused to take any oath which he could not conscientiously approve. Cranmer would gladly have modified the oath so as to meet his objections; but Henry resolved that More should either yield or perish; and he was immediately committed to the Tower. The last scene of his life was one grand display of resplendent virtue and unaffected heroism. His characteristic pleasantry never forsook him to the last. When the Lieutenant of the Tower, who had formerly received some obligations from his prisoner, apologized for the wretched accommodations which the displeasure of the king obliged him to bestow; 'Mr. Lieutenant,' said he, 'whenever I find fault with the entertainment you provide for me, do you turn me out of doors.' His beloved daughter Margaret, whose education had amply repaid his fondest cares, and who appears to have inherited his virtues and his genius, obtained at last by anxious importunity, permission to visit him in his confinement. That interview was in the highest degree affecting. They spent some time in devotion; a practice which they had not forgotten in happier days. More, ceasing to remember his own sufferings, made use of every argument to sooth his ago-

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nizing child. While they were conversing, two priests, condemned for the same offence for which More was doomed to suffer, passed by to the place of execution. His daughter could not dissemble her grief; More said that they were now freed from the anxieties of life and were going to the fruition of that felicity which their constancy had deserved. After having been imprisoned in the Tower upwards of a year, he was in 1585 brought to trial for high treason; declared guilty without a particle of proof, and condemned to perish on the scaffold. On his return from Westminster Hall to the Tower, his favourite daughter Margaret, wishing to have a last interview with her beloved father, had stationed herself at the Tower wharf where he was to pass. When he appeared in sight with the axe, the emblem of condemnation, borne before him, she rushed in an agony of grief through the crowd and the guards who surrounded him, and clung round his neck in all the ardour of affection and all the anguish of despair. 'My father,' said she, 'oh! my father.' The spectators gazed in silence on this affecting scene; even the guard could not refrain from tears, while they gently drew her from the spot. On the scaffold More preserved his usual cheerfulness: and proved that there is something in a steady adherence to rectitude which can prevent any external circumstance from altering the serene complacency of the soul. 'Having spent a short time in devotion he took the napkin, with which his eyes were to be bound, and calmly performed that office for himself; then, laying his head on the block, he bade the executioner stay till he removed his beard; for it, said he, has committed no treason.'

The detailed account which we have given of Sir Thomas More, will oblige us to be rather more brief in our notice of the remaining lives. William Cecil, Lord Burleigh, was born at Bourne in Lincolnshire in 1520. At the age of fifteen he was removed to St. John's college Cambridge, where he was indefatigable in the pursuit of knowledge and the culture of his mind. In 1541, he went to study the law at Gray's Inn, where he did not display less industry than he had evinced at the university; nor can we doubt but that he would have rapidly risen to eminence in his profession, if one of those fortuitous occurrences, which often reverse the most deliberate plans of individuals, had not given a new turn to his views and different incitements to his ambition. Henry VIII. having accidentally heard of the ability which Cecil had displayed in a dispute with two Irish priests respecting the supremacy of the king, sent for him to court, and as no situation happened to be vacant, appointed him to the reversion of the custos brevium in the common pleas.—

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In 1542, he married a daughter of Sir John Cheke. This alliance increased his influence, and accelerated his promotion; for Sir John introduced him to the notice of the Earl of Hertford, afterwards Duke of Somerset. On the accession of Edward V. to the throne in 1547, Cecil was made master of the requests and afterwards secretary of state. On the fall of Somerset, he was detained three months in the Tower when he was restored by the Duke of Northumberland to his former situation.—While the court of England teemed with cabals, which engrossed the attention of the other ministers, Cecil appears to have devoted himself to the faithful discharge of his official duties. To this circumstance may perhaps be ascribed the security which he enjoyed in the most critical times. The temperament of Cecil seems rather to have been one of frigid prudence than of ardent sensibility. On the death of Edward, he was too provident to support the title of the lady Jane, and retired from court; and though a friend to the reformation, he joined the party of Mary, who was known to be decidedly hostile to the recent innovations. During the whole reign of that bigoted woman, Cecil, though he never disguised his attachment to the protestant cause, seems to have excited the respect of his enemies without losing the confidence of his friends. Beholding the declining health of Mary, he zealously attached himself to Elizabeth, and maturely reflected on that plan of civil and ecclesiastical policy, which it would be most advisable to adopt on her elevation to the throne. Elizabeth no sooner grasped the sceptre on the death of her sister, than she rewarded the attentions of Cecil with the office of secretary of state; and indeed he must be regarded as her principal minister and most confidential adviser during the whole of her reign. His first endeavour was to induce her to restore the protestant worship and to prosecute the great work of the reformation which her father had begun, and which her brother was prevented from completing by his untimely death. But Elizabeth, who, though professedly a protestant, was from early prepossession attached to the dazzling splendour of the Romish rites, could with difficulty be brought to recede even to that small distance from the pale of the Romish communion which had been approved in the commencement of Edward the sixth's reign. Had Edward lived, there is little doubt that the reformation would have been carried by wary and prudential steps to much greater lengths; for even in the preface to one of the service books, published by authority, the framers observed, *that they had gone as far as they could, in reforming the church, considering the times they*

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lived in, and HOPED THAT THEY WHO CAME AFTER THEM WOULD, AS THEY MIGHT, DO MORE.' But Elizabeth instead of doing more, was rather anxious to undo part of what her brother had done; and the church of England, of which some of the original authors in the time of Edward VI. acknowledged the reformation to be incomplete, and hoped that it would be advanced by further improvements, remains to this day, to the disgrace of the clergy and the government, and to the great hindrance of true religion, in almost precisely the same imperfect state in which it was left in the reign of Elizabeth. Had the true protestant spirit, which produced the reformation, pervaded the English hierarchy in the succeeding reigns, we should at this moment have been in possession of a truly scriptural liturgy, founded on such a basis of universal charity as must have extinguished the present flame of sectarian animosity. 'The views of Elizabeth were far from coinciding with those of Cecil, in the extent of the projected reformation.' The 'cool and temperate mind' of Cecil, could probably discern the futility of those invidious distinctions, which make a line of separation between the different denominations of christians; but the queen was a stranger to the enlarged and enlightened tolerance of her minister. Elizabeth who was addicted to the forms of the old superstition, was more inclined to shew indulgence to the papists than to the non-conforming protestants. The severities which she exercised towards this class of her subjects, were in vain opposed by the intreaties of Cecil; who seems to have exerted more than his ordinary energy in his endeavours to repress the inquisitorial tyranny of the bishops, which was evidently favoured by the known inclinations, if not the express instructions, of the queen.

The good sense and wisdom of Cecil were very evident in his civil administration. No minister was more attached to economy at home and to peace abroad. He was used to say 'that he never cared to see the treasury swell like a disordered spleen when the other parts of the constitution were in a consumption:' In the present age the great reservoir of the treasury has been filled by emptying the pockets of the people; and that plethory of finance, of which Mr. Pitt made his boast, was produced by the emaciation of virtue and of industry. Cecil considered war as the great destroyer of the happiness and the wealth of nations; and these maxims which are equally humane and just were continually falling from his lips 'that war is soon kindled; but peace very hardly procured; that war is the curse, and peace the blessing

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of God upon a nation; and that a nation gains more by one year's peace than by ten years war.' Happy would it have been for this country if our ministers during the last hundred years had been governed by these principles of policy, in which the greatest interest of states is identified with the highest considerations of morality.

In 1589 Cecil had the misfortune to lose his wife, to whom he had been tenderly attached for three and forty years;—this event, which he never ceased to remember with regret, cast a cloud of dejection over the remainder of his days. He survived this calamity nine years, and died in 1598, in the 78th year of his age, after having been prime minister of England during the long period of forty years. Cecil possessed all the qualifications of a consummate politician. His application to business was constant and intense. No temporary gratifications and no frivolous pursuits were suffered to interrupt the continuity of his attention to his official duties. Thus he was enabled to dispatch the great weight of business which fell to his share, without hurry or confusion. It was his maxim, 'that the shortest way to do many things was to do only one thing at once.' Hence his diligence was not exerted by fits and intervals, but in regular succession, and in unbroken continuity. He finished whatever he undertook, and never committed the fatal error of running in arrears with business and with time. 'An eye-witness assures us that, during a period of twenty-four years, he never saw him idle for half an hour together.' Next to his diligence, Mr. Macdiarmid celebrates his reserve, which did not consist in a vicious dissimulation, but in a resolute consistency in not disclosing what the interest of the state rendered it prudent to conceal. Moderation and self-command seem to have been so agreeable to his physical temperament, that they ought perhaps to be numbered rather among the gifts of nature than the acquisitions of habit. The restraint which he could impose on what in most men become the most ungovernable passions, the facility with which he conquered his resentments, combined with the apparent coldness which he evinced in his friendships, probably gave rise to the observation that 'he was a better enemy than a friend.' Cecil possessed sagacity to discern merit, and skill as well as virtue, in placing it in situations in which it might be most useful to his country. By his attention to fill the offices of the state with able men, the

'Treasurer,' says Mr. Macdiarmid, 'naturally incurred much obloquy from those whom his penetration caused him to neglect, and the hereditary nobles in particular, who seemed to think that offices

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which they could not execute, as well as honours which they had not earned, should be entailed on themselves, expressed high displeasure at seeing a preference so frequently given to upstart commoners. But the extraordinary assemblage of able men, which composed Elizabeth's government, reflect equal lustre on her own good sense, and the sagacity of her adviser.'

The judgment of Cecil was not apt to receive any bias from his affections. At a period when mankind paid an unreasonable deference to the artificial superiority of rank, it redounds highly to his honour that, in the distribution of justice, he paid no regard to persons, and that the poor man had his suit as patiently heard and as speedily determined as the rich. In his private expences, Cecil seems to have observed the due and happy medium between avarice and prodigality. His establishment was proportioned to his income, and his hospitality was allied more to munificence than parsimony. But still his private affairs were managed with so much discretion that his expenditure never exceeded his income, and he left an ample fortune to his descendants. Cecil allowed himself but few intervals of recreation. 'The principal scene of his amusements was his favourite seat at Theobalds near London, where he was often seen riding up and down the walks on his little mule,' attending to the improvements which he had planned, 'or overlooking those who amused themselves by shooting with arrows, or playing at bowls;' but without participating in these or any other diversions. The weakness of his constitution would have incapacitated him for rural sports, even had they been agreeable to his taste; but his mind, wholly intent on important concerns, wanted not the diversified interests of little objects, to relieve the langour of existence:—his conversation is said to have been remarkable for its sprightliness; of which the effect must have been heightened by contrast with the general gravity of his demeanor. His temperance was as exemplary as his other qualities; he ate sparingly, and never drank to excess in an age which fixed no stigma on ebriety. His charities were diffusive, and the efficacy was increased by the judicious mode of the distribution. He scrupulously observed the religious forms of the establishment, but his piety appears to have been something more than a ritual offering of the lips. It was his solace and his stay; and, in short, England has altogether had few ministers, who have been at once more upright and more wise.

In writing the life and delineating the character of Thomas Wentworth, Earl of Strafford, Mr. Macdiarmid had a difficult and delicate task to perform; for few persons have been more

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misrepresented by the exaggerated praise of their friends, or the unqualified abuse of their enemies. The truth appears to be between these opposite statements, and we think, that the author has executed this part of his performance with a degree of impartiality, which reflects honour on his intellect and his heart. Thomas Wentworth, whose ancestors possessed the manor of Wentworth in Yorkshire, before the conquest, was born in London, at the house of his maternal grandfather in Chancery-lane, in 1593. After pursuing his studies for some time at St. John's College, in Cambridge, he passed over to the continent, and spent more than a year in France. On his return from abroad he married Margaret Clifford, eldest daughter of the Earl of Cumberland; and by the death of his father, succeeded to a baronetcy, and an ample fortune. In 1621, Wentworth made his first appearance in parliament. Affairs were now gradually approaching that crisis which they reached in the following reign. During the life of James, Wentworth appears to have taken no very strenuous nor decided part against the court; but, in the first parliament of Charles, we find him among the most distinguished opposers of the government. Hence he appears to have been selected, among six of the most popular leaders, for the office of sheriff, in order to preclude his immediate readmission to parliament. Some overtures had, indeed, previous to this, been made to Wentworth, by the court; and, though the terms of reconciliation had not been adjusted, yet Charles does not seem to have ranked Wentworth among his most implacable opponents; for, on reading over the list of sheriffs, though the king passed the other names without notice, yet, when he came to that of Wentworth, he exclaimed, "*he is an honest gentleman.*" Before the period of his office had expired, new overtures were made to him by Buckingham, and received with evident complacency. But the fickleness of the latter frustrated the growing amity; and Wentworth, instead of the court favour, which he anticipated, was unexpectedly commanded to resign his office of *custos rotulorum*. In some letters, which Wentworth, after this, wrote to his friend Sir Richard Weston, chancellor of the exchequer, we have palpable proof of the great mortification which this event occasioned, and of his ardent (we will not call it patriotic) longing to be on good terms with the court. Yet soon after this we find him leagued with the most violent opposers of Charles's arbitrary exactions of money without consent of parliament. His friends, who were acquainted with his obsequious professions of service to the king, were not a little surprised at the apparent inconsistency of his conduct. But

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Wentworth was a man who appears to have been governed by calculations of interest and ambition; and he, perhaps, thought that the total abolition of parliaments, which would have been the effect of an unlimited compliance with the despotic mandates of the king, would have precluded him from making the most of the talents he possessed. When Charles, baffled in his tyrannical projects by the determined resistance of the people, was constrained to call a new parliament, Wentworth, who was liberated from confinement, along with the other gentlemen who had resisted the unconstitutional extortions of the crown, was re-elected for the county of York. This parliament was opened with threats from the king, which were intended to work on the complaisance of the members; but which, fortunately, had the opposite effect. On this occasion Wentworth again took his place among the patriots. He promoted the petition of right, and advocated the popular cause, with an ability and eloquence in which future consistency only was wanting to excite the reverence and admiration of posterity. But the court no sooner made overtures, which were adapted at once to gratify his interest and ambition, than the sturdy demagogue degenerated into a pliant courtier; and he who had asserted the rights of the people now made every effort to extend the prerogative of the crown. The political apostacy of Wentworth was purchased by the boon of a peerage, and the presidency of the council of York, which exercised over the four northern counties the powers of the courts of common-law, the chancery, and even the star-chamber. By the assassination of Buckingham, which took place soon afterwards, Wentworth was relieved from an enemy whom reconciliation had not made a friend; and he was henceforth without a rival in the favour of his sovereign. As all apostates are anxious to prove the sincerity of their conversion by the violence of their conduct, and the excess of their servility, Charles found in Wentworth a very vigorous abettor of his arbitrary views. Indeed, some of his measures, as president of the council of York, which removed the northern counties entirely from the protection of the common law, were a tissue of injustice and of cruelty, which proves how much the possession of uncontrouled power is apt to pervert the understanding and vitiate the heart. Even the son of Lord Fauleonberg was imprisoned for not pulling off his hat at a public meeting at which he was present. For some disrespectful mention of the council of York, and other circumstances equally trivial, he caused Sir David Foulis to pay a fine of eight thousand pounds, and to be imprisoned during pleasure. The next step of Wentworth's promotion was the govern-

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ment of Ireland; where the principal object of his administration was to render the authority of the monarch absolute in that country in order to obtain the means for facilitating the same project in this. He appears to have been greatly elated with the success of his exertions to aggrandize the power of the crown in Ireland. In his dispatches he spoke of vexatious embarrassments, succeeded by an ample revenue; of importunate demands succeeded by an unlimited prerogative. He declared, that if his majesty was hereafter disappointed of any reasonable desire in Ireland, it might justly be laid to the charge of the deputy; '*for now*, said he, *the king is as absolute here as any prince in the whole world can be.*' As a reward of these services Wentworth petitioned the sovereign for an earldom; but very unexpectedly experienced a refusal. His majesty, though he knew that Wentworth had proceeded too far in the career of apostacy ever to recover the confidence of the party whom he had deserted, seems still to have harboured some jealousy of his former patriotism, and he was determined that he should render still farther benefit to the crown before remuneration put a stop to expectance, or slackened his activity. One of Wentworth's next projects for gratifying the king, was to reduce the people of Ireland to a conformity in religion; and archbishop Laud in his favourite phraseology exhorted him 'to go *thorough* and *thorough* with the pious work.' But many of his measures for the internal improvement of Ireland discovered great wisdom, and merit no common praise. To him Ireland is primarily indebted for the linen-manufacture, which has been carried to so much perfection, and attended with such important advantages to that country.

'When,' says Mr. Macdiarmid, 'Wentworth first undertook the government of that country, he learnt, from his inquiries into the state of the island, that no article for exportation was manufactured there, unless a small quantity of coarse woollen yarn. Unwilling, by encouraging this branch, to interfere with the staple of England, he formed the project of introducing the general cultivation of flax, and turning the attention of the natives to the manufacture of linen. At his own expence he imported and sowed a quantity of superior flax-seed; and, the crop succeeding to his expectations, he, next year, expended a thousand pounds for the same purpose, erected several looms, procured workmen from France and Flanders, and at length was enabled to ship for Spain, at his own risque, the first investment of linen ever exported from Ireland; exulting in the success of this favorite scheme, he foretold that it would prove the greatest means of enrichment which Ireland had ever enjoyed; and his sagacity is amply attested by the industry and wealth, which the

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linen manufacture continues to diffuse over that portion of the empire.'

But though this measure merits every encomium, another, which he proposed but happily did not effect, calls for unqualified condemnation. We allude to his plan for establishing a monopoly of salt, in order to render the subject dependent on the crown for that necessary article, and thus to increase the passive submission of the people. Some of Wentworth's measures were indeed totally devoid either of justice or humanity. Among these we may reckon the trial of Lord Mountnorris, whom Wentworth caused to be condemned by a court martial composed of his own creatures, for no other offence than some petulant expressions of dissatisfaction, which he had inconsiderately uttered against the *deputy*. The barbarous atrocity of this act, caused the feeling of indignation to vibrate in the bosom of every person who was acquainted with the circumstances; and whatever harshness may seem to have been shewn in the trial of Wentworth, we are of opinion that, if his guilt had been confined only to this single act, he would amply have merited the fate which he experienced. He who shews no mercy to o hers cannot reasonably expect any mercy in his turn. To exult in the depression even of an enemy evinces a want of every amiable and magnanimous quality; but the exultation which Wentworth expressed, when Mountnorris was condemned, was moderated neither by prudence nor by decency. In 1636 Wentworth returned to England and was graciously received by the king; who nevertheless refused his second application for an earldom. Wentworth was sensibly mortified by this repulse; and indeed it must be owned that he had no reason to applaud the grateful reminiscence of kings. At the end of 1636 he repaired once more to his government in Ireland. It is curious to behold ambition confessing the frustration of its hopes and the vanity of its fondest pursuits. Even while exulting in the prosperous situation of his government Wentworth adds, '*yet I could possess myself with much more satisfaction and repose under my own roof*, than all the *preferment and power which the favour of the crown can communicate*.' But with fatal inconsistency he kept continually seeking some new accession of those distinctions of which he felt the precarious tenure and the trivial worth. In 1639 Wentworth visited England at the desire of Charles, who wanted his assistance and advice in the dangerous ferment which portended an approaching insurrection. In January 1640 he obtained this long-sought object of an earldom, which the king

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could no longer withhold: and which Wentworth had purchased at a price which every friend to freedom and humanity will think too dear. In the November of the same year he was impeached of high treason; and though he had, as president of the council of York and as lord deputy of Ireland, been guilty of various acts of cruelty and oppression for which he deserved exemplary punishment, yet as no guilt, amounting to *high treason*, could be proved against him except by indirect implication, which in such cases ought never to be authorized, the sentence by which he suffered must be reprobated as unjust. The injustice of the sentence is what long served to efface the enormities of his administration; and to make him an object of tender compassion, who would otherwise have been regarded with abhorrence as an enemy to the liberties of his country. Wentworth ought certainly not to have been suffered to escape with impunity, but as his condemnation was illegal, the end of his punishment was in a great measure defeated by its inordinate severity. But if his judges violated the law in his condemnation, the king not only violated the law of the land but outraged every feeling of friendship, and every claim of gratitude in consenting to his execution. Strafford defended himself with impressive eloquence and died with heroic resolution. We cannot assent to the truth of one of the assertions which he uttered on the scaffold *that he loved parliaments;* for one of his great objects had been to enable the king to carry on the government without any parliamentary co-operation. The ruling passion of Strafford appears to have been ambition, which, if he had proceeded consistently in that channel of patriotism with which he first set out, would have rendered him one of the brightest and most revered names in English history. But, on deserting the popular party, his ambition which, from the beginning (as was seen in his repeated endeavours to mitigate the ill will and recover the favour of the insolent and despicable Buckingham) had never been disinterested, took a more selfish turn; and he seemed prepared to go any lengths to gratify the tyrannical propensities of the king in order to advance his own dishonourable ends. The servility with which he so often supplicated an earldom, shews how far even a great mind is apt to be dazzled by the frivolous distinctions of artificial superiority; but the rancour with which he prosecuted Lord Mountnorris, and the insolent triumph which he displayed over a fallen foe, are a reproach on his courage and humanity.

The life of Hyde, earl of Clarendon, is written with the same candour and ability as the rest. Hyde is one of those

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characters which we contemplate with almost unmingled satisfaction. Throughout his life we behold an exemplary adherence to what he deemed the principle of rectitude; which instead of being altered by circumstances was the same in every situation. Though there was no very superior elevation in his mind, yet his talents were such as command respect. There was a dignified pride both in his manners and his conduct, which raised him above mean compliances and dishonest arts. In the midst of the most distressing poverty which he experienced during the usurpation of Cromwell he preserved an inflexible integrity. His religious and his political principles remained the same; though there were times when he was destitute of food, clothing and fire; and when he might have lessened his privations by only a feigned submission to the government of the protector. The pious serenity and the philosophic constancy which, in the hour of adversity, he practised himself and recommended to others, merit the highest commendation.

'Keep your spirits,' says he to secretary Nicholas, 'and take heed of sinking under a burden, which you never kneeled to take up. Our innocence begets our cheerfulness, and that again will be a means to secure the other. Whoever grows too weary and impatient of the condition he is in, will too patiently project to get out of it; and that by degrees, will shake or baffle, or delude his innocence. We have no reason to blush for the poverty which is not brought upon us by our own faults. As long as it pleases God to give one health, (which I thank him, I have in a good measure,) I shall think he intends that I shall outlive all these sufferings; and when he sends sickness, I shall (I hope with the same submission) believe that he intends to remove me from greater calamities.'

There is one instance in the life of Hyde in which we do not behold that scrupulous observance of principle which he evinced in the rest of his conduct. We allude to the countenance which he afforded to the attempts of Captain Sikes and others to assassinate the protector. He did not consider that no end can justify the use of immoral means. If we once, in any degree, permit a transgression of this rule, there are no atrocities, however cruel or unjust, of which the plea of utility and duty may not be invoked to excuse the perpetration. From the excesses which popular frenzy or democratic zeal had committed, during the revolution which had brought Charles the first to the scaffold, Hyde was, after the restoration, more anxious to increase the power of the crown than the liberty of the subject. The religious prejudices which he had imbibed in his youth, and which had been strengthened by his intimacy with Laud;

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rendered him unfavourable to an extensive toleration. Indeed, in this respect he often discovered a bigoted attachment even to ecclesiastical forms, which, in a moral view, are matters of indifference; and which, in a political view, ought never to be retained when they are productive of scruples among the weak, and of animosity among the violent. An act of uniformity which Hyde procured to be passed, and which compelled all the clergy to express, by an oath, not only their unqualified assent to the the doctrine of *passive obedience*, but their attachment to the revived ceremonies of the ring, the cross, the surplice, and the altar, is a reflection on the soundness of his judgment, and the liberality of his heart. To the lasting honour of the clergy, no less than two thousand of them abandoned their benefices rather than take an oath which they abhorred. Thus Hyde, perhaps undesignedly, became a persecutor. But in what errors is not even an honest and cultivated mind liable to be ensnared, which, in the speculations of theology, loses sight of common sense! The grave morality, and the sober admonitions of Hyde, soon became offensive to the licentious and unprincipled sovereign whom he had so faithfully served. With the declining favour of the monarch he saw an host of enemies arise, who were eager to precipitate his fall. In 1667 he was impeached of high treason; and though none of the offences with which he was charged amounted to that crime, yet the rage of party ran so strong against him, that he thought it prudent to withdraw from the storm, and retire into France. Here he passed seven years in exile; and endeavoured to elude the painful recollections and tender regrets which pressed upon his heart, by completing his History of the Rebellion, and by other literary occupations. After spending some time at Montpelier, he left the south of France, and fixed his residence at Rouen, where he in vain solicited permission from Charles to return and breath his last in his native land. In 1674, and in the sixty-third year of his age, he was removed by the friendly hand of death to that region, where we trust that he will have no occasion to lament the ingratitude of kings.

ART. III.—*Illustrations of Shakspeare, and of Ancient Manners: with Dissertations on the Clowns and Fools of Shakspeare; on the Collection of Popular Tales, entitled Gesta Romanorum; and on the English Morris Dance. By Francis Douce. 2 Vols. large 8vo.* Longman. 1807.

THAT illiberal cry has now ceased which was excited by the pert and prejudiced author of the Pursuits of Literature,

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and echoed by so many wags of the same description against 'the black-letter dogs;' and men may safely indulge themselves in the very laudable pleasure of searching into the records of past times for the purpose of knowing how their ancestors thought and acted, without the danger of having their noses pulled as coxcombs, or finding all their observations answered with a shrug of the shoulders, as if they were no better than Bedlamites. The undeserved popularity of that most impudent publication secured, but for a very short time, the laugh on the side of folly and impertinence; and the world is now so well convinced of the obligations it lies under to that spirit of enquiry which it was the aim of its writer to turn to ridicule, that Mr. Douce might have entered the field in perfect safety without the short and sensible manifesto contained in his preface.

If, however, there do remain any malcontents, however few the number, of the pursuing tribe, their objections will never be more satisfactorily answered than in Mr. D.'s own words.

'With respect to what is often absurdly denominated *black-letter* learning, the taste which prevails in the present times for this sort of reading, wherever true scholarship and a laudable curiosity are found united, will afford the best reply to the hyper-criticisms and impotent sarcasms of those, who, having from indolence or ignorance neglected to cultivate so rich a field of knowledge, exert the whole of their endeavours to depreciate its value. Are the earlier labours of our countrymen, and especially the copious stores of information that enriched the long and flourishing reign of Elizabeth, to be rejected because they are recorded in a particular typography?

'Others again have complained of the redundancy of the commentators, and of an affected display of learning to explain terms and illustrate matters of obvious and easy comprehension. This may sometimes have been the case; but it were easier to show that too little, and not too much, has been attempted on many of these occasions. An eminent critic has declared 'that if every line of Shakspeare's plays were accompanied with a comment, every intelligent reader would be indebted to the industry of him who produced it.' Shakspeare indeed is not more obscure than contemporary writers; but he is certainly much better worth illustrating. The above objectors, affectedly zealous to detect the errors of other men, but more frequently betraying their own self-sufficiency and over-weening importance, seem to forget that comments and illustrations are designed for the more ignorant class of readers, who are always the most numerous; and that very few possess the happiness and advantage of being wise or learned.' Pref. p. x.

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Perhaps we may not altogether agree in the latter part of these observations, thinking that most of the comments which have been written on Shakspeare are, upon the whole, less calculated for the instruction of the ignorant and unlearned (who will, in our opinion, be little the better for them) than for the information, amusement, and rational gratification of more cultivated minds; for no curiosity can be more honest, and no satisfaction more consistent with good sense, than that which leads to, and is derived from, the knowledge of mankind in former ages; and by no means can that knowledge be so satisfactorily attained as by the investigation of those minute points of character and manners which form the most worthy objects of investigation to Shakspeare's commentators. For the attainment of this end, indeed, it seems to matter little whether Shakspeare be made the ground-work of our labours or not. But there is this double and reciprocal advantage arising from it, that our love for the author encourages and animates our pursuit, and that the result of that pursuit must necessarily encrease our love for the author, by encreasing our familiarity with those objects with which he himself was most familiar.

Nor can the enormous mass, into which our later commentators have swollen the subject of their illustrations, be made a reasonable ground of complaint against the proceeding. There are editions enough, through which Shakspeare has passed, of all shapes and sizes; the fastidious despiser of commentaries may purchase him without a single note; and he, whose sole ambition it is to understand the general meaning of his favourite poet, may attain his end tolerably well by the aid of some of the earliest and least voluminous of his critical editions. If every man, however slender his purse, or however sovereign his contempt for *the black-letter*, were compelled either to remain without a Shakspeare or to purchase the last and most approved edition, then there might be some legitimate ground for remonstrating against so oppressive an increase of commentary.

Mr. Douce is well known to the world by the very valuable incidental contributions which he has already made to the elucidation of Shakspeare, and it would be superfluous in us to congratulate those who have been in the habit of consulting Stevens's and Malone's editions on the accession of this gentleman to the list of avowed and regular commentators. The form under which the principal part of the present work is offered to our notice is that of an appendix to Stevens's edition of 1793 in fifteen 8vo. volumes. It pursues the same order with respect to the different plays; and many of the notes are to be taken merely as continuations

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some contained in that publication, while others are entirely original, and, from their length and importance, may seem to deserve the appellation rather of short independent essays. We have already expressed our opinion that the greatest service which the present and future commentators on Shakspeare can render to the cause of literature, is in illustrating the manners and characters of our forefathers; their general superstitions and modes of thinking and acting; and the derivation of singular customs or expressions among ourselves. It will be readily believed that no person is more capable than Mr. Douce of undertaking so pleasant and profitable a task, and executing it in the manner best calculated to amuse as well as instruct his readers.

Mr. Ritson had before observed that the 'man in the moon' is no other than the identical sabbath-breaker recorded in Numbers xv. 32. and Mr. D. endeavours to connect the offence with the punishment. Chaucer tells us, that this poor sinner not only gathered, but stole the sticks in question, and appears to think, that the weight of the guilty bundle was so great as to prevent him from climbing up to heaven any higher than the moon, where he has ever since been imprisoned.

'With the Italians,' says Mr. Douce, 'Cain appears to have been the offender, and he is alluded to in a very extraordinary manner by Dante in the 20th canto of the *Inferno*, where the Moon is described by the periphrasis *Caino e le spine*. The Jews have some talmudical story that Jacob is in the moon, and they believe that his face is visible. The natives of Ceylon, instead of a man, have placed a hare in the Moon.'

And they tell a curious and romantic fable on the occasion.

'It is remarkable that the Chinese represent the moon by a rabbit pounding rice in a mortar. Their mythological moon Jut-ho is figured by a beautiful young woman with a double sphere behind her head, and a rabbit at her feet. The period of this animal's gestation is thirty days; may it not therefore typify the moon's revolution round the earth?' Vol. i. p. 15.

This fancy of an animal in the moon is a very curious one, and from being so general we should rather imagine that it has arisen in all nations from some general cause. The spots on the moon's surface may easily be converted by imagination into the likeness of some terrestrial object, most especially of a human face; and, in the absence of all philosophical knowledge, more extravagant superstitions

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have often been raised on equally slight and whimsical foundations.

In the Two Gentlemen of Verona, Launce, being about to put his brother clown to an examination of his literary qualifications, uses the expression, 'Saint Nicholas be thy speed.' The true reason why this saint was chosen to be the patron of scholars, as also for the manner in which he was commonly represented, 'with three children in a tub,' Mr. Douce gathers from a MS. life of the saint composed in French verse by Master Wace, chaplain to Henry the second, who relates that

'Three scholars being on their way to school, were murdered by their host in the night and their bodies hidden. Saint Nicholas was informed of it by God Almighty, and, according to his pleasure went to the place. He demanded the scholars of the host, who was not able to conceal them, and therefore shewed them to him. Saint Nicholas by his prayers restored the souls to their bodies. Because he conferred such honour on scholars, they at this day celebrate his festival.' P. 40.

In Twelfth Night, the question 'dost thou live by thy tabor?' has somewhat strangely led the former commentators into a dissertation on an eating-house with the sign of a tabor, which, says one, was kept by Tarleton. But Mr. D. discovers that Tarleton's house was known by 'the sign of the Saba,' that is, 'of the queen of Sheba;' and that this same is our identical modern sign of the Bell Savage. After so many derivations of that singular appellation, we were surprised at finding a new one started, especially as we had contented ourselves with the very plausible story of a lease of the inn in question to one Isabella Savage, which seemed to explain the whole mystery in the most satisfactory manner. But hear good Adam Davie his romance of Alexander, written in the fourteenth century,

'In their Londe is a citè
One of the noblest in Christianitè;
Yclepeth *Sabba* in langage.
Thence came *Sibely Savage*,
Of all the world the fairest queen,
To Jerusalem Salomon to seen,' &c. p. 98.

Sibely Savage is, in fact, *Si belle Sauvage* (says Mr. D.) and this extract seems to us almost to settle the question, especially as the sign is common on the continent, where it is not at all likely that the fame of Mrs. Isabella Savage could have extended.

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A little further on, (p. 107) we have a very learned and curious note on the ancient custom of betrothing, which, among our forefathers, was attended with ceremonies almost equally solemn, and was in itself considered as almost equally binding, with the actual rite of marriage. Indeed to this very solemnity and seeming importance of the ordinance may be ascribed its subsequent disuse; since it very commonly happened that the lady, relying on the sanctity of the engagement, did not scruple to admit her lover to an anticipation of all the matrimonial rights and privileges before the celebration of a legal marriage, which occasioned great scandal and, at last, a general abandonment of the dangerous ceremony Mr. Douce conjectures (very sensibly we think) that the desuetude of espousals in this country gave rise to 'our action at law for damages on breach of promise of marriage.'

At the conclusion of his notes on 'Measure for Measure,' Mr. Douce has added to the novel of Cinthio, hitherto held to be the foundation of that play, the outline of several other similar stories, almost any of which seem equally likely to have furnished Shakespeare with the groundwork of his fable. We are, however, more obliged to him for his manly vindication of our poet from the harsh morality of Johnson, and the censorious cavilling of Mrs. Lennox. Since the play ends happily, there seems to be neither dramatic nor moral justice in requiring a more heavy punishment than he actually suffers, for Angelo's *intended*, but abortive, guilt.

The notes 'on certain terms used in fencing,' p. 233, and on the legal privilege of 'begging idiots,' p. 240 contain a great deal of curious and recondite information; but our limits will not admit of much quotation or analysis.

The character of Hecate in Macbeth gives occasion to a very learned dissertation on some superstitions of our ancestors relative to the existence and characters of fairies; but though one of the longest notes with which Mr. D. has favoured us, it is a subject which ought not to be confined to the narrow limits of a commentary. We hope therefore that Mr. D. will at some future time pursue his own hint of tracing, in a separate essay, the connection between the fairy superstitions of the middle ages, and 'the religion of the ancient Romans' No man is better qualified for the task than the gentleman who suggests it.

The story of Aladine the Persian, cited p. 344, from 'Winstanley's *Historical Rarities*,' is not an invention, but founded on a well-known practice of the *Assassins* in Syria of which the reader may find some account in the disserta-

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tions at the end of the second volume of Mr. Johnes's Joinville.

Of Master Shallow's elegant adjuration, 'by cock and pie,' we have an ingenious conjectural derivation in the old chivalrous custom of swearing on a *peacock* or pheasant to the performance of some considerable enterprise. When the custom itself had long been disused, the vestiges remained in the *peacock pie*, which continued to be a favourite and *honourable* dish at the tables of great personages. 'The gilded beak was proudly elevated above the crust, and the splendid tail expanded.' One of the latest instances of the usage referred to, may be found in Ste. Palaye (Mem. de Chevalerie) who details from some ancient author a very singular feast given by the Duke of Burgundy (Philip the Good) on occasion of a projected expedition to the Holy Land. But Mr. D. we apprehend, has been guilty of a slight inaccuracy in stating the birds to have been roasted; whereas we believe it was the more usual practice to introduce them alive.

The description given (in p. 499) of a favourite *dance* of Shakspeare's time is so humorous, that we cannot resist the temptation of transcribing it.

'Henry 5. A. 3. S. 5.

They bid us to the English dancing schools
And teach *lavoltas high*, and swift corantoes.

'The *lavolta*, as the name implies, is of Italian origin. The man *turns* the woman round several times, and then assists her in making a *high* spring or cabriole. This dance passed from Italy into Provence and the rest of France, and thence into England. Mons. Bodin, an advocate in the parliament of Paris, and a very (*savage*, qu: sage?) and credulous writer on demonology, has gravely ascribed its importation from Italy into France, to the power of witches. The *naiveté* with which that part of the *lavolta* which concerns the management of the lady in making the *volta* is described by Thoinot Arbeau, an author already quoted, is extremely well worth transcribing, especially as the book is seldom to be met with. 'Quand vouldrez tourner, laissés libre la main gauche de la demoiselle, et gettés votre bras gauche sur son dos, en la prenant et serrant de votre main gauche par le faulx du corps au dessus de sa hauche droite, et en meme instant getterez votre main droite au dessous de son busq, pour l'ayder a saulter quand la pousserez devant vous avec votre cuisse gauche: elle de sa part mettra sa main droite sur votre dos, ou sur votre collet, et mettra sa main gauche sur sa cuisse pour tenir ferme sa cotte ou sa robbe afin que cueillant le vent, elle ne monstre sa chemise ou sa cuisse nue: ce fait, vous ferez par ensemble les tours de la *volte*, comme cy dessus a eté dit: et après avoir tournoyé par tant de cadances qu'il vous plaira, restituerez la damoiselle en sa place, ou elle sentira

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(quelque bonne contenance qu'elle face) son cerveau es branle, plain de vertigues et tournoyemens de teste, et vous n'en aurez peut etre pus moins: je vous laisse à considerer si c'est chose bien seante à une jeûne fille de faire de grands pas et ouvertures de jambes: et si en cette volte l'honneur et la santé y sont pas hazardez et interessez.' P. 491.

He concludes with other similar directions how you are to proceed 'si vous voulez une autre fois danser la volte à main droite.'

The following origin of a most venerable proverb 'seldom comes the better' (which is used by one of the citizens in Richard III.) is given from 'a MS. collection of stories compiled about the time of king Henry the third.'

'Quidam abbas dedit monachis suis tria fercula. Dixerunt monachi, Iste parum dat nobis. Rogemus Deum ut cito moriatur. Et sive ex hac causa sive ex alia mortuus est. Substitutus est alius qui eis tamen dedit dua fercula. Irati monachi contristati dixerunt, nunc magis est orandum, quia unum ferculum subtractum est, Deus subtrahat ei vitam suam. Tandem mortuus est. Substitutus est tertius, qui duo fercula subtraxit. Irati monachi dixerunt, Iste pessimus est inter omnes, quia fame nos interficit. Rogemus Deum quod cito moriatur. Dixit unus monachus, Rogo Deum quod det ei vitam longam, et manu teneat cum nobis. Alii admirati quærebant quare hoc diceret; qui ait, "Vide quod primus fuit malus, secundus pejor, iste pessimus; timeo quod cum mortuus fuerit alius pejor succedet, qui penitus nos fame perimet. Unde solet dici, *Scilde comed se betere.*" Vol. ii. p. 33.

The derivation of "Cockney" from the "land of Cokaigne," P. 151, is well-supported and probable.

Many *incidental* observations on the clowns and fools are excellent, not to speak of the *express* dissertation on that curious subject, which our contracted limits will only admit of our barely noticing. But the anecdote connected with, that most natural and affecting character, the fool in Lear, is too striking to be neglected.

'The kindness which Lear manifests towards his fool, and the latter's extreme familiarity with his master in the midst of the most poignant grief and affliction, may excite surprise in those who are not intimately acquainted with the simple manners of our fore-fathers. An almost contemporary writer has preserved to us a curious anecdote of William the Conqueror, whose life was saved by the attachment and address of his fool. An ancient Flemish chronicle among the royal MSS. in the British Museum, 16, F. iii, com-

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niences with the exile of Salvard lord of Rousillon and his family from Burgundy. In passing through a forest, they are attacked by a cruel giant, who kills Salvard, and several of his people; his wife Emergard and a few others only escaping. This scene the illuminator of the MS. which is of the 15th century, has chosen to exhibit. He has represented Emergard as driven away in a covered cart or waggon by one of the servants. She is attended by a female, and in front of the cart is placed her fool, with a countenance expressive of the utmost alarm at the impending danger.' Page 170. Vol. ii.

In many of his critical notes and conjectural emendations, Mr. Douce discovers taste and judgment, which entitle him to a high degree of praise. In the speech of Prospero, (Temp. A. 5. S. 1.)

> ——— you demy-puppets, that
> By moon-shine do the *green-sour* ringlets make,
> Whereof the ewe not bites———.

The substitution of *greensward* strikes us as both simple and ingenious. It is a just canon of criticism 'not to admit of conjectural emendation, unless it be to substitute a *more* for a *less* natural turn of thought or expression;' but this is precisely a case which falls within the reason of the admission.

Nobody can doubt the truth and elegance of the correction bestowed on Mr. Steevens in the following passage of Henry IV. (Act 3. S. 1.)

> ——— that pretty Welsh
> Which thou pourest down from these *swelling heavens*
> I am too perfect in; and but for shame
> In such a parley would I answer thee.

'According to Mr. Steevens, *swelling heavens* are prominent *lips*. Are they not *eyes swollen with tears*? Glendower had just said that his daughter wept; and Mortimer tells his wife that he would answer the melting language of her eyes, if it were not *for shame*.' (P. 434. Vol. i.)

In Act 1. Sc. 1. of the same play, the original reads:

> No more the thirsty *entrance* of this soil
> Shall dawb her lips with her own children's blood.

This reading Malone and Ritson maintain, but do not seem very clearly to understand its meaning. Mr. Mason suggested, and Mr. Steevens adopted an alteration (which we

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are really surprised that Mr. Douce should call ingenious, since nothing in our opinion was ever more extravagant in the way of conjecture, except Bentley's *Ucalegon*) of *entrance* into *Erinnys*. But Mr. Douce himself proposes a reading, which we think infinitely preferable to either of the former, and strictly conformable to the general language of the author, in the substitution of the word "entrails."

In the beautiful simile "all plumed like estridges," we are told that the word estridge signifies a goshawk, not an ostrich; and, however loath we are to admit an interpretation of so much less beauty than that which we have been used to fancy in the passage, still Mr. Douce has made out his assertion in a manner too convincing for our inclination to resist its admission.

Dr. Johnson's ridiculous interpretation of "*war* capering in a lady's chamber," and his hasty assertion "that the ancients did not place courage in the heart," are very properly exposed and refuted.

But we shall never end our criticism if we indulge our inclination any further in the selection of observations which have pleased us, especially as we have some remarks of a different nature to pass on the work before we take leave of it.

In the first place, it occurs to us that Mr. D. in the ardour of a commentator, has often explained, by far-fetched allusions and all the mysteries of black-letter lore, passages which require no explanation whatever, or where the real meaning lies much nearer the surface than he chuses to fancy.

What need was there to resort to the Roman de Merlin, the Ordonnances de Chevalerie, and Larke's Booke of Wisdome, to prove the devil "an enemy to mankind?" Vol. i. p. 99.

Can it be unknown to Mr. Douce that the word "keep" for "inhabit" is even now in general use at the universities, or that the Petty-cury is still the well-known appellation of a street at Cambridge? p. 123, &c.

Why should not *the brake* mean *the brake*? and why should not the expression "horned moon" allude to the usual emblematical and heralded figure of the moon to which it is so commonly applied? p. 191, &c.

Why may not the Venetians be called *signors of the flood* in reference to the *signory* maintained by the doge over the Adriatic sea? Do not we ourselves affect the signory of the flood? Are not our most highly valued rights *maritime rights*? And why not *burghers* of the sea? p. 249.

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If I could find example
Of thousands that had struck anointed kings
And *flourished after*, I'd not do it. Winter's Tale, A. 1. S. 1.

Why *must* this very forcible, but very simple and unassuming, expression *necessarily* conceal an *allusion*? p. 347.

Thou lay'st in every gash that love hath given me
The *knife* that made it. Tr. and Cr. A. 1. S. 1.

Here, on the contrary, there *is* an evident allusion, not 'to the old saying that *a knife cuts love*,' but to the sympathetic cures so prevalent in the days of sir Kenelm Digby, and which seems to have arisen from the story of Telephus's spear, p. 54. Vol. ii.

Surely nothing can be more poetical, and nothing more exactly in the true spirit of Shakspeare, than the comparison between the tossing of a ship in a storm, and the "bounding" of Pegasus. It is always enough with Shakspeare if there is *one* strong point of similitude in his metaphors, nor does he at all deem it essential that they should be maintained with accuracy throughout. p. 55.

Another great fault in *all* commentators, and from which Mr. Douce is not exempt, is, that they will not allow of a single poetical *resemblance*, but they immediately hunt it down as a decided imitation, and thereby, nine times out of ten, do very gross injustice to the original merit of their author.

In the very outset, Miranda cannot, at first sight of Ferdinand, make use of a most natural expression, 'What is't? A spirit?' but we are told, this was probably suggested by Bocaccio's story of Father Philip's Geese. Vol. i. p. 12.

Although Shakespeare had written

That we on hill, in dale, forest or mead,
By paved fountain, &c.

We cannot think it *doubtless* that Milton copied him in

To hill or valley, fountain or fresh shade. p. 182.

Why must Jaques's famous 'All the world's a stage' be an imitation? Or why so natural an expression as 'Sleep, death's counterfeit?'

And when he falls, he falls like Lucifer,

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Manifestly borrowed, says Mr. Douce, from 'How art thou *fallen* from heaven, *O Lucifer*, son of the morning.' Had Shakspeare then never heard or read of the fallen angels except in Isaiah?

Again,

Whose tongue
Outvenoms all the worms of Nile.

'So, says Mr. D, 'in the anonymous play of *Wily beguilde*,

'Whose tongue more venom than the serpent's sting,'

it is difficult to say which is the imitation.' Vol. ii. p. 104.

We agree with Mr. Douce, that it is *very difficult indeed*.

We also object much to the extent to which the discovery of Shakspeare's want of learning has been carried. Our safest criterion on that point surely is Ben Jonson's character—'Little Latine and lesse Greeke.' But this is far from imposing on us the necessity of hunting out every classical translation that is known to have existed in Shakspeare's time, and denying the *possibility* of his ever drawing from the originals. Besides, even supposing it true that he knew *nothing* of any other language than his own, still might he not have had friends, or acquaintance at least, more learned than himself from whom he might occasionally have derived classical thoughts and images? It is very hard, because we admit that Shakspeare was not a man of learning, that we must stare at every learned expression or allusion as some unaccountable phænomenon, and even suppose that a line is not Shakspeare's because we cannot discover that in his time there existed a translation of the author from whom we conceive it to have been borrowed.

We may also add that in our opinion some of these notes are of much too trifling a nature; for instance that on *muffets* (which surely did not require the elucidation of wooden prints)—that on the origin of "Lullaby"—&c. &c.

The dissertation on the anachronisms of Shakspeare is only a collection of the blunders of that description for which our poet is so notorious, distributed according to the order of the plays which contain them. This collection seems to be a very complete one; but it requires no ingenuity to compile it, and we can see no good purpose to be answered by the compilation.

On the characters of clowns and fools in our ancient

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dramatic writers much has already been said, and much perhaps of curious and interesting matter still remains unexplored. Mr. D. has produced some new and amusing remarks respecting them.

The "Gesta Romanorum" is the title of a very ancient collection of tales and epilogues which Warton believed to be the work of one Peter Bercheur, prior of the convent of St. Eloy in Paris, who died in 1362, but Mr. D doubts and combats the fact. It appears, however, that Warton confounded together two works with the same title; of the first no manuscript copies are extant; of the second no printed copies. It is of this last that Mr. D. proposes to give an account as being hitherto unknown except through the medium of a few trifling extracts; and the true lover of antiquarian research may derive pleasure from the curious analysis with which he has presented us. We will extract, for the satisfaction of our more cursory readers, two specimens of the shortest, but not least pithy amongst them.

'Chap. xxvii. Antony, emperor of Rome, is fond of chess, Playing once at this game, he observed that when the men were replaced as usual in the bag, the king was indiscriminately confounded with the rest of the pieces. This suggests to him his mortal state, and that he himself shall eventually be blended with others in the grave. He divides his kingdom into three parts; one he gives to the king of Jerusalem, another to his nobles, and a third to the poor. He then retires to the holy land to end his days in peace.'

'Chap. xlvi. The emperor Alexander made a law that no man should turn a flat-fish on his plate so as to eat the other side under pain of death; it being nevertheless allowed him to ask three things before his execution. The son of an offender against this law saves his father's life by his ingenuity, and contrives to marry the emperor's daughter.'

The last dissertation 'on the ancient English morris-dance' comprizes a fund of singular antiquarian knowledge and of the most amusing nature; but our observations have been too far protracted to allow of our dwelling more at large on its contents.

We cannot take leave, however, of Mr. Douce without thanking him for the excellent illustrations of engravings on wood and copper-plates which he has interspersed in different parts of the work. The former are, some of them, executed very beautifully, and are highly interesting as correct representations of manner and costume. They are

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all, or almost all, copies from ancient prints of singular value. We would particularly notice that of the 'meddling fiend' hovering over the bed of a dying man; for when we reflect that this representation was strictly conformable to the actual belief of the time, we cannot but imagine that our poet had it in his view in describing, and that Sir Joshua Reynolds was therefore right in delineating it when painting the death of Cardinal Beaufort.

ART. IV.—*Fell's Memoirs of Fox, concluded from Art. I. of the last Review.*

WE had intended to subjoin this character of Mr. Fox to the review of Mr. Fell's Memoirs in our last number; but, as we were then precluded by want of room from shewing this humble tribute of our unfeigned veneration for the memory of that great man, we shall make no apology for inserting it in our Review for the present month.

CHARACTER OF MR. FOX.

It is the fate of ordinary minds to derive their leading traits, the moral and intellectual peculiarities which designate the idiom of character, from the circumstances in which they happen to be placed, and the period in which they chance to live. They seem fitted to be only servile copyists of what they have seen and heard without any trace of original conception or independent thought. But minds of a superior cast are found rather to communicate than to receive resemblances, rather to modify, than like more soft and plastic substances, to be modified by the form and fashion of the times. If the mind of Mr. Fox did not possess that transcendant sublimity of influence which can alter the moral aspect of nations, it must at least be acknowledged that the energetic activity of his reflective genius was sufficient to impress its own convictions on the whole intellectual mass of the country, in which a sordid selfishness had not blinded the mind, hardened the heart, and destroyed at once the feeling of patriotism and the love of liberty.

The various opinions which Mr. Fox delivered during the long course and diversified conflicts of his public life, contain a treasure of political philosophy which no statesman can study without becoming more benevolent and more wise. The notions which he uttered were not taken up at random and

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again laid down without consideration, as interest or passion might impel. Such may be, and such are the fluctuations of those who venture on the sea of politics without sagacity to direct their way, or honesty to keep them steady in their course. The axioms which Mr. Fox embraced as the pole-star of his political conduct, and which he inculcated as the best means of promoting the happiness of nations, were deduced from a profound and comprehensive survey of human affairs, from an intimate acquaintance with human nature, and from an enlightened view of the end for which government was established. His political sentiments, originating in principles which are as immutable as the attributes of the Deity from which they are derived, were not subject to any vicious defection or capricious fluctuations. Thus no statesman ever exceeded Mr. Fox in his consistency or probity. Tergiversation is reckoned the peculiar failing of politicians; but we do not remember any one instance in the life of Mr. Fox in which he ever renounced any of the great and leading principles which he ever advanced. He was not at one time a friend to freedom, and then a stickler for prerogative. He did not at one period recommend reform, and at another patronize corruption. The love of liberty was cherished in his mind till it had become part of his nature; it was incorporated in the personal identity of the man. It was not more a glowing sensation of his heart than a profound impression of his conscience, and a steady conviction of his intellect. His political notions did not, like those of Mr. Pitt, vary with his circumstances. He knew and he felt that the relations of truth and justice do not alter their position as the gale of fortune happens to blow from the different points of the political horizon. And, as the opinions, which Mr. Fox maintained were founded on the basis of justice and of truth, they partook of the sanctity and eternity of moral obligation. His political was indeed only a part of the great moral theory which occupied his mind. Thus in political probity, the history of all times and nations will not readily bring us acquainted with a superior to Mr. Fox. For though Mr. Fox was by no means insensible to the gratifications of wealth, yet he maintained his principles inviolate in periods, when every lure, which power could furnish, was held out to his apostacy; and when the perilous appearances of the times themselves might have furnished him with something like a plausible excuse for the dereliction of his principles. But he remained immutably firm. It is in the hour of temptation,

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difficulty, and distress, that the constancy of integrity is seen. In such an hour did Mr. Fox, deserted except by a chosen few, maintain the cause of rational freedom against the advocates for anarchy on the one hand, and for despotism on the other. He stood, as he himself expressed it, in the gap between the tyranny that seemed to threaten us on one side from the mob, and on the other from the court. In this stormy period his principles would undoubtedly have vacillated if they had not been founded on the rock of honesty and truth. The politics of Mr. Fox's great rival, Mr. Pitt, were of a different complexion. Instead of being extracted from those principles, which are as unchangeable as the moral properties of God, they were made up of artificial and fugitive expedients. The politics of Mr. Fox were always directed more to the good of others than to his own self-advancement. The politics of Mr. Pitt were less directed to the good of others than to the acquisition of power for himself. The possession of power was his object, and the retention of it was his end. His first, his last, and his only wish was power. If there be a ruling passion this was his. Ambition is often the character of a great and generous mind; but the ambition of Mr. Pitt rested on a narrow base. It was selfishness in the extreme. We do not mean that selfishness which is concentrated in the lust of wealth, but in a thirst for power, which was not sanctified by any devout emotions of beneficence. Beneficence is what alone can consecrate the otherwise unholy longings of ambition. The ambition of Mr. Pitt consisted solely in a desire to be greater than his peers. Ambition was by no means absent from the mind of Mr. Fox; but it was an ambition of a nobler kind—it was never forsaken by justice, and it mounted even to the heavens on the wing of humanity.

In the qualities of distinguished politicians there have been few instances in which we do not discover the practice of duplicity and the habit of circumvention. But there was nothing like double-dealing in Mr. Fox. He spoke what he meant, and he always meant what he spoke. What passed from his tongue never belied what was passing in his heart. He scorned all disguise, and he needed none. If sincerity ever fixed her shrine in any human heart it was in his. Nothing hypocritical, nothing fraudulent or insidious entered into his composition. His father in very early life had taught him to shun all artifice and reserve, and to venerate the simplicity of truth. Hence he was celebrated for his frankness above all the statesmen of his time. No man approached him without feeling that he stood before one in

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whom there was no perfidy, no guile. Hence he could not open his mouth without disarming suspicion and impressing confidence. This was one of the great reasons why his eloquence, if it did not make the venal and corrupt hirelings of power abandon the wages of sin, at least always excited the attention and commanded the respect even of the venal and corrupt. There was a snowy candour in his sentiments which was not polluted by a single stain of fraud, cruelty, or injustice. In all the speeches which he ever delivered in the House of Commons, from the time in which his judgment had become at all matured, he never uttered a single maxim which a wise man need blush to own, or of which a good man might not feel a sweet complacency in the recollection.

The habit of reflection had given to the mind of Mr. Fox a degree of prescience which seemed almost supernatural. His knowledge of causes and effects was indeed greatly beyond that of any other man of the age. In this respect his mind seemed to brighten with a ray of the divinity, of which his rivals had no share. While they were groping their way in the dark, or gazing like idiots on present appearances, he viewed things in their distant relations and their remote effects. Thus there is hardly any great political measure of his adversary which he reprobated, that was not ultimately found mischievous in its operations; and hardly any conduct which he advised which melancholy experience did not prove to be that which ought to have been pursued. But his remonstrances, his exhortations and suggestions, like the predictions of Cassandra, to which they were often compared, were neglected and despised till the time in which they might have been executed, had glided away. The history of the revolutionary war will bear ample testimony to the truth of this observation.

Many who have no virtue themselves, or in whom the varnish of exterior decorum is employed as a substitute for virtue, have often vented their slanders on the vices of Mr. Fox. But, of those vices, which are of the most unsocial and malignant cast, we do not believe that one can fairly be laid to his charge. The impetuous ardour of his temperament, and the restless activity of his mind, which, in whatever was the object of pursuit, never stagnated in indifference, often made him pass the limits of discretion. But the frigid calculations of mercantile prudence seem to be suited only to ordinary minds. The mind of Mr. Fox was not of that class. But can it be said that Mr. Fox was ever guilty of a

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single act which tended to make any deduction from the happiness of his fellow-creatures? Did he ever seduce the wife or the daughter of his friend? Did he ever supplant a rival by fraud, or practise a single dishonest art to obtain any interested end? His vices, whatever they were, were injurious only to himself; and they made no deduction from the independence of the patriot, or the honesty of the man. If he wasted his patrimony at the gaming table, yet the good of his country was never the stake for which he threw. Can this be said of his great political opponent? He indeed was no gamester at Brookes's or at White's; but did he not hazard the safety of his country on the die of his own selfish ambition in the chapel of St. Stephen? If Mr. Fox lavished his own private fortune with inconsiderate prodigality, Mr. Pitt squandered the fortunes of the public with more criminal profusion. The vices of Mr. Fox did not diffuse their bane beyond the confines of his own circle; but we are all losers by the vices of Mr. Pitt. They have spread darkness, misery, and want over the land. The popularity of Mr. Fox was the spontaneous unbought homage of the heart; that of Mr. Pitt was purchased by pensions and emoluments. The popularity of Mr. Fox was the tribute of all the intellect, the worth and virtue in the nation; that of Mr. Pitt was the selfish brawl of rapacious money-lenders, mercenary jobbers, credulous dotards, senseless bigots, and hypocritical priests. The heart of Mr. Fox was tenanted by none of those squalid forms which appear to have fixed their dwelling in that of Mr. Pitt. There was none of that suspicion, which marks a consciousness of evil; none of that envy which is corroded by the sight of what it affects to applaud and love; there was no space allotted to calumny; none to malignant insinuation; none to supercilious arrogance; none to tyrannic pride. But are not these qualities the most pestiferous of the progeny of vice? And from these can the same exclusion be allotted to Mr. Pitt as to Mr. Fox? Mr. Fox could have sat in the same cabinet with Mr. Pitt without any jealousy of his talents or his eloquence; but Mr. Pitt, who could neither endure an equal, nor admire a superior, would not have rested till he had undermined his rival by secret intrigue and insidious machinations. That human kindness, which pervaded the bosom of Mr. Fox, could hardly be abated, and was never extinguished even by the inveterate hostility of his opponents, but Mr. Pitt always maligned the man who had the courage or the honesty to resist his imperious will. Mr. Fox was always an

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ardent friend but never an irreconcileable foe; Mr. Pitt was not only an envenomed enemy, but a cold and suspicious friend. In Mr. Fo there was rather an excess than a dearth of those kind affections which endear the individual to all who come within the sphere of his attraction; but in Mr. Pitt the kinder sympathies were often absorbed in overflowing insolence and overbearing pride. In the sensitive temperament of Mr. Fox, all that is mild, generous, open, and urbane, were so happily mingled as to constitute what Mr. Burke called 'a man made to be loved;' but the bosom of Mr. Pitt was more like the palace of an eastern king, where suspicion stands at the door, and where hate, distrust, and tyranny stalk within the walls.

Mr. Pitt had *religion* and *morality* always in his mouth, particularly when he had any point to carry with the country gentlemen, who were lured by these tempting sounds to co-operate in the *pious crusade* against France; but though Mr. Fox was no formal religionist, yet the essence of religion, which centres in charity, was the predominant sensation of his heart. If religion consist in doing to others as we would that they should do to us; if it have any connection with a holy endeavour to preserve peace on earth and good will among men (and what Christian will deny this?) then we will venture to say, that Mr. Fox, who never made any shew of religion, was, in fact, one of the most religious men of the age. The great object of his political life was to prevent the havoc of war and to preserve the world in peace. His exertions were indeed ineffectual, but they were unintermitted; and if he who saves the life of one man deserves a civic crown, what recompence must be due to him who laboured, with so much constancy and zeal, to rescue millions from an untimely grave? If peace since the commencement of the Christian æra ever had a steady, a disinterested advocate, it was in Mr. Fox. Peace was his constant aim, his ardent hope, his living counsel, and his dying prayer.

The eloquence of Mr. Fox contains all the great qualities in which orators of all ages have been most ambitious to excel. It is varied, perspicuous, argumentative, cogent, and profound. It agitates, impresses, interests, and instructs. It has nothing mechanical, affected, or constrained. It appears rather the effusion of nature than the product of art. There is in it a simplicity of diction often bordering on negligence, but never deviating into rusticity, and always made the vehicle for comprehensive knowledge, sagacious observation, and uniform good sense. These are its general characteristics. Mr. Fox never counterfeited emotions

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which he did not feel. When he became warmed with his subject, that warmth was no scenic exhibition, but the actual mirror of what was passing in his mind. His intellect was of too elevated a species to court the aid of equivocation or disguise. Hypocrisy never stood sentinel over his thoughts. His conscience had not to answer for one act of dissimulation. Here Mr. Fox may take his stand on lofty ground, and bid defiance to every competitor among the statesmen of all countries and times. The oratory of Mr. Fox seldom sparkled with metaphorical glitter like that of Mr. Burke, or expatiated in a pompous procession of sonorous periods like that of Mr. Pitt. But though there was no vain display of exterior magnificence, it was always animated with the spirit of liberty, of virtue, and of truth. His mouth spoke out of the fullness of his heart. Amplification is the privilege of orators; but Mr. Fox was not apt to swell common objects beyond their natural dimensions. No speaker was ever less addicted to bombast. When the speeches of Mr. Pitt are stripped of their gorgeous apparel, but few ideas are left; and those poor emaciated forms without any blood in their veins or flesh upon their bones. But the speeches of Mr. Fox are remarkable for fullness of thought. The ideas are not lost in a superfluity of words. There is not a swell of sound and an inanity of sense. The accurate knowledge of general nature, which Mr. Fox possessed, caused him to sprinkle his speeches with those maxims of philosophic truth which, deduced from the constitution of the world, and the complex relations of human life, are fitted to come home to men's interests and bosoms. Even the abstractions of Mr. Fox teem with practical life; they are general truths founded on a large induction of particulars, and susceptible of the most varied applications. In Mr. Pitt great and comprehensive views were forsaken for an attention to official minutiæ. He does not appear ever to have acquired the habit of generalization; but it is this faculty which eminently marks superiority of mind. Here Mr. Fox was resplendently great; here his more fortunate rival must in the judgment of every candid man resign the palm. There is in oratory as in morals an ideal of excellence which no individual will ever reach. Mr. Fox did not pass the bounds of human imperfection; but in promptitude, energy, copiousness, variety, and force, in the rejection of sophistry, dissimulation, and every unworthy art, in independence of principle and disinterestedness of conduct, in candour, sincerity, and truth, in patriotism and philanthropy, he may challenge a parallel with any orator in any age.

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ART. V.—*Marmion. A Tale of Flodden Field. By Walter Scott.* 4to. London. Miller. 1808.

THE principal character of the present romance is intirely a fictitious personage, and a supposed descendant of Robert de Marmion, lord of Fontenay in Normandy, a follower in the train of William the conqueror, who, for his services was rewarded with the castle of Tamworth and manor of Scrivelby in Lincolnshire. The adventures, on which the interest of the poem depends, are so detached, and the author so frequently returns upon his own steps to bring up a lagging part of his history, that it is by no means an easy task to thrid the labyrinth and discover to what end so many intricate windings are made to conduct. From a very frequent and diligent perusal we are enabled to make out something of a story, which, by connecting the events scattered piecemeal through the work, we venture to retail.

The time of action is placed early in the 16th century. The costume closely and rather ostentatiously adapted to the age. The agents partly real, and partly imaginary. Our interest, however, is almost exclusively directed to the latter.

Lord Marmion, the hero of the piece, had been enamoured of Constance de Beverly, who is seduced from her convent by her gallant, and, to prevent suspicion, consents to follow him in the disguise of a page or horse-boy. In a short time, however, his affections wander from Constance, and he becomes the rival of De Wilton for the love of Clara de Clare. Enraged at the opposition made by the young lady to his wishes, he attempts to ruin De Wilton by branding him as a traitor of his prince, and the friend of Martin Swart the German general, who supported the cause of the impostor Simnel. Appeal is made to the ordeal of single combat, in which it is left dubious for a long time, whether De Wilton is killed or only dangerously wounded. He is borne apparently lifeless, from the field, to the house of his beadsman Austin, and the report of his death is universally credited. Having recovered from his wounds, he attempts to rase from his mind the remembrance of a love made hopeless from the disgraceful issue of the contest, by journeying in the habit of a palmer, and attended only by Austin through foreign countries. This old and faithful companion of his wanderings dies, after having enjoined De Wilton, that if ever fortune should make him victorious over his adversary Marmion,

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he would spare his life. Meanwhile Clara the object of competition, takes shelter in the abbey of Whitby; and Constance is restored to her convent of Lindisfarn, with strict injunctions from Marmion, that no harm should befal her for having violated her vows; an order with which his power and fame seemed to insure compliance. This at least appears to us the clearest inference from the contradictory conditions of her residence at the convent. In truth we confess ourselves at a loss to reconcile the statement of Marmion, that he left her at her convent under the security of his great name, with her subsequent detection in the disguise of a horse-boy. To us it is all obscurity. And the lamp which we have held up to our readers through many dark passages, we confess to be here wholly puffed out. The remainder of the journey is not quite so intricate; but with its intricacy, much of its interest is also lost. The story is continued thus.

On the eve of a war between the kings of Scotland and England, Marmion is dispatched by Henry to negotiate a peace with James. The poem opens with his arrival at Norham Castle on his way to Edinburgh, after being greeted by the Lord Heron and his household. The greeting, which we subjoin, abounds with more good meaning than elegance.

> 'They hailed lord Marmion:
> They hailed him lord of Fontenaye
> Of Lutterward, and Scrivelbaye,
> Of Tamworth tower and town;
> And he, their courtesy to *requite*,
> Gave them a chain of ten marks *weight*,
> *All as he lighted down.*
> 'Now largesse, largesse,' Lord Marmion,
> 'Knight of the crest of gold!
> A blazon'd shield in battle won
> Ne'er guarded heart so bold.'

This passage, we fear, rises nearly to a level with the tenor of the whole poem. Such are the blessed effects of introducing the ballad style again. But we turn from the poetry to the history. After being nobly entertained by the Lord Heron, he requires from his host a guide acquainted with the road through the south of Scotland. A palmer, who had arrived at the castle on a pious pilgrimage to St. Andrews, undertakes the office, and becomes the director of his route. In this palmer we are first introduced to the wandering and unhappy De Wilton, who anxiously seeks the first opportunity in which he may honourably avenge himself on the author of his misfortunes.

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It is here necessary to follow the fortunes of the wretched and repudiated Constance, which form the subject of the second, and most interesting canto. It appears that during her seclusion her sex had been discovered (for this point is all a mystery) with the aggravation of a design formed by her against the life of her rival Clara, owing to the cowardice of a monk whom she had engaged to execute it. The two abbesses of St. Hilda and Whitby and the blind abbot of St. Cuthbert, are introduced in horrid conclave on the crimes of Constance and her accomplice. The circumstances attending her trial, and the sentence of burial alive, are in themselves thrilling even to agony. The statement however borrows but little further pathos from the language of the poet, who relies more on the imagination of a feeling reader than on his own powers of description. At a moment so awful our readers will be surprized at hearing Constance relate the secrets, whose developement have brought on her destruction, in the following cool and matter-of-fact strain:

'The king approved his favourite's aim;
In vain a rival barred his claim,
Whose faith with Clara's was plight,
For he attaints that rival's fame
With treason's charge—and on they came
In mortal lists to fight.
Their oaths are said,
Their prayers are prayed,
Their lances in the rest are laid
They meet in mortal shock;
And hark! the throng with thundering cry,
Shout "Marmion, Marmion," to the sky!
"De Wilton to the block."
Say ye, who preach heav'n shall decide,
When in the lists two champions ride,
Say, was heaven's justice here?
When loyal in his love and faith
Wilton found overthrow or death
Beneath a traitor's spear.
How false the charge, how true he fell,
This guilty packet best can tell.'
Then drew a packet from her breast,
Paused, gathered voice, and spoke the rest.

'Still was false Marmion's bridle staid;
To Whitby's convent fled the maid,
The hated match to shun.
Ho! shifts she thus? King Henry cried,
Sir Marmion, she shall be thy bride,
If she were sworn a nun.

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One way remained—the King's command
Sent Marmion to the Scottish land:
I linger'd here, and rescue plann'd
For Clara and for me:
This caitiff monk, for gold, did swear,
He would to Whitby's shrine repair,
And, by his drugs, my rival fair
A saint in Heaven should be.
But ill the dastard kept his oath
Whose cowardice hath undone us both."

This despair to emulate in language the emotions of the heart is a leading fault in the poem. It again visits him at a time when confidence was most necessary; and in the meeting of Clara and De Wilton, the author poorly condescends to beg pardon for his inability to describe it. But to the story.—Marmion, ignorant of the fate of Constance, is conducted by his mysterious guide on the first stage of their journey on Scottish ground. The cavalcade take up their quarters at an hostel or inn with the sign of the bush and flaggon. The subject is not much elevated by the minute description of the bustling of ostlers on the arrival of company in an inn yard. An antient legend recounted by the host (and most obscurely is it told) of a spectre which haunted a neighbouring cavern, assuming the likeness of persons dead or absent, gives the wished occasion to de Wilton to execute part of his design. Well acquainted with the enterprizing spirit of his enemy, he judges, that he will not rest until he has tried his prowess against the supposed elfin knight. The palmer, accoutred as a warrior, seeks the haunted place, and has soon the satisfaction of encountering and defeating Marmion, whose life, however, he spares, agreeably to the injunction of the dying Austin. Marmion's defeat is attributable to the horror inspired by the supposed spectre, in whose visage he recognises the image of De Wilton, whom he considered as dead. He returns to the hostel, and continues his journey to Dun Edin under the same guidance as before.

He arrives at the Scottish camp, and from thence at the court, on his mission of peace, which, however, is unsuccessful. The different clans of wild mountaineers and borderers are described with spirit; and indeed the costume of war and peace, which is more particularly laboured in these two cantos, is admirably supported.

It happened about this time, that the galley which carried the maids of St. Hilda, and, among them, the contested Clara, was taken by a Scottish vessel. As Marmion is

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about to return to England, the holy maids are gallantly consigned over to his escort by his royal host. Douglas is appointed to be the conductor of the whole procession as far as the borders; and under his guidance they reach Tantallon Castle. Their host, Douglas, having been informed of the private history of Marmion, abates of his courtesy, and bestows on De Wilton a suit of armour, which, in conformity with the laws of chivalry, he watches during one whole night preparatory to receiving the honour of knighthood from the hand of Douglas on the next morning. During this ceremony he meets Clara on the battlements. Here again the circumstance transcends the description, which although raised beyond the level of the work in general, is very tame and inanimate. We subjoin it.

'But see!—what makes this armour here?
For in her path there lay
Targe, corslet, helm;—she viewed them near.—
The breastplate pierced!—Aye much I fear,
Weak fence wer't thou 'gainst foeman's spear,
That hath made fatal entrance here,
As these dark blood-gouts say.—
Thus Wilton!—Oh not corslet's ward,
Not truth as diamond pure and hard,
Could be thy manly bosom's guard,
On yon disastrous day!
She raised her eyes in mournful mood,—
Wilton himself before her stood!
It might have seemed his passing ghost;
For every youthful grace was lost,
And joy unwonted, and surprize
Gave their strange wildness to his eyes.—
Expect not, noble dames and lords
That I can tell such scene in words:
What skilful limner e'er would chuse
To paint the rainbow's varying hues,
Unless to mortal it were given
To dip his brush in dyes of heaven?' &c.

When the surprize at meeting a lover rescued from the dead be considered, the above picture will not be thought overcharged with colouring. And yet the painter is so fatigued with his exertion, that he has fairly thrown away his brush, and is contented with merely *chalking out* the intervening adventures of De Wilton, without bestowing on them any colour at all. Here all interest ceases. De Wilton unaccountably permits Clara to be put again under the protection of Marmion. He is knighted; and joins in the

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battle of Flodden Field, which is evidently forced into service for the mere purpose of giving a popular name to the work. Here all is confusion. A small party are detached by Marmion to the charge of Clara, and the hero of the piece, who has been guilty of seducing a nun, and abandoning her to be buried alive, of forgery to ruin a friend, and of perfidy in endeavouring to seduce away from him the object of his tenderest affections, fights and dies gloriously, and is indebted to the injured Clara for the last drop of water to cool his dying thirst.

This last act of disinterested attention extorts from the author the smoothest, sweetest, and tenderest lines in the whole poem.—It is with pleasure that we extract numbers so harmonious from the discords by which they are surrounded.

'Oh woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspin made;
When pain and anguish wring the brow
A ministering angel thou!—
Scarçe were the piteous accents said,
When, with the baron's casque, the maid
To the nigh streamlet ran:
Forgot were hatred, wrongs, and fears;
The plaintive voice alone she hears,
Sees but the dying man.
She stooped her by the runnel side,
But in abhorrence backward drew,
For oosing from the mountain's side,
Where raged the war, a dark red tide
Was curdling in the streamlet blue.
Where shall she turn! behold her mark
A little fountain cell,
Where water, pure as diamond spark
In a stone bason fell.
Above some half-worn letters say
Drink weary pilgrim, drink, and pray,
For the kind soul of Sybil Gray,
Who built this cross and well.
She filled the helm, and back she hied,
And with surprize and joy espied
A monk supporting Marmion's head;
A pious man whom duty brought
To dubious verge of battle fought,
To shrieve the dying, bless the dead.'

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The death of Marmion is equally appropriate.

" The war, that for a space did fail,
Now trebly thundering swelled the gale,
And—Stanley! was the cry;—
A light on Marmion's visage spread,
And fired his glazing eye:
With dying hand above his head
He shook the fragment of his blade,
And shouted " Victory.
Charge, Chester, charge! On, Stanley, on,"
Were the last words of Marmion.'

The reader will imagine that De Wilton fights well, and is rewarded by regaining his honours and the hand of Clara.

The six introductory chapters to friends of the author are very long, and appear, together with the notes, as intended to eke out the book. The prevailing subject of these epistles is Winter; and in each we are informed, that it not unusually blows, snows, and is cold during that season. They are not however without their use, and we recommend them strongly to those who scrupulously abstain from writing verses on the score of having nothing to say. To shew what a poverty of idea prevails through these introductory chapters, we will quote some few lines generally from the openings, from which it will appear, that mere scenic description, and the common-places about the weather, as in ordinary conversation, form the principal topics for these spiritless effusions.

Introd. 1. To William Stewart Rose, Esq.

'November's sky is chill and drear,
November's leaf is red and sear:
Late, gazing down the steepy linn,
That hems our little garden in,
Low in its dark and narrow glen
You scarce the rivulet might ken
So thick the tangled greenwood grew,
So feeble trilled the streamlet through; &c. &c.

From thence he is led to the common-place of Moschus, stated in our last number to have been worn threadbare, and to be actually unfit for further service, for the purpose of introducing some miserable lines on the deaths of Nelson, Pitt, and Fox. Of the first he says,

'Deep graved in every British heart,
Oh never let those names depart,

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Say to your sons—Lo here his grave
Who victor died on Gadite wave.'

Very many verses are devoted to the memory of Pitt in a style equally elevated with the above.

The following overflowing of simplicity transcends every thing that has hitherto been attempted in that way,

'Drop upon Fox's grave the tear,
'Twill trickle to his rival's bier;
O'er Pitt's the mournful requiems sound
And Fox's shall the notes rebound.'

He is soon recalled however to talk of country matters as usual, "Nil præter solitum levis.—"

Introd. 2. *To the Rev. John Marriot.*

'The scenes are desart now and bare
Where flourish'd once a forest fair,
When these waste glens with copse were lin'd,
And peopled with the hart and hind.
Yon thorn,' &c. &c.

The sequel is on foam with the waters of the Tweed and Yarrow—And the poet honestly talks of turning a sort of pastoral hermit for the purpose of marking

'the setting *day*
On Bourkoupe's lonely top *decay*.
And as it faint and feeble died,
On the broad lake, and mountain's side,
To say, "Thus pleasures fade *away*;
Youth, talents, beauty thus *decay*,
And leave us dark, forlorn and grey."'

Mr. Scott is not the first person who has made this obser vation.

Introd. 3. *To William Erskine, Esq.*

'Like April morning clouds, that pass,
With varying shadow o'er the grass
And imitate on field and furrow
Life's chequer'd scene of joy and sorrow,
Like streamlet of the mountain north
Now in a torrent racing forth,' &c. &c.

Mr. Erskine, however, is made to give some advice to his

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friend, which if followed would have prevented our animadversions.

> 'Oft hast thou said, if time mispent,
> Thine hours to poetry are lent;
> Go, and to tame thy wandering course,
> Quaff from the fountain at the source;
> Approach those masters o'er whose tomb
> Immortal *laurels* ever *bloom*, &c.

Mr. Scott however soons returns to 'inhale'

> 'The freshness of the mountain gale;'

and concludes with a determination not to profit from good advice.

> 'Flow forth, flow unrestrained my tale.'

Introd. 4. To James Skene, Esq.

From the opening of this introductory chapter, we congratulated ourselves at not having to wade through the dark waters of the Tweed, or to be lost on Carterhaugh or frozen by another November. Judge our horror at finding ourselves on a sudden breast-deep in snow again.

> 'November's dreary gale
> Whose voice inspired my opening tale,
> That same November gale once more
> Whirls the dry leaves on Yarrow's shore;
> Their vexed boughs streaming to the sky,
> Once more our naked birches sigh;
> And Blackhouse heights and Ettricke Pen
> Have don'd their wintry shrouds again,
> And mountain dark, and flooded mead,
> Bid us forsake the banks of Tweed,' &c. &c.

Introd. 5th. To George Ellis, Esq.

This is as it should be, no disguise is here used, no trap to decoy the reader unawares into bogs and wastes, but the author fairly and candidly commences with

> 'When dark December glooms the day,
> And takes our autumn joys away;
> When short, and scant, the sun-beam throws
> Upon the weary waste of snows
> A cold and profitless regard,
> Like patron on a needy bard'— &c. &c. &c.

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6th Introd. To Richard Heber, Esq.

'Heap on more wood!—the wind is chill;
But let it whistle as it will,
We'll keep our merry Christmas still.'

The remaining part of the epistle, however, is far more diversified than any of the preceding; and something of variety is caught from the library and hospitality of the gentleman to whom it is addressed.

It will easily be credited that the reviewer of a work written by an author of celebrity, would be very chary in risking opinions unsubstantiated by proofs of their justice from the book itself. Indeed the impression made on ourselves, and those whom we have consulted, is, that the story is faulty in connection, that the events are not sufficiently numerous for the length of detail, that an ambition to display all the knowledge with which the author's mind is imbued, of old times, has induced him to dwell upon particulars on ancient manners, armour and building, more suitable to an antiquarian than a poet; and above all, that the thoughts want dignity, and the verses harmony.

The poem is called a romance; and if it be intended to imply that the style should conform with that of the Troubadours of old, we have no hesitation in saying that the comparison turns in favour of Mr Scott. But even in this case, bad grammar and excessive inelegance cannot be the point of resemblance at which an imitator would aim. Examples of both succeed each other rapidly in this work. To put a few. The vulgar use of the genitive with its sign before the case by which it is governed, as

'The deadliest sin her mind could reach
Was *of monastic* rule the breach.'

'Twice every day the waves efface
Of staves and sandalled feet the trace.'

'Or who in desperate doubt of grace
Strove by deep penance to efface
Of some foul crime the stain.'

'He knew her *of broad lands* the heir.'—&c. Passim.

The following are instances of incorrect grammar, and a familiarity of verse almost hudibrastic.

'His sandals were with travel *tore*.'

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'The grave-stones, rudely sculptur'd o'er,
Half-sunk in earth, by time half *wore*.'

'These executioners *were chose*
As men who with mankind were foes.'

Wan and *bare* as perfects of to win and to bear and *rebuild-ed* as a participle are at least unusual.

'The lark sung shrill, the cock *he* crew.'

'——————————*the thing*
Was tried, as wont, before the king,'

'But in the glances of his eye
A penetrating, keen, *and sly*,
Suspicion found its home.'——

'And quivers, bows, and shafts—*But oh!*
Short was the shaft, and weak the bow—
Such minstrel lesson to bestow,
Be long thy pleasing task—*but oh!*
No more by thy example teach,' &c.

'*He'll* say, from youth he lov'd to see
The white sail gliding by the tree.'

'Scarce by the pale moonlight *was* seen
The foldings of her mantle green'—

'If this grey palmer will *me* lead'—&c.

If it be the allowed privilege of the ballad writer to stoop thus low, if grammar, elegance, and harmony are unnecessary to that species of composition, our objections are nugatory; and we have not only to substitute in lieu of them a caveat against the ballad itself at an æra when the force and harmony of English verse have been ascertained. But there is something mercenary even in the poesy of modern England. The present work appears to have been written by an engagement binding the writer to furnish so many yards of verse, within a certain period, at so much per yard. In the heroic couplet, with all the difficulties which it imposes of an elevation in thought and expression, and variety of modulation, the thing was not feasible. The verse of eight syllables, or blank verse, are the only resources in such an extremity, and the former was only preferred as excellent in comparison with the latter. This metre was very probably selected by Gay as the vehicle for a light fable of a few lines. It is in general the metre most adapted

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to the namby-pamby, and, however well chosen by the author for the purpose of performing his contract within the time, certainly afforded him no room for that variety of cadence which dwells so sweetly on the ear, which melts the heart, and fastens itself with the force of a sentiment on the memory. From a consciousness of its poverty, the author frequently varies it (always for the worse) in the romance. Not all the nuisances, which are supposed to assail the enraged musician of Hogarth, are more grating to the ear than the following attempt at varying the metre.

> 'Ever he said that close and near,
> A lady's voice was in his ear,
> And that the priest *he* could not hear,
> For that she ever sung,
>
> ---
>
> In the lost battle, borne down by the flying
> Where mingled war's rattle with notes of the dying,
> So the notes rung.'

Neither do we think the poem much enriched by the insertion of such a curiosity, as

> 'How the fierce Thirwalls and Ridleys all
> Stout Willimondswick
> And Hardriding Dick
> And Hughie of Hawdon, and Will o'the wall,
> Have set on Sir Albany Featherstonhaugh
> And taken his life at the Deadman's-shaw.'

One prominent feature in the style of this poem, is that of excessive simplicity. It might be expected that the Lord Heron, after greeting Sir Marmion with a discharge of artillery, would have saluted him at his entrance in a strain of correspondent grandeur.

> 'Then stepped to meet that noble lord
> Sir Hugh the Heron bold,
> Baron of Tisel, and of Ford,
> And captain of the Hold.
> He led lord Marmion to the Deas,
> Raised o'er the pavement high,
> And placed him in the upper place
> They feasted him full high,' &c.

The four first lines remind the reader strongly of the titles and honors belonging to the redoubted train-band captain

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John Gilpin. The language in either instance is equally elevated. The pretty nursery song chaunted by lady Heron is another illustration of the simple.

There are doubtless in the work some few passages which more especially when compared with the surrounding flats, are elevated. The despair of Constance after having addressed the conclave, is impassioned and affecting.

> 'Fixed was her look, and stern her air,
> Back from her shoulders streamed her hair;
> The locks, that wont her brow to shade,
> Stared up erectly from her head;
> Her figure seemed to rise more high;
> Her voice despair's wild energy
> Had given a tone of prophecy.
> Appalled the astonished conclave sat.
> With stupid eyes the men of fate
> Gazed on the light inspired form,
> And listened for the avenging storm,' &c.

The tribes of which the Scottish army consists are happily described:

> 'Next Marmion marked the Celtic race,
> Of different language, form, and face,
> A various race of *man*;
> Just then the chiefs their tribes arrayed,
> And wild and garish semblance made,
> The chequer'd trews, and belted plaid,
> And varying notes the war-pipes bray'd
> To every varying clan.
> Wild through their red or sable hair
> Look'd out their eyes with savage stare
> On Marmion as he pass'd,
> Their legs above the knee were bare,
> Their frame was sinewy, short, and spare,
> And hardened to the blast.

These two passages, with the death of Marmion, and last attentions of Clara, appear to us by far the most spirited and finished in the whole work. Others may be found possessing different degrees of merit. But their excellence does not exceed what ought to be the general excellence of a whole poem; and hence it will of course be inferred, that the most finished parts should soar far beyond it.

The author, by a strange fatality, seems to have mistaken want of harmony for wildness. Had he been dealing with

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the soft and liquid languages of the South of Europe, instead of one which is proverbially rugged, he could not have been more at his ease in the arrangement and choice of his words. An unusual rudeness is the characteristic failing in his verse, which from its structure discourages all attempts at superior excellence. From this difficulty he has endeavoured to escape by introducing a change of metre. It is not however in change of metre, but in a judicious change of cadence under the direction of an ear fine in itself, and attuned by long practice, that true and pure harmony consists. And hence it happens, that sixty couplets of Dryden afford a greater variety of modulation, than all the distempered, disorderly, and almost fortuitous transitions that are here attempted.

On the appearance of that poem which conferred a well-earned celebrity on Mr. Scott, the subject was new to the public, and the correct delineation of dark times, of men half barbarous, and of places unsung by any good poet took them by surprize. But the subject is not so fruitful as the author seems to imagine. There is hardly a description in the present work which has not its counterpart in the Lay of the last Minstrel; and the comparison is always in favour of the former work. Should the subject be taken up again, it will be only treading over the same ground once more, when it has ceased to have any further interest from novelty. The public have already got in possession of a secret, which, had it not been divulged too broadly in the present work, might have been for ever a secret. For this reason we should rejoice to see an author of a genius so transcendent adopt a tone and manner consistent with the powers of his mind, and enlist himself in the cohort of regular and polished English poets.

He has every encouragement to proceed. Even the three ungainly volumes containing the Minstrelsy of the Scottish Border, and "all that reading which was never read," became highly lucrative to the compiler; and his Ballads, which, with the exception of Lord Ronald, are of questionable merit, were admitted into libraries.

It is said that the Mars of Marlborough, and the Muse of Pope, were gold, neither do we wish to divert Mr. Scott from his ardent pursuit of what is highly convenient; but he would do well to consider a stipend honourable only when the services of the receiver are proportionable to his rewards. He is doubtless not one of that

> "Simple race who waste their toil,
> For the vain tribute of a smile."

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Indeed he has deserved, by one good poem, and has obtained a reward far more substantial; and, in return, he owes to his country his endeavours to promote the cause of good sense, good poetry and good taste under the sanction of his name, rather than his example in aiding and abetting every offender who rises in arms against the few salutary restrictions on English literature, which may yet withhold our poesy from utter barbarism.

Of the notes it will be sufficient to say, that they make up 126 quarto pages, which was probably all that was intended by the author. The odour of gain is indeed sweet!!

ART. V.—*A Letter to the Chairman of the East India Company, on the Danger of interfering in the Religious Opinions of the Natives of India; and on the Views of the British and Foreign Bible Society as directed to India. By Thomas Twining, late Senior Merchant on the Company's Bengal Establishment. 3d Edition.* Ridgway. 1807.

ART. VI.—*Observations on the present State of the East India Company; with prefatory Remarks on the alarming Intelligence lately received from Madras, as to the general Disaffection prevailing amongst the Natives of every Rank, from an Opinion that it is the Intention of the British Government to compel them to embrace Christianity; the Proclamation issued by the Governor and Council on this Subject; and a Plan, humbly submitted to the Consideration of his Majesty's Ministers, the East India Company, and the Legislature, for restoring that Confidence which the Natives formerly reposed in the Justice and Policy of the British Government, as to the Security of their Religion, Laws, and local Customs. By Major Scott Waring. 4th Edition.* Ridgway. 1808.

ART. VII.—*A Letter to the Rev. John Owen, A. M. in Reply to the brief Strictures on the Preface to Observations on the present State of the East India Company; to which is added, a Postscript, containing Remarks on a Note printed in the Christian Observer for December, 1807. By Major Scott Waring.* Ridgway. 1808.

ART. VIII.—*A Reply to a Letter addressed to John Scott Waring, Esq. in Refutation of the illiberal and unjust*

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Observations and Strictures of the anonymous Writer of that Letter. By Major Scott Waring. 8vo. Ridgway. 1808.

ART. IX.—*An Address to the Chairman of the East India Company, occasioned by Mr. Twining's Letter to that Gentleman on the Danger of interfering in the Religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society as directed to India. By the Rev. John Owen, M.A.* 8vo. Hatchard. 1807.

ART. X.—*A Letter to John Scott Waring, Esq. in Refutation of his Observations on the present State of the East India Company, with prefatory Remarks on the pretended alarming Intelligence lately received from Madras, of the assumed general Disaffection amongst the Natives, &c. with Strictures on his illiberal and unjust Conduct towards the Missionaries in India.* 8vo. Hatchard. 1808.

ART. XI.—*A few Cursory Remarks on Mr. Twining's Letter to the Chairman of the East India Company. By a Member of the British and Foreign Bible Society.* 8vo. Hatchard. 1807.

ART. XII.—*A Letter to the President of the Board of Controul on the Propagation of Christianity in India; to which are added, Hints to those concerned in sending Missionaries thither.* 8vo. Hatchard. 1807.

WE consider religious truth, when perceived by the mind, when cherished by the heart, and practised in the life, to be synonimous with happiness. The diffusion of *such truth* must be regarded as one of the noblest exertions of philanthropy. We venerate christianity as containing religious truth in its utmost purity and perfection; and we should accordingly rejoice to see its influence as universal as the air which we breathe. Christianity contains in itself a highly diffusive principle; which is found in the agreeableness of its doctrines to the nature of man. The more the human intellect is improved by culture and reflection, the better soil will be afforded for the reception of the spotless doctrine which Christ inculcated in his precepts and exemplified in his life. Christianity is better fitted for man in his highest state of intellectual improvement than in a state of comparative ignorance and barbarism. If, therefore, in any of the remarks which we may be induced to make on some of the publications which are enumerated above, we seem at all hostile to the efforts

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which have been lately made for propagating christianity in the East Indies, it is because we are convinced that the religious system, which the missionaries have been endeavouring to establish in that quarter, is not christianity, but something as opposite to that heavenly doctrine as darkness is to light. Christianity is a religion of love; but the doctrine which these deluded men have been teaching to the peaceful Hindoos is a system of bitterness and dissention. According to the expression of one of their own number their object is not to impart *peace* but a *sword*. Christianity is a highly rational service; but that spurious species of it, which these men have been endeavouring to impose upon the Hindoos, is a compound of the most monstrous incongruities.—Christianity affords the strongest encouragements to the practice of moral virtue; but that barbarous jargon which these fanatics have been labouring to disseminate, stimulates to vice by the argument of necessity and the prospect of impunity. For the primary principles which they impress are,—that man has an irresistible disinclination to good and propensity to evil; that all manner of iniquity is as much his passion as meat or drink;—that if he be accepted of the Deity, that acceptance has no reference to any exertions of virtue, or any qualifying habits of benevolence; that all moral performances are filthy rags; and that the punishment due to every transgressor has already been amply discharged by the sufferings of another person who is sometimes represented as a god and at others as a man; and who is sometimes said to possess the identity both of God and man.—Thus the Hindoos, if they ever should embrace the system, which is endeavoured to be forced down their throats by the clamorous importunity of these fanatics, will be furnished with the most potent stimulant to every vice; and, at the same time, with the most effectual opiate to still the remorse of conscience and to harden the individual in the commission of sin. Christianity, in that spotless purity in which it came from heaven before it was corrupted by fraud and perverted by ignorance, teaches that there is but ONE GOD, who is no respector of persons; but who will render to every man in every nation under heaven good or evil according to the good or the evil of his doings.—But these emissaries of mischief and agents of delusion cross the equator in order to teach the worshippers of the Koran and the Sastrah that the SUPREME, the all-wise, the righteous God, makes no more distinction between vice and virtue than a blind man between black and white; and that if he shews any preference to one more than

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the other, it is not because the one is bad and the other good, because the one is just and the other fraudulent, because the one is benevolent and kind and the other cruel and hard-hearted, but because it is his arbitrary decree, uninfluenced by any *moral distinctions*, that the one should be saved and the other damned. This is plainly and briefly the *pious* system which these fanatics are traversing sea and land in order to diffuse both over land and sea. But such a system, like the poison of that Pharasaical hypocrisy which our Saviour so much reproved, is sure when it has been artfully instilled into the conscience to render the convert ten times the child of iniquity more than he was before. We think that Mr. Twining and Major Scott Waring, by endeavouring to expose the danger and the folly of attempting to disseminate this *spurious and vitiated christianity* among the Mahomedan and Hindoo subjects of the British empire in India, have rendered a most acceptable service to their country, and have acted as true friends to the peaceful natives of Hindostan. As we have never been in India ourselves we cannot state any thing from personal observation respecting the morals of the Hindoos, their observance of truth, justice and humanity; but we are convinced that these sacred principles, *which are the essence of religion*, cannot be more effectually counteracted by any superstition under heaven, whether embraced by the worshippers of Mahomed, Zoroaster or Confucius, than by the blasphemous impieties which are dispersed by the pestilential breath of these wandering fanatics. Instead of love, instead of peace, and instead of joy, which are the fruits of true religion, they are disseminating among the Mahomedans and Hindoos nothing but rancour, strife, hate and woe. Better would it be to leave Mahomedans and Hindoos to themselves and to let them worship God in their own way than to send such a scourge among them and call it, O profanation of that sacred name! the gospel of salvation!!!—

The spirit of conversion, which has passed over into India, has not one point of resemblance with the spirit of Jesus. It has none of his meekness, his gentleness, his humility, his discretion;—it is all turbulence and pride. It is not a spirit, which has been kindled at the altar of philanthropy, but which has been set on fire by the lust of spiritual domination. It is a spirit of proselyting intolerance rather than holy but charitable zeal. Major Scott Waring appears to us to have fully proved that such is the spirit of the present missionaries in Hindostan; and his numerous opponents, from the polished Mr. Owen to his coarsest anonymous revi-

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lers, have not been able to produce any thing like a satisfactory refutation of his arguments. They have not been able to shew that the present attempt to propagate *methodism* (for we cannot honour it so far as to call it *Christianity*) in India, is consistent either with a wise and liberal policy, or that it is likely to have any other effect than to generate an utter abhorrence of the British name throughout the whole of that vast continent; and to put a sword into the hands of the natives to be employed against ourselves.

With respect to the peril and impolicy of the attempt to transform the grave Mahomedan and the gentle Hindoo into a body of sullen and canting methodists, let us first hear the sentiments of Mr. Twining, who from a very early period of his life has been conversant with the habits and opinions of the natives of India.

'The religious opinions,' says Mr. Twining, 'of the natives of India, is a subject on which my feelings are particularly alive, not merely from the interest I take in whatever relates to the happiness of the natives, but from my extreme apprehension of the fatal consequences to ourselves, from any interference in their religious opinions. Indeed, Sir, almost all my fears for the safety of our Indian possessions rest upon this point. Of the chances of war, of any partial disaffection to our government in matters merely of a civil or political nature, I have no very serious dread. The prudence or power of our governments abroad, as long as they can be aided by the maritime superiority of this country, will, I trust, be able to restore tranquillity in such cases. But, a convulsion proceeding from religious sources, no human efforts may be able to subdue. Notwithstanding the extraordinary observation of Mr. Buchanan, that the natives are not particularly attached to their religious opinions, I will venture to say, that there is not, in the world, a people more jealous and tenacious of their religious opinions and ceremonies, than the native inhabitants of the East. Sir, the people of India are not a political, but a religious people. In this respect, they differ, I fear, from the inhabitants of this country. *They* think as much of their religion, as *we* of our constitution. *They* venerate their Shastah and Koran, with as much enthusiasm as *we* our Magna Charta.

'As long as we continue to govern India in the mild and tolerant spirit of christianity, we may govern it with ease: but if ever the fatal day shall arrive, when religious innovation shall set her foot in that country, indignation will spread from one end of Hindostan to the other; and the arms of fifty millions of people will drive us from that portion of the globe, with as much ease as the sand of the desert is scattered by the wind.

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The tremendous mutiny at Vellore in 1806, which seemed to threaten in its consequences the extermination of every Englishman in India, which originated in a very inconsiderate interference of the government with the peculiar customs of the natives, is supposed not to have been uninfluenced by religious considerations. The indiscreet conduct of the missionaries had caused the opinion to be widely disseminated and generally received that the English government intended to *force* the Mahomedans and Hindoos to renounce the religion of their forefathers, and to embrace Christianity. An undeniable proof that this opinion had become very prevalent is, that in December, 1806, the governor of Madras was obliged to issue a proclamation in order to appease the ferment which it had occasioned in the native troops. From this proclamation we extract the following:

'The Right Hon. the Governor in Council, having observed that in some late instances an extraordinary degree of agitation has prevailed among several corps of the native army of this coast, it has been his Lordship's particular endeavour to ascertain the motives which may have led to conduct so different from that which formerly distinguished the native army. From this inquiry it has appeared that many persons of evil intention have endeavoured, for malicious purposes, to impress upon the native troops a belief that it is the wish of the British Government to convert them by forcible means to Christianity; and his Lordship in Council has observed with concern that such malicious reports have been believed by many of the native troops.

'The Right Hon. the Governor in Council therefore deems it proper in this public manner to repeat to the native troops his assurance, that the same respect which has been invariably shewn by the British Government for their religion and for their customs will be always continued; and that no interruption will be given to any native, whether Hindoo or Mussulman, in the practice of his religious ceremonies.'

But so deep was the impression which had been produced on the minds of the Hindoos, by the unpardonable indiscretions of the missionaries, that the government of the company intended to proscribe their ancient faith in order to make way for a new, that this proclamation was not sufficient to still the jealous apprehensions of the people. 'As late as March, three months after the date of the proclamation, so universal was the dread of a general revolt amongst our native troops, that *the British officers attached to the native corps constantly slept with loaded pistols under their pillows!*' Such

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has been the effect of *evangelical preaching* among the natives of India! Religious prejudices are of all others the most difficult to overcome; and when indiscreetly and inconsiderately opposed, the most likely to inflame all the angry and malevolent passions of the heart. But the turbulent and frantic missionaries, most of whom have been nurtured in the hot-bed of Calvinistic intolerance, would think it derogatory to their spiritual pride to pay any thing like even a *decent* respect for the deep-rooted and long-established prejudices of the people whom they had determined to convert. They had no sooner set their feet on the peninsula of India than they hastened to destroy both root and branch of the national superstition, without once considering that this could not be done without the total extermination of the people. But in the gloomy views of a haughty, self-opinionated and intolerant fanatic, who has nothing but grace in his mouth and nothing but persecution in his heart, the conversion of a single individual to the external profession of his irrational dogmas would be cheaply purchased by the destruction of thousands.—'The antiquity of the Gentoo civilization, laws, religion, and customs, fortified by the *invincible attachment* which it produced in the people, had in *all ages* procured the political attention, if not the respect of the most ferocious and barbarous of its various conquerors. However the people were oppressed or pillaged their prejudices in this respect were sacred and inviolate!'—Even the Mahomedan conquerors, who entered India with the Koran in one hand and the sword in the other, found it impossible to vanquish the religious obstinacy of the Hindoo, either by persuasion or by force. They found the bigotry of the Hindoo, if bigotry it may be called, more than a match for their own; and they soon learned that it was better to respect the opinions of the Hindoos than vainly to spill their blood in attempting their conversion.—'It is not,' says Major Scott Waring, 'by our trifling European force that we have retained the British empire in India, for more than forty years, but by our invariable attention to the natives as to their religion, laws and local customs.'—From this sober policy we ought never to have receded in affording any encouragement to these busy conceited and imperious missionaries, who have landed on the coast of Malabar and Bengal, inebriated with the fumes of Calvinistic superstition.

In 1793 Mr. Wilberforce proposed to introduce into a bill for the renewal of the company's charter, two clauses, for the establishment of free schools thoughout India, and another for the appointment of missionaries to christianize the natives. The bishop of London supported similar clauses in

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the House of Lords; but they were rejected in both houses. In the House of Lords the late bishop of St. Asaph, Dr. Horsley, was strongly against the measure; and he contended that the command which Christ delivered to his apostles to preach the gospel to all nations, did not apply to us. The apostles were gifted with miraculous powers, expressly for the purpose; but that extraordinary commission ceased when the powers by which it was attested, were withdrawn. Our religious opinions are not very much in unison with those of Dr. Horsley; but we think that, on this occasion, his sentiments are deserving of great deference and respect. Though the proselyting system, which had been proposed by Mr. Wilberforce and the bishop of London, was negatived by both houses of parliament, yet Dr. Buchanan, an *evangelical* minister, was sent to Bengal and Dr. Kerr, a gentleman of similar tenets, to Madras. These gentlemen have cordially cooperated in all the schemes of the enthusiastic missionaries who have since found their way into India.

Let us hear what Major Scott Waring, who is certainly well acquainted with the people and the country, thinks of the probable success of these proceedings.—

'Dr. Buchanan says, "Whenever the Mahomedan finds his religion *touched he grasps his dagger*"—the fact is undoubtedly true. What man in his senses, therefore, would think of touching a religion professed by fifteen millions of our native subjects? So far from being aided by thirty-five millions of our Hindoo subjects, we have found, by fatal experience, that when their religion is touched *they grasp their daggers also*. What man of common understanding would touch the religion of either? But Dr. Buchanan conceives, that we are bound to propagate our faith where success *is probable*, it being by no means "submitted *to our judgment, or to our notions of policy*, whether we shall embrace the means of imparting Christian knowledge to our subjects or not." This was precisely the doctrine of the Spaniards and Portugueze when they discovered the New World; and they extirpated millions of unfortunate men in propagating their doctrines by the sword.

'I am most confident that success, by circulating our Holy Scriptures, and by encouraging missionaries, so far from being *probable*, would be *impossible*. If there are any public men in England wild enough to conceive the conversion of the natives of India to be *probable*, let them consider what fatal consequences must ensue if their judgment should be erroneous. We have not more than thirty thousand British subjects in all India, to oppose to a population of fifty millions in a general religious insurrection.'

As far as experience can be regarded as the test of truth, it is decidedly adverse to the attempts of the missionaries.

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'For many centuries, we believe, Christian Missionaries have resided in India with the free consent of the native princes. These men were generally, if not universally, pure in their morals and inoffensive in their conduct, and many of them highly respected by the princes of India, who allowed them to preach the Gospel, and to make as many converts as they could to the Christian religion. Such, however, is the strong attachment, both of Hindoos and Mahomedans, to the religion of their forefathers, that few even, if any, converts were made except of men who were of characters notoriously infamous, and who had forfeited their casts, from a neglect of their religious ceremonies. The writer knew a very worthy Italian priest in Bengal, who had been twenty years a Missionary in India, and who told him that in twenty years he had made but twenty converts, and that those were men of very bad characters. He was so convinced of the strong attachment of the natives to their own religion, as to assure the writer, that on his arrival at Rome he should represent to the Pope the inutility of sending missionaries to India in future. Yet no man was more respected by the natives of Bengal. Mr. Schwartz in Tanjore was equally respected by the Rajah, and by every English gentleman; even the British government owed much to the good offices of Mr. Schwartz during the war with Hyder Alli. This worthy and highly respected man, however, made but very few converts during his long residence in India, and though he was for many years the favourite of the sovereign of Tanjore.'

Notwithstanding the inextinguishable zeal, which *brother* Carey, *brother Thomas*, with the rest of their *pious* fraternity have displayed, we are told

'That they have not made a single Mahomedan convert, and that the very few Hindoos who have been converted, were men of the most despicable characters, who had lost their casts, and took up a new religion because they were excommunicated. Indeed, converts of no other description can be expected from a population of fifty millions, amongst whom the *principle* has been fixed for ages, that the greatest possible disgrace a man can incur, is by departing from the religion of his forefathers.'

In the baptist periodical accounts a pompous representation is given of the conversion of a Bramin by *brother* Thomas.—'The substance of the story,' says Major Scott, 'is this:'

'A Bramin, named Parbotee, was a man of title, a strict observer of the Hindoo laws, a thorough devotee: that he conceived a Bramin to be *defiled* if he was in the company of this Mr. Thomas, or any other Englishman or Mahomedan. At two o'clock one morning,

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this Parbotee awoke his brother Bramin by the vehemence of his cries; and, on the door being opened, Parbotee was found in great agitation. To the inexpressible surprise of the other Bramin, Parbotee called out to have the gospel read to him, and that the Bramin, Chund, would go and pray for him. This he did; and Parbotee, spent the night, with two others, in reading, praying, and singing. About noon he related a very remarkable dream; "In which," says Mr. Thomas, "I have no doubt *at all* but he received divine admonition and instruction." Mr. Thomas, however, expects us to give that credit to his ipse dixit, which Catholics formerly believed due to the word of the Pope alone, for of the *nature of this dream* he does not say a syllable. Then follows the rhapsody to which the clergyman alluded; and I should conceive, that few members indeed, of our church, could read both the account of the conversion, and the rhapsody, without concluding, that Mr. Thomas and his convert were insane. I had the curiosity to inquire after Mr. Thomas and his convert, and I heard that they both died raving mad in Bengal. The same spirit of ridiculous and wild enthusiasm which marks this account of Mr. Thomas, is to be found in the letters of the various sectarian missionaries in India, mixed up with abuse of the *Romanists*, as Dr. Kerr calls them, whenever they happen to fall in their track. Those who will take the trouble, as I have done, to wade through the Reports of the sectarian Missionary Societies, will find them filled with similar trash to that which I have copied; but of *success* in making converts I can find nothing.'

As no person can go to India without previous permission from the Company, the reader may wonder how *brother* Carey and the other *brethren* found their way into that land of *proselyting promise*. The two first carriers of the *gloomy tidings* of methodism stole into the country under the cover of a Danish vessel without the consent or knowledge of the Company.—In 1806 two English missionaries were smuggled into Calcutta in an American ship, in defiance of all legal prohibitions.—But we are not at all surprised when we hear that *evangelical* missionaries begin preaching the gospel by *breaking the law*.—Indeed they have been so little scrupulous in this particular, and their doctrine is naturally calculated to do so much mischief, than the governor of Ceylon has lately found it necessary, in order to preserve the peace of the island, to expel every missionary from the limits of his jurisdiction. Were the governor of Bengal to follow his example we believe that it would greatly contribute to the security and the permanence of the English sovereignty in the East.

As a proper means of accelerating the spiritual conversion of the fifty millions of Mahomedans and Hindoos that con-

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stitute the population of Hindostan, Dr. Buchanan, the *evangelical* clergyman and vice-provost of the college of Calcutta, recommends the erection of an ecclesiastical establishment in India, to consist of an archbishop, three bishops, and a numerous host of subaltern divines. We have no doubt that *brother* Carey would be well pleased to strut in lawn; and to be one of the pillars of this sumptuous establishment. But we must doubt whether the *evangelizing* spirit of brother Carey, or even of brother Thomas, had he not unfortunately been carried off in a fit of mania, would survive the blushing honours of episcopal consecration. Indeed if the turbulence of the missionaries be not laid at rest by more compulsory methods, we should strenuously advise the incorporation of their numbers in an ecclesiastical establishment.—This would probably have the effect of charming into soft repose the present convulsive inquietude of their pernicious zeal.—For a proselyting zeal is not the characteristic of establishments, but of sectaries and dissidents.—The gratifications of opulence, and the subtraction of all the common stimulants to exertion infuse a *vis inertiæ* into a religious establishment, which *in general* renders the ministers very indifferent with respect to the refutation of error or the propagation of truth.—The present state of Ireland will furnish a convincing proof of this assertion.—In Ireland we have a rich establishment, composed of archbishops, bishops, deans, prebends and other beneficed ecclesiastics. But instead of this learned and well-appointed body being inflamed with any thing like a proselyting zeal, a listless apathy seems to pervade the walls of the churches, chapels, and cathedrals. Thus we find that the converts to the doctrine of the establishment are rather diminishing than increasing in numbers.—The catholics, who, instead of being an established are a persecuted sect, constitute three-fourths of the population, and even the presbyterians are more numerous than the members of the establishment. If, therefore, an ecclesiastical establishment were instituted in India, we believe that its effects would, by no means, correspond with the intentions of the projectors.—Even the purple of mitred bishops would have no influence in attracting either the Mahomedan or the Hindoo, into the sanctuary of the church. Nor can that slow process of conversion which defies even the zeal of indefatigable sectaries be expected to be accelerated by the indolence of a voluptuous hierarchy. But in the present state of India, it appears to us that the passive indolence of sleek and opulent dig-

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nitaries is more to be desired than the irrational and obstreperous activity of lean, querrulous, and tumultuous fanatics. We should therefore have no objection to see *brother* Carey garnished with archiepiscopal lawn, provided the dress would smother the effervescing zeal of his disordered brain. But of this we are well convinced that while the luminous simplicity of the religion of Christ is enveloped in a mass of scholastic absurdity and inexplicable mysteries, it will never make any way against the prejudices of the Mahomedans or the Hindoos, whether it be inculcated by the inebriated ardour of missionaries or the languid sobriety of an establishment. The Portuguese lost their dominion in India by the excessive absurdity and bigotry of their priests, who conceived with Dr. Buchanan (and *brother* Carey) that no consideration of policy should prevent them from propagating the Christian faith. Let their example teach us discretion.

All persons are agreed, that to send emissaries into an independent state for the express purpose of rendering the people discontented with their civil institutions is atrocious and perfidious hostility. It will be difficult to shew that there is any essential difference between this attempt, and that of dispatching missionaries to Turkey, to China, to the Brazils, or the territory of any foreign power to incite the people to abandon the religious institutions of the government under which they live. Both attempts are acts of insidious hostility, under whatever pretexts of philanthropy they may be veiled. Suppose that a society of zealous Mahomedans in the dominions of the Grand Signior should take compassion on the ignorance of the truth under which they thought that we laboured, and should dispatch their missionaries into our villages to abuse our ecclesiastical establishment, to stir up the people against their regular pastors, to make them forsake the worship of their forefathers, to disperse tracts representing the institution of tithes, &c. &c. as an act of impious oppression, would not our government resent the conduct of any state that should endeavour to import such *propagandists* among us? Will the government of China thank us for attempting to stir up the people against the religious observances of their ancestors? What right can we claim to intermeddle in the religious any more than in the political concerns of other states? Do we pretend a commission from heaven for the purpose? If we have such commission let us, as the apostles did, work miracles to attest it. Till we can do this let us follow the scriptural exhortation, to *be quiet and mind our own business.* We have enough to do at home. Our own political and

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moral improvement will furnish sufficient employment for our time without an officious interference in the spiritual interests of other states with which we have no concern. It is not our business to decide whether the Almighty may not be best pleased with a diversity of religions; and at least it seems probable, as Dr. Paley has anticipated us in remarking, that such a diversity is well adapted to vary the modes of trial in this probationary world. According to the intimations of scripture every individual, according to the degree of moral knowledge which he possesses, is a law to himself, and according to his conformity to this law, to which his conscience, as St. Paul says, bears witness, will he be recompensed hereafter. The heathen will not be judged by a law which they do not know, but *according to the moral knowledge which they have.* God will recompense every man according to his works whether he be Christian or infidel. Let us not blaspheme the justice and the goodness of God by adopting a contrary supposition. The whole substance of christianity, instead of being a compound of uncertain doctrines, consists in doing to others as we would that others should do to us. This was the declaration of Christ himself, and he is no true follower of Christ who makes Christianity consist in any thing else. This only pure species of Christianity is that spiritual worship of God in the mind, the heart and life, which has all the characters of universality; and which is suited to the exigencies of every nation under heaven. This species of adoration, which absorbs the selfish in the social feelings, and causes all the kind and generous sympathies to become the constant inmates of the soul, is the only species of religion with which we are acquainted, that can excuse the busy ardour of proselyting zeal. But this is not the religion which is taught by those makers of mischief and fomenters of strife who have gotten by stealth into Hindostan. The religion which they teach, instead of having its basis in the unvitiated sympathies of our nature, is rather a libel on our common humanity, on the religion of Christ, and the moral government of God.

The only use of religion is to make men better than they would otherwise be; but has that absurd and mystic jargon which is noised abroad by Dr. Buchanan and *brother* Carey any tendency to do this? Is it not on the contrary more calculated to deteriorate than to improve? Does it not infuse the rancour of intolerance into the heart? Does it not tend to chill its kinder feelings, to paralize its beneficent exertions, and to render it selfish, cruel and unjust? For the purpose of gratifying the sordid vendors or the frantic votaries

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of such an anti-christian system, are we to risk the safety of an empire? Is this the way either to serve God or to benefit man? If it be incumbent on us to adopt any system of religious proselytism in our eastern settlements, of which we do not at present see the necessity, let it not be that corrupt and adulterate christianity which is known by the name of methodism, but that beautiful code of moral duty which Jesus himself inculcated in his precepts, exemplified in his life, and ratified by his resurrection. Instead of assaulting the ears of Mahomedans and Hindoos with indefinite and ambiguous terms, which they cannot understand, let us rather teach them how the precept of doing as they would be done by applies to all the practical relations and diversified circumstances of human existence; while we persuade them that the conformity of the life to this immortal rule is the safe and pleasant way to glory and happiness beyond the grave. In such instructions as these which would not *with unhallowed zeal* revile the creed of their forefathers, which would not offer any unbecoming violence to their ceremonial observances, there might be wisdom; but in the *present mode* of proceeding there is nothing but foolishness. No conversions are made, but of such persons as are a disgrace to any system of worship, whether it be offered to the supreme being in the Mahomedan, the Hindoo, or the Christian form. According to the accounts of Major Scott Waring, the only converts whom the missionaries have made, with all their industry and zeal, do not exceed a few score of profligates, whom even the morality of the Hindoos has caused them to disown.

As knowledge is progressive, we have no doubt that error of every species will finally be vanquished; and that truth and only truth will prevail. Hence we firmly believe that the christian system, when divested of all the idolatrous superstitions and polluted mixtures with which it has been contaminated in the lapse of ages, will know no other boundary than that of the sentient and intellectual world. But we think that christianity is more likely to be propagated by being left to the natural course of events, to the progress of reason, and to the slow and silent but certain operation of second causes, which are always under the controul of providential influence, than by the *forcing* methods and proselyting impatience of man. Christianity, which is the product of the purest, most dispassionate, elevated and comprehensive intellect, is likely to be more generally embraced as men become rational and better acquainted with the true constituents of happiness and with the moral constitution of

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the world. We cannot suppose but that intellectual light, which is daily becoming more resplendent in Europe will gradually be communicated to the remotest quarters of the world; and that the Mahomedans and Hindoos of the east, notwithstanding the obstructions which antient superstition may have accumulated, will gradually partake of the genial ray. The progress of human improvement, like most of the great processes of nature, is slow, but since the invention of the press, which is the most efficacious instrument of all intellectual proficiency, we entertain no apprehensions of its ever again becoming retrograde. Instead of having recourse to the clamorous tongues of turbulent missionaries let us whenever a fit opportunity may arrive, employ no other engine than this for the conversion of the heathen. This is capable of working all the good which we can desire, without calling in the officious oratory of *brother* Carey to tell the peasantry of Bengal that *he is not come to send peace among them but a sword.*

ART. XIII.—*Faulkener: a Tragedy, as it is performed at the Theatre Royal, Drury Lane. By William Godwin.* 8*vo.* 2*s.* 6*d.* Phillips. 1807.

MANY of Mr. Godwin's lighter works are rendered interesting by a peculiarity, which, in our opinion, has in its favour a stronger recommendation than mere novelty. Love, from time immemorial the universal agent in plays and novels, is by him discarded. With that confidence in his own powers, which he has in many respects an undoubted right to assume, and with that affectation of singularity which marks the school of which he is at the head, he determined to divest himself of that stale and worn-out machinery, without whose assistance the prolific ladies of the Minerva Press would be seized with a general and incurable barrenness. The production of Mr. Godwin, to which we particularly allude, is that most interesting of novels, Caleb Williams. We are far from defending the numerous faults and extravagancies of that work, and still less its morality, which is liable to every objection. We should be the foremost to exclaim against the pernicious tendency of the writings of Mr. Godwin and Mrs. Godwin, and the whole *posse comitatus* of the Godwinians, were it not, that the glaring absurdity of their new-invented notions furnishes in itself an antidote to the poison they contain. But we know

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of no novel that so forcibly arrests, and so unceasingly keeps up the attention of the reader, as the one we have just mentioned. We know of no hero of a fictitious, and we may add, improbable tale, in whose dangers and misfortunes we take so unvarying an interest. The mind never tires, the attention never flags, the feelings never relax. By a masterly delusion, which is assuredly the perfection of novel-writing, the author has contrived, as it were, to identify his hero with the reader, and to make every person palpitate with anxiety, throb with fear, or start into energy, as if he himself were the subject of the adventure of which he reads. We feel not a livelier concern in Homer's battles, than in the dangers, the exertions, the escapes of Caleb Williams. But Homer, to compare great things with small, produced in the decline of life, another monument of genius, which, if not equal to the efforts of his earlier years, may yet be compared to the evening sun, whose magnitude remains unimpaired, though shorn of the intensity of its splendor; and if we trace in it the symptoms of old age, it is still the old age of Homer. Far otherwise Mr. Godwin. His vigour is gone, and his spirit evaporated. We could not have supposed that the energetic mind which gave birth to Caleb Williams, should ever have drivelled over Faulkener. The only characteristic of Mr. Godwin, that distinguishes this insipid performance, is, that no part of the plot is founded on love. The common-places of a whining lover, and a pining damsel, are not to be found in the play before us. But unfortunately, nothing better is substituted in their place. All is vapid dullness, and unenlivened insipidity. The countess Orsini is an English lady, whose husband fell at the battle of Worcester, leaving to her care an infant son. The king, (for how could he do less?) applied himself to 'comfort the widow of the brave man who had fallen in his cause.' The tears of affliction were soon dried up by the smiles of royalty. Opportunity, a warm constitution, and the advances of a young and handsome monarch, succeeded in undermining the fortress of virtue, which found honour but a feeble guard against such powerful assailants. But let us hear both sides. Mr. Godwin testifies that it was none of those natural causes that operated on his heroine; it was ('similarity of sentiment') that rendered the king agreeable to her, and what is still more strange, it was the 'mutual innocence of their hearts that led to what followed!' This is another notable instance of the attempts of the Godwinians to confound the distinctions of vice and virtue. How

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strange it is, that every male character, to which they wish to give celebrity, must necessarily be a scoundrel; and every female—— what it would not be decorous in us to name! The countess, however, is made to repent of her crime for a certain time, though it should seem to very little purpose, as she shortly afterwards deceives an honourable man, the count Orsini, by accepting his offers of marriage, without informing him of the circumstances of her frailty. This is the lady who is held up as a pattern of conjugal and maternal perfection, and 'the rectitude of whose mind is attested by all her thoughts and actions.' In the mean time her son grows up, takes a military turn, and, consistently with the adventurous spirit of the times, goes to serve against the Turks, at the celebrated siege of Candia. On his return to England after the surrender of that place, he passes with his friend colonel Stanley through Florence, where his mother then resided. She had from his infancy sent him regular remittances of (her husband's) money, without his having the slightest suspicions of the source from whence he derived these liberal supplies. Of course his curiosity was excited to the highest pitch. He knew that he had a mother, from whom he believed himself to receive them; but he was equally ignorant of her situation and her abode. It had been the business of his life to find her out, and his want of success had overspread him with a cloud of anxiety and sorrow, which he had in vain sought to dissipate in the tumult of war. In his affection for his mother he rivalled the fondness of the most romantic lovers. Amandus and Amanda, whose adventures are so pathetically recorded by Sterne, did not take more pains to find each other, than did Faulkener to recover his mother. Let the reader judge how far the modesty of nature is outstepped in the following delineation of Faulkener's feelings.

Faulkener.

'Full sixteen years are past since I beheld her,
I was an infant; yet, as if it were
But yesterday, I see her smile, her voice
Is in my ear. Chiefly the wretched hour
That tore her from me, lives within my breast.
Her eyes ran o'er with tears, her kisses grew
Where she impress'd her lips, she swoon'd, she fell.—
But I was young; these bodements of the future,
But little struck me. At the hour of noon
I thought again to see her—ah! in vain,
Another day, and then another follow'd,

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And still I look'd and long'd for her return.
It seem'd as if the life of life were gone;
I could not use my sports, nor lift my head,
Nor smile, nor speak!

Stanley.

'Unhappy Faulkener!

Faulkener.

'The conduct of my grandsire was perhaps dictated by a desire to relieve me, but it had an opposite effect. He suffered no one to name her to me. All my enquiries were answered by silence. This gave me a habit of reverie, and taught me to think of her but a thousand times the more. Sometimes my fancy painted her in sable garments, and covered with an impenetrable veil; then I saw her face only, presenting itself in the midst of surrounding darkness. When I was yet but a school-boy stripling, I swore that the first adventure of my manhood, should be the discovery of my mother.

Stanley.

'Well have you discharged the engagement. Did you not, two years ago, travel from England to Milan to find her?

Faulkener.

'I was drawn from my native home by a letter without a name. I received it with transport, and hailed it as the beginner of my joys.

Stanley.

'Faulkener, I did not wonder that a college-novice, just on the threshold of life, should be occupied in day-dreams; but I thought that war and peril, contentions with the infidel, and danger among pirates, would have brought you back to the world.

Faulkener.

'The habit was rooted before, nor could I wish it otherwise: Often, on the eve of an attack, when others were ruminating the hazards of the coming day, I sat alone, and talked to my mother. On the deep, in the stillness of the moon-light scene, I looked for the shores of Italy, and said, there, in some undiscovered nook, dwells my surviving parent. Other youths, my companions, beguiled their fancies with a mistress; I made a mistress of my never-to-be approached mother.

Stanley.

'These are wild and delirious fancies, Faulkener; devote yourself to the usefulness and the virtue that is before you.

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Faulkener.

'Delirium, Stanley! delirium in a child to desire to succour his parent! This is the substance and reality of life!—What means this mystery that obscures my mother's condition? It cannot have a meaning of good; it cannot be the image of her happiness. Perhaps she spends the wane of her days, destitute of the means of comfort and support; perhaps she labours beneath the tyranny of some vile oppressor. Who should be her protector, who avenge her wrongs and cheer her sorrows, but her only son?

Stanley.

'Faulkener, I see that in your case argument is vain. Time only can be the healer of such sorrows.'

Lauretta Delmonte is the Lady Olivia of Richardson, overstrained and exaggerated. She had formerly loved, and sacrificed her virtue to Orsini. He deserted her and married the more fortunate English woman, a whisper of whose former frailty reached Lauretta, though Mr. Godwin alone knows how the character of an obscure Englishwoman, who had once been guilty of a peccadillo in Flanders, and had since lived in the greatest retirement in a village at the western extremity of England, neglected by her friends and unknown to the world, could furnish matter of scandal for an Italian tea-table. The jealous Lauretta sets off on the spot for England, ascertains the secluded village, which was the residence of her rival, hastens thither, and easily makes herself acquainted with the whole story, which, by the bye, if it had been so public, might have been expected to reach the ears of the Count before his marriage. She returns to Italy thirsting for revenge:

'Mine,——the spirit that burns within me—is such as the world never knew, and shall be signalized by effects accordingly!—My project is—not that Orsini shall hear what his wife has been—that her crimes shall rise to blast him; that the government, the sovereign, and the whole city of Florence shall witness the scene.'

By a promise of her personal favours (an easy and cheap reward) she hires a villain called Benedetto, to assist her in the prosecution of her purpose. He follows Faulkener to a certain cavern, on an occasion not worth mentioning, provokes him in the execution of his commission, and meets his own death. Faulkener is carried to prison for the murder, and after a more than usual number of mistakes, misunderstandings, and perplexities, by which the author contrives to

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make much confusion, without displaying any ingenuity or address, the catastrophe is brought about by the death of the count and countess Orsini, after the latter had made herself and her history known to her son, and been assured of his forgiveness of her youthful errors, as well as of the high opinion he entertains for her "wondrous" virtues!

The name of Mr. Godwin has induced us to devote a few pages to this tragedy, which would otherwise only have obtained as many lines in our Monthly Catalogue. It possesses no dramatic merit. It does not awaken the feelings by any occasional masterly touches, or arrest them by well contrived artifice of plot; it has no moral to correct the judgment or improve the heart; and if it be considered as a literary composition, not one of its scenes is distinguished by aught that can gratify the critic in his closet. It is written in prose, some few parts excepted, which are in verse, as the whole was originally intended to be. But the author, meeting with more restraints than he had expected in a species of writing to which he had never accustomed himself, determined to rid himself of the unnecessary incumbrance, retaining, however, such passages as he had already composed in metre, and "with which he was not wholly displeased," or which, in other words, he thought much too good to be lost. The specimen afforded in the extract which we have thought fit to make, will be sufficient to gratify the curiosity of those who may be desirous to see the figure that Mr. Godwin makes as a poet. As the whole of his exploits in that capacity do not amount to above an hundred lines, it would be superfluous to criticise them.

ART. XIV.—*The Itinerary of Archbishop Baldwin through Wales, A.D. 1188, by Giraldus de Barri; translated into English, and illustrated with Views, Annotations, and a Life of Giraldus, by Sir Richard Colt Hoare, Bart. F.R.S. F.A.S. 2 Vols. royal 4to. 8l. 8s. On imperial Paper and Proof Plates, 11l. 11s.* Miller.

THE usages and opinions of former times never cease to interest those who love their country, and are attentive observers of the change of customs, and of the sentiments and transactions of their own age. When we are no longer agitated by the dissentions, or blinded by the prejudices of our ancestors, we disarm our virtue of its severity; and view

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with compassionate disapprobation those actions which, had they happened in our day, would have excited a much harsher sentiment. When viewing the many remnants of the antient fortress, witnesses to almost forgotten deeds of desperate valour, the mouldering walls which once re-echoed the hymn of praise and thanksgiving, where the afflicted found seclusion and repose, where the immortal works of genius were protected from the firebrand of the barbarian, a momentary feeling of awe and respect supersedes our hatred of oppression and cruelty; and, looking back through the gloom of centuries, superstition itself becomes almost venerable. We envy Sir Richard Hoare the melancholy enjoyment of tracing, year after year, the steps of his favourite author, and of witnessing the progressive ravages of time, which must at length erase every memorial of the interesting piles that in their glory engaged the attention of Giraldus, except what the artist or antiquary has snatched from his grasp.

Excluded by war from the most attractive parts of the continent, it has become the fashion among such of our countrymen as are desirous of all the information and amusement they can obtain, or who are eager to escape from the misery of having not hing to do, to spend the summer months in excursions through the most interesting parts of the united kingdom. If the tourist, (no uncommon case,) possesses such a mind as unhappily denies him any advantage from change of scene and variety of incident, he may comfort himself by reflecting that he would have derived as little from a continental tour, and that foreign nations have not been witnesses of his folly and extravagance. 'To the antiquary whose zeal may induce him to examine and record British and Roman remains,'* 'to the artist who has an eye that can see nature; a heart that can feel nature; and a resolution that dare follow nature;' a description of pleasure is unfolded incomprehensible to those who search for it 'in crowded ball-rooms, and hot theatres.' Those who are eagerly attached to such pursuits will bear testimony to the serene and placid moments they bestow; enjoyments truly independent, and, whilst we are blessed with health and faculties, beyond the reach of adverse fortune.

In the year of our Lord 1188, Baldwin, archbishop of Canterbury, undertook a journey through Wales for the service of the holy cross; at Radnor he was met by a great concourse of persons of distinction, among whom was Giraldus, archdeacon of Landieu, who was his first con-

* Sir R. Hoare's dedication.

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vert, his 'warm assistant in the avowed purpose of his visit to the principality, his constant companion during his progress through the country, and the historian of his expedition. Of this history of Giraldus the principal part of the work before us is a translation, which is rendered more interesting by elaborate notes, describing the remains of those works of art which are cursorily noticed, or fully described, in the original; with engravings of the most remarkable objects; and historical anecdotes, illustrative of events intimately connected with them.

Sir Richard Hoare commences his first vol. with the life of Giraldus, which he concludes with an account of his various manuscripts. 'Giraldus de Barri distinguished by the name of Cambrensis, or the Cambrian, was descended from an illustrious lineage;' he was born about the year 1146, and almost in his infancy gave proofs of his attachment to a religious life, and inclination to literature. His father, observing this disposition, readily indulged it by consigning him to the care of his uncle David Fitzgerald bishop of St. David's, under whom, after showing strong marks of dullness, he became an eminent scholar. From him he went to Paris, where he studied with great credit; here he remained three years, and on his return to England about the year 1172, he entered into holy orders, and soon obtained preferment both in England and Wales; he had now an opportunity of shewing his zeal for the prosperity of the church, which he displayed by complaining to the archbishop of Canterbury of the negligence of the prelates of St. David's in respect to tythes, especially those of cheese and wool, which the Welch never paid. This interference of Giraldus gained him the appointment of legate in Wales, for the purpose of rectifying abuses; and he entered into his office by excommunicating all, without distinction, who refused to pay their tythes: even the governor of the province of Pembroke, who thought his high office under the king a sufficient protection against the anathema of Giraldus, on his refusal to pay tythes and forcibly taking cattle from the priory of Pembroke, shared the same fate as the rest; except that his excommunication was performed with more ceremony. His attention was also directed to the errors of the clergy whom he attempted to *cure* of the sin of marriage; and finding one of them an old archdeacon, who lived openly with his concubine*, he attempted ineffectually to separate them, and

* *Concubine* must here be understood as *wife*. 'He was peculiarly severe against all priests who had wives, calling them concubines.' p. 14.

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at length suspended him from his office, to which he was himself soon promoted by the bishop of St. David's; and the uxorious elder provided with a sufficient maintenance for the remainder of his life.

'In discharging the duties of his new dignity of archdeacon, he acted with great rigour, and was involved in frequent disputes and quarrels, in which, according to his own account, he was always in the right, and always victorious!' p. xiv.

A proof of his resolution and spirit, in securing what he thought the rights of his diocese, is recorded in p. xv. 'He was informed that the bishop of St. Asaph was approaching to dedicate the church of Keri, on the confines of that bishopric, and also of St. David's. Conceiving the latter to have a prior claim to the church in question, he strenuously opposed the bishop on his entrance into the church-yard; where, after a warm debate, each began to excommunicate the other; but by firmness and stratagem the archdeacon got the better, and compelled his antagonist and his train to remount their horses, and secure a hasty dishonourable retreat.

Another instance of perseverance related p. xvii, is much to his honour. A number of his parishioners who had subjected themselves to the sentence of excommunication, expected absolution from him; the night before this was to take place, he slept at a distance from his parish. The appointed day proved so boisterous, and stormy, that the bishop of St. David's strongly advised him to postpone his journey; but he replied 'that on such occasions delays would be dangerous; for those who had been excommunicated were expecting absolution and had promised amendment;' and added, 'that when business demanded attention, it was unmanly to watch the state of the weather upon dry land; and that such a precaution was only allowable to those who had a sea voyage to undertake.'

On the death of his uncle, the bishop of St. David's, he was irregularly elected to that bishopric, much to the displeasure of the king; who objected to Giraldus from fear that the see of St. David's would acquire too much consequence for the honour of that of Canterbury, and even the security of the English crown, if filled by a man of so much worth, ability, and resolution; who was also nearly related to prince Rhys, and to almost all the nobility of South Wales. On this being repeated to Giraldus 'he exclaimed, that such a public testimony and given in such a

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place of audience, was more honourable to him than the best bishopric!' He shortly revisited Paris, where he was much admired for eloquence and learning. After a long and studious residence there, he returned to England; and dining with the prior and monks of Canterbury, he bitterly (and we think very illiberally,) inveighs against their luxury. 'their tables,' says he, 'abounded with numerous and savoury dishes, and with such a variety of the choicest wines, that ale and beer were not allowed to be introduced.' This is telling tales out of school. About the same time being informed that a separation was on the point of taking place between his sister and her husband, who resided in the diocese of Winchester, he exerted all his interest with the archbishop of Canterbury, for the purpose of removing every obstacle to their reunion, who permitted him to make use of his authority in staying the proceedings. Hastening to Southwark where the chapter was sitting, he succeeded in dissolving it; and had the happiness of effecting a perfect reconciliation between his sister and her husband.

Honours now fell thick upon Giraldus; and, could he have divested himself of his high birth, Henry the second would have promoted him to the first ecclesiastical dignities. His offensive pride, in all probability, conspired with the policy of Henry, to exclude him from any situation of very high influence and authority. An anecdote, related of him p. xxiii, proves him to have been subject to very uncourtly fits of pride and exultation. The family of prince Rhys, from which Giraldus was descended, was deprived of its inheritance by the house of Clare who possessed its territories for some time, but was at length obliged to restore them to their lawful claimant. At a public conference at Hereford, Rhys was seated at dinner between Wm. de Vere bishop of that see, and Walter, son of Robert, a noble baron, both of whom were descended from the family of Clare; Giraldus the archdeacon, approached the table, and standing before them, thus facetiously addressed himself to prince Rhys: 'you may congratulate yourself, Rhys, on being now seated between two of the Clare family, and whose inheritance you possess!' We modestly confess our ignorance of the *facetiousness* of this observation, but we perceive something like want of feeling, and obtrusive insolence, in reminding the reconciled Clares of the unfortunate termination of an important and humiliating quarrel. Rhys, who seems to have been what would at this day be called a *gentlemanly* man; said a very handsome

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thing to the Clares on the contest to which Giraldus alluded; and they, fortunately for the repose of the company, returned the prince an echo of his compliment. If the archdeacon's object was (a very natural one for a great orator) by his unwelcome retrospection to raise a storm which, after a proper flight of viands, knives, and trenchers, he meant to allay by his irresistible eloquence, he must have been miserably disappointed at seeing the affair terminate in an exchange of dull and good-natured compliment.

Between 1185 and 1187 Giraldus was appointed tutor to John(afterwards king),had the honourof refusing two Irish bishoprics, and of reading his work on the topography of Ireland to an immense concourse of learned men at Oxford; where he displayed a magnificent spirit in three public entertainments, given 1st. to the poor, 2d. to the doctors and students, and 3d, to the remaining scholars, burghers and militia of the city.

We are now arrived at the event which gave occasion for the writing the Itinerary of Archbishop Baldwin by Giraldus, who, as we before noticed, was his constant companion; and having explained to the reader who and what the author was from whom he expects his entertainment, and in what estimation he was held by his contemporaries, we shall in future touch only on such circumstances as illustrate his character and pursuits, and hasten to the more material part of the work.

After inducing such numbers to take the cross, by his eloquence and example, that king John complained that he had drained his county of Pembroke of men, on the death of Henry 2d at whose instance he had taken it, he,like Peter the hermit, whilst 'sounding to others a march,' sounded to himself a retreat; and on the plea of age and poverty obtained absolution from his vows.

Richard joining the crusaders soon afterhis coronation, appointed him coadjutor intheregency withWm.deLong Champ bishop of Ely. He again refused two bishoprics, Bangor and Landaff, and finding his hopes of St. David's fruitless, retired toLincoln, to study theology under Wm. de Monte the chancellor of that diocese at the age of fifty; where he spent six years in severe application, and during that time gave a memorable instance of his benevolence, in selling his best garments to relieve the poor, during a scarcity of provisions.

Giraldus again suffered a severe disappointment of his favourite preferment, and after an appeal to the pope, and many years of litigation and suspence; he was compelled to rest satisfied with the knowledge, that the earnest wishes of

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the reigning princes of N. and S. Wales, and the resolute determination of the chapter of St. David's, were in his favour. A most cruel persecution, on apparently frivolous pretences, now commenced against him, which he resisted with great spirit; though in the struggle his friends and countrymen became prejudiced, or corrupted by the court of England. At length, being disgusted with the bad faith and dissolute morals of his brethren and the canons; he resigned his archdeaconry and prebend, in favour of his nephew Philip de Barri.

He passed the last seventeen years of his life in honourable retirement in his native country, revising his former works and composing others. Whilst engaged in these pursuits, the bishopric of St. David's was once more offered to him, but on terms which he deemed dishonourable; he therefore declined it.

'He died at St. David's, in the seventy-fourth year of his age, and was buried in the cathedral church.'

Giraldus was certainly an ornament to the dark age in which he lived; had his ambition been less, his life would have been more tranquil, but less glorious, and in some respects less useful. His morality seems to have been rigid, his zeal fervent; but his attendance and support of Baldwin, when engaged in an expedition apparently unfavourable to the independence and dignity of the see whose honour he afterwards guarded with so jealous an eye, and his obtaining absolution of the vow he had made of attending the crusades, when the king at whose instance he took it was dead, prove that it was not always consistent, nor unalloyed with hypocrisy. His vanity was excessive and disgusting; his self-commendations were lavished not only on his acquirements, but on the most arbitrary of the gifts of nature, personal beauty; which he panegyrizes with a laughable complacency. He possessed great penetration, a sound understanding, indefatigable and (when we look at the list of his works) almost incredible industry, an unshaken resolution, a kind and benevolent disposition. His zeal for the church, rather than his superstition, has led him to the relation of many ghostly stories, impeaching his honesty more than his good sense; for he acknowledges his disbelief of some of the things which he has asserted. His vices were the vices of the age in which he lived; and his virtues, among which his firmness in adversity was most conspicuous, were such as excited admiration rather than regard.

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A long catalogue of his manuscript works in the several libraries of the British Museum, Lambeth, Oxford, and Cambridge, follows; and then an 'Introduction to the History of Cambria, from the first invasion of Britain by the Romans, to the year 1188, when Archbishop Baldwin made his progress though Wales.'

Many readers will not feel disposed to subscribe to the absolute necessity of this historical introduction, which occupies more than 100 pages. Every thing new and valuable in it might have been condensed into a much smaller space; especially if the author had confined himself to what related only to the country he describes. His distinction between British and Roman antiquities is clear, and deserves the attention of every man of taste or curiosity. The antiquary 'will compare the irregular British ridgeway with the most perfect line of the Roman causeway;' 'let him cautiously avoid the error into which the generality of writers have fallen by confounding the Roman with the British fortress. Their respective situations are so totally different, that they *ought* never to be mistaken. The hills and mountains throughout North and South Wales abound in British fortresses which are almost always placed on lofty eminences; whilst the Romans as universally selected *a gently elevated* situation near some river,* and sufficiently open on all sides to prevent any sudden surprize by the enemy.' 'Another certain mark of the Roman camp is its form, which is almost invariably either *square* or *oblong*, with the angles *rounded*, whereas the strong hold of the Britons was very irregular and adapted to the shape of the hill on which it was formed; these had many and deep ditches to defend it, (*them*,) whilst the Romans, depending more on the strength of their legions than of their fortifications, made only a slight rampart to their camps. Another constant attendant on the Roman works is *brick* superior both in colour and texture to that of their own country; with which a great variety of pottery, as well as coins, will frequently be found.' P. cxl.

Sir R. Hoare concludes this part of his work by a very pompous paragraph printed in capital letters, and occupying a whole page, though with a noble 'river of margin,' on every side.

'The history of a brave people struggling for liberty and

* Borough-hill in Leicestershire, on which is undoubtedly a Roman fortress, is a notorious exception to this rule: it is the *most abrupt eminence* in that part of the country, and at the distance of several miles from any *river*.

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independence must be interesting to every Briton; but when, on perusing the annals of this nation, we find them stained with a continual detail of the most barbarous acts of rapine, murder, and devastation, that interest and sympathy, which we should otherwise feel for their cause, if guided by justice and humanity,' what will this mountain, this volcano of rhapsody disgorge? '*is considerably lessened;*' !!! 'and we no longer lament that a cause conducted on principles so revolting to human nature,' another mountain! *should not have been attended with more prosperous success.*'

In the name of simplicity and good sense (of which the author's style and observations are by no means destitute,) what is the meaning of all this mummery; this stage embroidery? Why are so many hair-erecting words, of gigantic size, conjured up like *raw-head and bloody-bones*, preparing us for sentiments of abhorrence and indignation, to so little purpose? Lord Monboddo (we quote from memory) speaking of the sagacity of animals, observes very shrewdly, 'that if they were properly instructed, and had sufficient care bestowed on them, there is no knowing to what degree of perfection they might be brought.' This decisive and forcible remark of the noble author seems to have been the prototype of the memorable sentence above quoted.

(To be continued in our next.)

ART. XV.—*Exodus; an Epic Poem, in thirteen Books. By Charles Hoyle, M. A. &c.* 8vo. *pp.* 400. 9*s.* Hatchard. 1807.

WE had the best reasons for expecting, from the invocation with which this poem *secundum artem* commences, a work superior, in a *threefold* ratio, to the Paradise Lost, of which it is a professed imitation: since Milton prays for inspiration from the Holy Ghost alone, but Mr. Hoyle ventures to beseech the whole undivided Trinity to listen to his lay.

> 'Thou, O Teacher, heard
> In Horeb's caverns with the Tishbite seer
> Conversing, or beheld on Sion's hill
> Filling the temple, or at Chebar's stream
> Chaldæan, by Esaias and the son
> Of Buzi; thou without whose every word
> All light is darkness, and all life is death,
> *Godhead triune!*' &c. &c.

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That we may not be censured for any unbecoming levity on this occasion, we now abandon the ridicule which the obtrusion of such improper cant on the most trifling occasions is, we confess, too apt to excite in our minds, and proceed most seriously to reprehend Mr. H. for the indecency, we had almost said blasphemy, of which he is guilty in this introduction and, passim, throughout his poem, of taking the most sacred names in vain, and imploring the aid of the Almighty to consecrate to immortality in heaven, verses, which are worthy of nothing on earth except the damnation of a Seatonian prize. If he allege the example of Milton, in his defence, we answer, in the first place, that he is totally deficient in all that poetical inspiration which animated the labours of his great prototype, and excuses the blind idolatry with which even his most glaring faults are magnified by his admirers into excellence; and secondly, that, so far from thinking even Milton justifiable for the strain of pious mockery which he has himself adopted and bequeathed, like Elijah's mantle, to the whole troop of his canting followers, his only excuse, in our estimation, is to be sought for in the spirit of his age, which made a virtue of breaking the fourth commandment on every possible occasion, at the bar, in the parliament, in the common salutations of good fellowship, in the perpetration of the most enormous crimes, in prose, in verse, in romances and love-letters, political pamphlets and pastoral roundelays. That corrupt and vicious taste has long given way before the progress of civilization and refinement. Good sense has banished it from the councils of state and from the courts of law; and while *we* possess any rank or influence in the courts of general literature, it shall be our most earnest endeavour to maintain its exclusion from all provinces that lie under *their* jurisdiction.

With regard to the poetical merits of this *devout* performance, we have already dropped a casual hint which is sufficiently expressive of our opinion; but it is still, perhaps, incumbent upon us to justify that opinion by a more minute examination. First then, it will hardly be disputed that the *subject* is in itself unpoetical; although we ought, perhaps, to acknowledge ourselves a little staggered by the extraordinary coincidence of its having been adopted by two other bards at the very same time with Mr. Hoyle. We have been taught from our cradles to reverence the scriptures as the rule of our faith and practice, the voice of unerring truth, the foundation of our morals and our best philosophy. On the other hand, poetry has always been represented to us as the peculiar province, not of truth, but of *imagination*, and as calculated to awaken and gratify all those pleasurable sen-

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sations of our nature which owe their source to *that* powerful and seductive principle.

The next question will be as to the mode in which our author's subject, such as it is, has been treated by him. After the exordium, (of which we have given a specimen) the poem proceeds with the denunciation to Pharaoh of the impending plague of flies. The monarch, encouraged by the advice of his magicians, Jannes and Jambres, to despise this divine warning, refuses to release the chosen people. So far we have nothing but a versification, or rather a diffuse and prosaic paraphrase of scripture. Now we advance into the region of fancy. The Egyptians sing a hymn to Abaddon, prince of air, (one of the principal angels who fell with Lucifer.) Abaddon very warmly espouses their cause; but finds, upon enquiry, that he has no power to do any thing for them; and so the plague takes place. Now, since no effect whatever is produced by this flight of Mr. H.'s fancy, but the main business of the poem proceeds just as if it had never occurred, we think he would have done better to go on with his prosaic paraphrase than to mount Pegasus merely for the trouble of alighting again. He tells us that many commentators have been of opinion that it was not literally a plague of *flies* only, but of all sorts of horrible beasts, birds, and fishes, by which the Egyptians were, on this occasion visited. This opinion he has (very injudiciously we think) adopted; and so we are amused with the introduction of four or five pages full of names indiscriminately collected from Buffon or Goldsmith, a space much too small for so extensive a display (which rather deserves a whole epic of itself) but which might have been filled up with some poetical advantage had he confined himself within the obvious limits of the noxious insect tribe. Pharaoh yields. The plague is removed. Pharaoh retracts. The Israelites grumble. Moses preaches. And so ends the first book.

The second (in close imitation of Milton) opens with a convention of the fiends of air in Armageddon, the imperial seat of King Abaddon. Moloch, (but how he came to be a fiend of air we hardly know) outdoes all his outdoings in the Paradise Lost. The poor devil has, indeed, experienced a woeful metamorphosis in the interval between Satan's first parliament and the time of Moses. He is now an arrant tavern-bully, and the gloomy grandeur of all his words and actions is exchanged for mere rant and bluster. He is introduced solely for the purpose of challenging a comparison between our author and Milton; for, as soon as he has spoken, seeing that the other devils only laugh at him for

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his pains (as well they may), he turns sulky, and plunges himself into a burning pit of brimstone, where he lies for ever after; just as a child, after being beaten for playing too near the fire, takes up a hot coal, and burns his fingers *out of spite*. Two new characters are then on their legs successively. Prince Semiazas and my Lord Baalsamen, who (like many illustrious personages in our earthly houses of parliament) in a multitude of pretty words and well-trimmed phrases, say exactly nothing.

The conclusion of Semiazas' speech, however, gives the poet an opportunity of introducing a simile which, we apprehend, is no unfavourable specimen of his poetical powers. We have really looked through the poem with as much attention as we can possibly bestow upon it, and have discovered not a single passage which pleases us so well.

> 'His words a gloomy joy diffused,
> Joy kindled with despair, and hoarse applause
> On all sides murmured round. With less uproar
> The northern cape and Zemblian shores resound
> When from the equinoctial mounting glows
> The genial season, and Favonian gales
> Relax old ocean's chain: the swelling tide
> Upheaves the frozen region, and below
> Deep rolls the lengthened thunder, till dispersed
> A thousand chrystal mountains float the main.' p. 52.

Next, in due scriptural order, comes the plague of murrain among the cattle, where we expected that the poet would not have passed over so good an opportunity of emulating the beautiful description of a similar calamity in the Georgics; but we were entirely baulked in the expectation so naturally raised.

Mr. Hoyle's flights of fancy soon crowd more closely upon us. The beginning of the third book introduces us again to prince Semiazas who, with his hands tied behind him (as he well deserves), is put under guard in the bottomless pit by the archangel Uriel. We are thus brought into company again with one of Milton's most important characters, but we here, as in other places, remark an infinite disparity between him and his great master.

The succeeding books, from the third to the seventh, present us with a continuity of heaviness which is never relieved by any richness of imagery or felicity of expression. In the seventh and eighth books our author endeavours to

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amuse us with an episode. Moses relates to Thermutis (the virgin-princess, now grown old, who in her youth preserved him in the bulrushes) the series of his adventures in the land of Midian and on mount Horeb. The argument to this seventh book led us to expect a little pleasing variety in the picture of peaceful retirement and connubial happiness. But though the bill of fare announces 'the marriage of Moses and Zephorah, and the peaceful happiness of their sequestered life,' we can find very little else said about it than that Moses

> 'From her father claimed
> The not-reluctant bride: consent he gave
> With benediction: nor the reverend age
> Of Raguel less delighted to behold
> Our union: him the messengers of death
> Have borne to happier worlds: but vigorous still
> Jethro remains; Zephorah yet survives,' &c. &c.

Thermutis, who is at this time, on the point of death, very good-naturedly lives out to the end of his story and then bids him a last adieu. In the ninth book we have more plagues, the locusts, and the darkness. The tenth opens with a yet more daring *competition* than any we have yet noticed. 'A description of Heaven and angels singing praise. The archangel Michael summoned to the more immediate presence of the Almighty,' &c. &c.

Milton is generally allowed to have completely failed in every attempt to describe that which in its very nature is ineffable, the majesty of the most High; and where Milton has failed, Mr. Hoyle probably may think it no disgrace to have failed also. That he has failed the following lines may testify.

> 'And Holy, Holy, Holy, they resound,
> Incomprehensible, omniscient lord,
> Which was, and is, and ever is to come! ! ! !'

After such an instance of truly deplorable imbecility, perhaps few readers will wish to know, further, that the eleventh book contains the plague of the first born, that in the twelfth we are presented with the 'glories of the Redemption,' that the thirteenth conducts us safely over the Red Sea, and that the poem thus *concludes*,

> 'Praise him; and in his firmament of power
> The Lord shall reign for ever and for ever.

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This summary may suffice to shew that, if the subject itself is unattractive, the manner in which it has been treated is not calculated to render it more alluring. The specimens which we have interspersed in our abstract are such as Mr. H. must allow to convey a favourable representation of his powers of language and imagery. If our limits have not permitted us to extract all, or nearly all, those passages in the work on which he would found his pretensions as a poet, candour will oblige him to confess that, had we resorted to the principle of the *sortes Virgilianæ* for our examples, and extracted every verse of the first two pages we chanced to open, the result would *probably* have been, a confirmation, much more ample than we have already given, of our sentence, that the general character of the poem is inanimate, monotonous, flat, and prosaic.

A very few words will now suffice to complete all we have to say on this subject. The perusal of Milton, however calculated to awaken the powers of the imagination and to inform the mind with sublime poetical ideas, has, in our opinion, misled many writers of weak judgment, and been the cause of producing much bad taste and much bad poetry in the world. To a man of strong discriminating sense and original powers of fancy, Milton in common with all

> 'The mighty masters of the lay,
> Nature's just guides, the friends of man and truth,'

presents an inexhaustible treasure the proper use of which must enlarge his views, inform his genius, and animate his heart. But when others, seduced by their blind admiration, think it possible to make amends for the absence of original genius by following with the most scrupulous precision, not the spirit, but the peculiar phrases, the construction, the words, nay (to render the copy more exact) the affected inversions, the conceits, and the very vices, of their great model, what do such authors deserve but close confinement all the rest of their lives and restriction from the use of every implement of writing? Indeed, Milton is, in our judgment, a poet not capable of being imitated (except in that more general sense of imitation, if it may be called so, according to which even original poets may be said to imitate.) He has himself 'passed the flaming bounds of time and space,' but as soon as he passed, the doors were for ever closed against all who should attempt to follow him. Imitate Dryden; imitate Spenser,

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Pope, Cowley, or Waller; and you may produce a poem, even though an imitation, worthy of being read if not of being studied; but if you have any hope of future fame, beware of imitating Milton, and, above all, reflect more than once before you become a competitor for the Seatonian prize.

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*A Sermon preached in the Cathedral Church of St. Peter, York, before the Hon. Sir Soulden Lawrence, Knight, one of the Justices of the Court of King's Bench, March 6th, 1808, by the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge. Printed at the Request of the High Sheriff, and the Gentlemen of the Grand Jury.* 4to. 2s. 6d. Mawman. 1808.

AFTER a well merited, elaborate, and glowing eulogy on the judicial constitution of this country, Mr. Wrangham delineates the political and social uses of religion, and concludes with enforcing the necessity of inculcating what he calls the *peculiar doctrines* of the gospel. These *peculiar doctrines* constitute that species of delusion, which passes, at present, under the common name of methodism; and have, in fact, no more to do with the gospel than they have with the koran or the sastrah. THE RELIGION WHICH CHRIST TAUGHT CONSISTS EXCLUSIVELY IN LOVING GOD WITH ALL OUR HEART, AND OUR NEIGHBOUR AS OURSELVES. Why Mr. Wrangham should wish us to bewilder the minds of the common people with those unprofitable, or rather pernicious absurdities, which he calls the *peculiar doctrines* of the gospel, but which are nothing more than the indefinite jargon of Wesley and of Whitfield, we cannot comprehend, unless, perhaps, Mr. W. is anxious to cultivate the good opinion of Mr. Wilberforce, the tutelary saint of the methodists, whom, in his sermon, p. 22, he panegyrizes as "an impassioned and admirable writer." By the bye, we must again protest* against making any persons whatever, whether they be lay

* See C. for October 1807.

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or ecclesiastic, senators or divines, the objects of eulogy in the pulpit. The praises which are said or sung in the church ought to be *exclusively confined to the* GOD AND FATHER OF ALL; and there appears to be no small degree of indecency and even of impiety, in making a religious discourse a vehicle for vulgar adulation. From some of Mr. Wrangham's theological tenets we totally dissent, but in his political opinions we cordially agree. These Mr. Wrangham imbibed in the school of Milton and of Locke; but while he derives his politics from such luminaries of reason, we are grieved to behold him borrowing his theology from such sources of darkness as John Bunyan, Philip Doddridge, Samuel Westley, George Burder and William Wilberforce. They may have been or may be very good men; but in the paths of religious truth they are very devious and bewildering guides. In one of the notes which are subjoined to this discourse Mr. Wrangham appears to have experienced very illiberal and unhandsome usage from some leading members of the society for the promotion of Christian knowledge. These gentlemen among whom Dr. Gaskin, famed for his very *courteous and gentlemanly* behaviour to Lord Grenville, appears to be one, have been highly offended with Mr. W. for having as they state, represented the income of that society considerably below its annual amount. If Mr. Wrangham had committed this offence, it certainly could have proceeded only from innocent mistake, and deserved no severity of reprehension. But the fact is, that, in the notes to his last sermon Mr. W. published a very *correct statement* of the pecuniary resources of the above mentioned society; and the malevolent cavils to which he has been exposed originated in a *secret jealousy* which Dr. Gaskin and the no-popery junto, who sit in close conclave in Bartlett's buildings, had conceived of the British and Foreign Bible Society, established under the auspices of Lord Teignmouth, whose funds, though it has not been set on foot much more than four years, amount to a sum hardly inferior to those of the society of which the *meek* and *humble* Dr. Gaskin is the secretary. Hinc illæ lacrymæ. Hence the malevolent complaints and invidious suggestions which have been circulated against Mr. Wrangham; and, though we decidedly differ from his theological hypotheses, we have felt it our duty to notice and to reprobate the injurious misrepresentations which have been so widely diffused against him, by a society, which, professing to be instituted for the promotion of christian knowledge, ought to be ashamed of having in this instance suffered themselves to be governed more by the feeling of irritated pride and narrow-minded resentment than by the generous impulse of charity and truth.

ART. 17.—*The Way to Heaven delineated; or a Discourse upon the Plan of Salvation, which is exhibited in the Gospel through Jesus Christ. By Samuel Moore.* Stamford, Drakard. 2*s.* London, Williams. 1807.

THIS performance is dedicated to Miss S—. a lady of whom we know nothing; but from the compliments which are paid to her by

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Mr. Moore, we conjecture that she is mightily taken with his *evangelical* rhapsodies. The following will afford a specimen of the *evangelical* complimentary style, when one of the *fair saints* is addressed.—'At your desire I commit it' (this marvellous production) 'to public view, and dedicate it to whom it is justly due; for should it not be gratefully rewarded by the public, yet I know it will be by you; for your soul's delight is in this way; you are well acquainted with the safeness and pleasantness hereof; and though young in years, I trust you are old in grace, having from your childhood *known what it is to be with Jesus.*'—We do not exactly comprehend what Mr. Moore means when he tells the object of his admiration that 'she *knows what it is to be with Jesus*;' but we suppose that this lady is a constant attendant at Mr. Moore's meeting, without which he does not seem to think that any persons of either sex can *be with Jesus*! 'Alas!' says Mr. Moore, 'amidst the numbers of those, who profess the christian religion, how few are there *experimentally* acquainted with him, who is the sum and substance thereof; even Jesus Christ.—Yea, I say, how few are there who feel,' &c. &c.—These phrases of *experimentally knowing Christ, feeling him, being with him, being in him*, and numerous others of equally *indefinite* import, are sounds which work such wonders among the proselytes of Methodism. When the sensations are agitated by the fumes of enthusiasm, nothing in the shape of common sense can obtain admission to the mind; and hence the evangelical brawlers make a good *pennyworth* of their obscure and mystic jargon; and find that it is more relished in proportion as it is less understood. This is a great saving of brains to the preacher, who has only to fill his mouth with a volume of unmeaning and inexplicable sounds, and a host of fools will soon appear to cry him up as *a fine man in the pulpit*; and to squeeze one another black and blue in order to get a peep at his puritanical face. At p. 19, we find this burst of *evangelical* declamation. The preacher is giving his hearers an account of the crucifixion, when he exclaims 'oh let us stop for a few moments and meditate upon this awful tragedy! for behold the *creator of heaven and earth is hung up between both* as though he were not worthy of either!' All this may seem profoundly devout to the author and his admirers, but to us it appears a mixture of blasphemy and folly. What should we think of the *sanity* of that individual who should assert that the maker of heaven and earth was committed to Newgate by a warrant from the Lord Mayor and there put to death by the new drop? Yet the language quoted above is equally impious and ridiculous.

ART. 18.—*The Right and Duty of a faithful and fearless Examination of the Scriptures; asserted in a Sermon preached at the Calvinist-Baptist Chapel, George Street, Hull, on the Resignation of the Pastoral Office in that Place, occasioned by the Author's embracing the Unitarian Doctrine. By James Lyons.* Harlow. B. Flower. 8vo. 1s. 6d. Eaton. 1808.

WE announce this sermon as the harbinger of great religious good

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and as the forerunner of a glorious change that will slowly and gradually but very certainly be accomplished in the minds of those who are now oppressed with a heavy load of the most mischievous superstition. We rejoice with joy unfeigned and *full of hope*, to behold such a consolatory ray of rational light breaking forth from the darkness of methodism.—Mr. Lyons was once a believer in all the absurdities of calvinism; but he searched the scriptures and he found that they contained none of what the Evangelical fraternity call the *peculiar doctrines* of the gospel.—He found the religion of Jesus a more rational system than the prejudices of education, and the sectaries, with whom he chiefly conversed, had taught him to believe; and he determined, like a good Christian, and an honest man, openly to renounce the errors which he had early embraced and hitherto maintained.—Such an act required no common fortitude and no moderate integrity to perform. For there is much less tolerance among the different corps of methodists than there is in the establishment. In frankly avowing the opinions which he had deliberately and conscientiously embraced Mr. Lyons well knew that he should instantly incur the bitter hate and the virulent reproach of most of those among whom he had hitherto lived in habits of intimacy and esteem; that he should have to relinquish the emoluments of his situation, and be left to seek new friends and connections where they might happen to be found. This was one of those trying predicaments which shew the materials of which a man's conscience is composed; in which the performance of duty is accompanied with strong physical renitency. In this conflict between reason and sensation, between the suggestions of interest and the voice of conscience, Mr. Lyons very resolutely, and very righteously adhered to that side, which *will bring a man peace at the last*.—We hail the part which he has taken as honourable to himself; and, what is more important, likely to be highly beneficial to the cause of religious truth.—We do not think that we should do justice to Mr. Lyons, if we did not suffer him to state in his own words the gradual operation by which his intellect emerged from the darkness of heathen* superstition to the light of christian truth.—

'When,' says Mr. Lyons, addressing himself for the last time to his Calvinic auditors, 'I became the pastor of this church, I was conscientiously a believer in the doctrine of the *Trinity*, and in those other doctrines which are connected with it as they are generally held by moderate Calvinists: yet, at that period, I objected to the usual phraseology of *three persons in one God*, as unscriptural and apparently contradictory. Having mentioned my difficulties on this subject to the late Rev. Mr. Beatson, he informed me that he had long considered the use of the term *person*, in relation to the Trinity, as exceedingly

* The doctrines of a *triple God*, a *God-man* an *incarnate deity*, &c. &c. are all of heathen origin.

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exceptionable; and that his method of stating that doctrine was, that there were three *distinctions* in the divine essence, called *Father*, *Son*, and *Holy Spirit*. This appeared to me to be preferable to the common mode of expression on this subject, and therefore I adopted it, in the confession of faith, which I delivered previous to my ordination. With this definition I satisfied myself for several years, considering it as a profound mystery, which was to be believed, though it could not possibly be understood. In consequence of conversations, which at different times I had with several of the members of the society, some of whom are now hearing me, doubts were suggested to my mind, respecting the equality of Christ with the Father; but being strongly prejudiced against unitarians and fearing to examine their writings, I conceived it to be my duty to read principally on one side of the question; and by this partial proceeding, I was enabled for a time, considerably to quiet my mind, and to silence the suggestions of reason, though not completely to remove my difficulties. Finding, however, many passages of scripture, which I knew not how to explain, on the Trinitarian hypothesis, I became more diffident respecting the incomprehensible articles of my creed, more fearful of discussing them in public, and less disposed to censure or condemn those who could not believe them. In this state of mind I continued till about two years since, when the writings of the Rev. Mr. Wright of Wisbeach began to be considerably circulated in this town and neighbourhood. Hearing that the minds of some young persons, belonging to this congregation, were likely to be shaken by his manner of reasoning, I procured several of his books, for the purpose of examining his sentiments, that if possible, I might counteract their influence: but I soon found, that I was unable to resist his plain and powerful appeals both to reason and the sacred scriptures. I now resolved, through divine assistance, impartially to examine every part of the Trinitarian controversy, keeping my mind open to conviction, and following the truth, wherever it should lead. For this purpose I procured and read such human compositions as I could have access to, and which are generally supposed to contain the strength of the argument, on both sides of the question. But though I acknowledge myself greatly indebted to the writings of Dr. Priestly, Mr. Lindsey, Mr. Belsham, Dr. Toulmin, and others, it was only by a diligent and careful examination of the scriptures, that I was led to embrace my present views of religious truth. The New Testament especially, I read over several times, examining with as much attention as I was capable of, every passage that could possibly be supposed to have any relation to this controversy: and I do now most solemnly declare, that the result of these inquiries is a perfect conviction, that the doctrines of a Trinity of persons in the Godhead, of the equality of Jesus Christ with the father,' and of a vicarious sacrifice by his death, for the sins of men, are not contained in the scriptures; but are gross corruptions of christianity.'

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POLITICS.

ART. 19.—*A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland. Drawn up in* 1807, *by the Rev. William Singers, Minister at Kirkpatrick-Juxta.* 8vo. John Park, opposite the Exchange. 1808.

THIS pamphlet contains a large stock of information respecting the state of the Scotch clergy, and Mr. Singers has made out a very strong, and we think irrefragable case, in favour of the claim which the ministers of the kirk may urge to an increase of their present stipends.

'The *duties* of the Scotish clergy are numerous and laborious. They officiate regularly in the public *worship of God*; and, in general, they must go through this duty twice every Sunday, (exclusive of other occasional appearances,) delivering every Sunday a *lecture* and a *sermon*, with *prayers*. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers in all cases, and the discourses in most instances, are delivered without the use of papers. It may therefore be conceived, that the labour of study and preparation cannot be little. But the clergy have also many other duties to perform.

'They have to *dispense the sacraments* of baptism, and of the Lord's supper to their parishioners.

'They are expected to perform the alternate duties of *examining* their people, from the Scriptures, and catechisms of the church; and of *visiting* them from house to house, with prayers and exhortations. This is done commonly once in the year; being omitted only in those cases wherein the ministers deem it impracticable, or not acceptable, or at least not necessary.

'In the *discipline* of the church, the clergy of Scotland have to preside, and to officiate.

'They are frequently employed in *visiting the sick*; and on such occasions they generally pray with them, and endeavour to instruct them, and to comfort them.

'A parish clergyman, in Scotland, is the moderator of the session which is the lowest ecclesiastical court; and he appears in the respective meetings of the presbytery, and of the synod, which are the successive courts of review. He is also elected, in his turn, to the General Assembly, which is the supreme ecclesiastical court in Scotland. If he fail in attendance, he is liable to censure; and he attends all these courts at his own charges.

'The Scotish clergy are very properly expected to exert themselves, and they do in fact often employ their counsels and authority, in order to depress and discourage vice, and to compose dissensions among their flocks.

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'The charge of the poor devolves, in a very particular manner, on this order of men. The poor are supported without regular assessments, or poor's rates, in more than six hundred of the parishes in Scotland; and it cannot, and certainly will not be denied, that landholders are much indebted for this exemption, to the zeal, attention, impartial conduct, and even to the personal example and liberality of the clergy.

'In all cases of great importance and public emergency, the Scotish clergy are in the habits of giving proper advice to their people; and these counsels, when recommended and enforced by good example, have often been attended with very happy effects, in behalf of religion and morality. In this path of duty, the public will be able to recollect their uniform zeal and perseverance, from the Revolution to the present time; and many can also attest how successful their efforts have been in the cause of their country.

'The superintendence of all schools within their bounds, is vested in the ministers of this Church; and the discharge of this duty is of great importance to the public, and attended with considerable pains and trouble on the part of the clergy.'

Such is the accumulation of duties which this truly virtuous and respectable body of men have to perform, and for the performance of which they do not on an average receive a stipend of 150*l.* a year! This stipend from being generally payable in a depreciating medium, may undergo a still further diminution, unless the legislature interfere and augment the income of the clergy in something like an equitable ratio to the advance of all the necessaries of life. From those perverse associations which will often exert their influence even over a rational mind, pecuniary distress and personal respectability are difficult to be reconciled; but in the minds of the vulgar the idea of indigence is usually coupled with contempt. We are far from wishing to see the ministers of the kirk of Scotland or of the church of England dazzling the eye with their splendour, or offending the moral sense by their luxury; but we are sincerely anxious that they should be raised above the pressure of poverty and want. We must refer our readers to the 'Statement' itself for a detail of the plan by which Mr. Singer proposes to alleviate the present exigencies of the Kirk, and to raise a reasonable provision for the ministers.

ART. 20.—*An Examination of the Causes which led to the late Expedition against Copenhagen. By an Observer.* 8vo. *pp.* 47. Hatchard. 1808.

IT is bare justice to acknowledge that the desperate thesis of our attack on Denmark is maintained by this author with more ingenuity and plausibility than either in the declaration of our government or in the parliamentary harangues of its supporters. Still it is a very heavy pamphlet, and in our opinion, falls very short of justifying or palliating the measure. A doubtful expediency is stated as an excuse for that which nothing but overruling necessity can ren-

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der defensible, while weak probabilities and ungenerous surmises are substituted for plain facts and convincing evidence. And the author dwells on that fallacious hypothesis, which has in all ages been a cloak for the impotent violence of feeble minds, viz. that there was no medium between excessive outrage and an absolute surrender of all the rights and interests, which it was our duty to have preserved. He seems indeed to have wrought himself up to an uncommon degree of alarm, as to the probable dangers of the country, in the event of the Danish ships falling into the hands of Bonaparte, and piously attributes the vigor of our rulers to the immediate inspiration of heaven itself. 'Never perhaps did war present to this country so fearful a combination of dangers: never did the interposition of a divine power seem so necessary, in an instance where the *common precautions* of human foresight and defence hardly gave hopes of safety,' p. 38. He then expresses a great deal of indignation against the Crown Prince for daring even to think of protecting the capital of his country, and concludes with an angry philippic against Denmark, for her conduct towards Hamburgh. From this mode of treating the subject we deduce the following propositions: 1. That this nation is so highly favoured by Heaven, that all the common principles of justice and humanity are at once abrogated, when they clash with what we suppose to be our interests; 2. That all resistance to our treachery or violence is to be charged not upon us, who make that resistance necessary, but upon those who resist: and 3. That we may consider ourselves as bloody instruments in the hands of Heaven, to chastise and avenge all the misdeeds of less powerful nations, whenever the punishment can be so inflicted as to promote our own views of political advantage. Both the logic and the theology are worthy of the cause which they are employed to sanctify.

POETRY.

ART. 21.—*The Battle of Trafalgar, a Poem. To which is added a Selection of Fugitive Pieces, chiefly written at Sea. By Lawrence Halloran, D. D. late Chaplain of the Britannia, &c.* 8vo. 10*s.* 6*d.* Faulder. 1806.

THAT an event so distinguished as the battle of Trafalgar should call forth a vast number of poets to *sing* it, is not very extraordinary, but either our critical eyes are dim, or no poem has yet been published the duration of whose fame will bear any proportion with that of the exploit which, while it added to her glory, deprived this country of the best and bravest of her admirals.

Dr. Halloran, whose sermon on the death of Lord Nelson we had occasion to notice (in our 10th vol. p. 434) was present at the battle of Trafalgar in the quality of chaplain to the Britannia commanded by the earl of Northesk, and has here undertaken to tell his readers in verse what he saw on that day which 'flam'd amaze-

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ment and destruction on the enemies of Great Britain. He informs us that his work has been 'honoured by the most flattering approbation' of lords Collingwood and Northesk; but as these noble admirals did not pass an examination in poetry, as the statesmen of Lilliput are said to have done in tumbling and rope-dancing, we shall not hesitate to resist their authority and oppose their decision. In spite of their praises we cannot commend this poem, which though it contain many excellent lines, has also others that could not have been written, we should have thought, by the same hand. Some 'fugitive pieces' are added to 'the Battle of Trafalgar.' They are certainly not above mediocrity.

If we are to judge from the writings of Dr. Halloran he is of an amiable disposition, and has laboured under great affliction. As a man he is therefore entitled to our respect, but as a poet he cannot receive our commendation.

ART. 22.—*May-day Eve; or the Royal Chaplet, humbly inscribed to her Royal Highness the Princess of Wales.* 1s. 6d. Wallis. 1808.

THIS possesses no claim to recommendation either on the score of instruction or amusement. It is not even worthy a place in a baby's library.

ART. 23.—*A Moral Poetical Epistle, addressed to Welma, on expressing to a Friend her Determination to retire to a Convent. By the late Editor of the Eye of Reason.* 8vo. 1s. Kemmish. 1808.

ON a late occasion we commended the editor of the Eye of Reason, as a vigorous and nervous writer of prose; we cannot, however, congratulate him on his success in poetry.

NOVELS.

ART. 24.—*The Hungarian Brothers. By Miss Anna Maria Porter.* 3 *vols.* 12*mo.* 13s. 6d. Longman *and* Co. 1807.

The profligate extravagance of Udislaus, count of Leopolstat had almost reduced his noble house to beggary. For the sake of an adulterous connection, he deserted his wife, in circumstances of great distress and died, separated and estranged from her, leaving her the anxious duty of educating their two sons. Charles, the eldest, went early into the Austrian service, where his bravery established a high reputation, and his misfortunes tutored his mind to fortitude, patience, and self command. His brother Demetrius, who was five years younger, was introduced by him into the same honorable walk of life, but was kept ignorant of their depressed circum-

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stances, by the extreme delicacy of Charles, who maintained him out of his own savings, from a dread of crushing the enjoyments of his youth. Unchecked, therefore, in the indulgence of his feelings and undisciplined by 'the uses of adversity,' he gives the reins to a romantic temper, a lively genius and exquisite sensibility. The interest of the novel results from this contrast of character, which is well preserved throughout; but we remember too well 'the bliss of ignorance' in regard to the termination of such stories, to lay any particulars before our readers, or give them the least hint towards discovering whether the conclusion is fortunate or otherwise. Suffice it to say that the incidents are striking, though not always very probable, and many of the characters finely drawn. The two brothers are models of that chivalrous heroism, with which Miss Porter has on other occasions proved herself to be intimately acquainted. An apology is we think unnecessarily made for some of the *dramatis personæ*, in the preface; while the only one among them which is perfectly out of nature, and inconsistent with itself is passed over in silence. We mean Colonel Wurtzburgh, whose persevering hatred is utterly disproportioned to its motive, and whose series of subtle maneuvres is incompatible with the gross awkwardness and stupidity of his character.

On the whole, we think the work inferior to 'Thaddeus of Warsaw,' but not unworthy of its author.

ART. 25.—*Christina, or Memoirs of a German Princess. By the Author of Caroline of Litchfield, in 2 vols.* 12*mo.* Colburn. 1808.

SOME years have elapsed since Caroline of Litchfield made her appearance in the world; it has generally been considered an interesting and entertaining work; and the author acquired no inconsiderable portion of public approbation. Age, however, has diminished the power of pleasing, as the readers of Christina will very easily discover.

MEDICINE.

ART. 26.—*Remarks on the Purulent Ophthalmy, which has been lately Epidemical in this Country. By James Ware, Surgeon, F.R.S.* 8*vo.* Mawman. 1808.

MR. Ware has given the name of purulent ophthalmy, to the disease whose destructive prevalence among the troops, under the title of Egyptian ophthalmy, has excited so much alarm. Its ravages have been so widely extended, and its consequences in numerous cases are so deplorable that the public will receive with pleasure the sentiments of this judicious and very experienced oculist. It is distinguished from the ordinary cases of ophthalmy by a great tumefaction of the tunica conjunctiva, the projection of which causes the cornea to appear depressed and sunk in the globe, and a profuse discharge of

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a purulent-coloured fluid; in many cases the cornea becomes opaque, and, if the violence of the inflammation continues, it ulcerates and ruptures, so that if the pupil is involved in the mischief, future vision is either impaired or destroyed.

'The resemblance,' says the author, 'which it bears to that species of ophthalmy, which in many instances has either accompanied, or followed the common gonorrhœa, strongly impresses my mind with the idea, that the two disorders bear a close reference one to the other.' He adds a little further on, 'I am aware that it has sometimes occurred, and in the most violent degree, when no such circumstance could be suspected; but in the far greater number of adults whom I have seen affected by it, if the disorder had not been produced by the application of morbid matter from a diseased eye, I have been able to trace a connection between the ophthalmia and some degree of morbid affection of the urinary canal.' This suggestion merits doubtless the greatest attention; but still, if we reflect on the fact acknowledged by Mr. Ware himself, that such a disease was imported by the troops who returned from the Egyptian expedition (both English and French) and that its wide diffusion is to be dated from that period, we cannot but regard this idea as a suspicion, resting as yet upon very slight proofs. Mere resemblance of symptoms often exists more in the fancy of the observer than in the reality of things; and it is certainly possible, from the licentious habits of a debauched soldiery, that the affections, to which Mr. Ware alludes, may have been transferred from the eye to the urethra, as well as from the urethra to the eye. But as the infectious nature of the disease is put beyond all question, the necessity of rigidly enforcing every measure to prevent the spreading of the contagion is obvious. The precaution, recommended first, we believe, by Mr. Ware, that the towels and hand basons used by the diseased, should be employed by no others before they have been thoroughly cleansed, is probably the most necessary and effectual of any regulation that can be devised. To persons in a certain rank of life such a precaution may appear needless; but in boarding-schools, and in barracks still more, it has been frequently violated.

In the treatment of this alarming malady Mr. Ware has found that local evacuations, as by leeches or scarifications, are unable by themselves to arrest the progress of the inflammation. Large and repeated bleedings from the arm are frequently necessary; a practice for the recommendation of which the public is indebted to Mr. Peach, surgeon of the 2d battalion of the 22d regiment, and to Dr. Vetch, assistant surgeon of the 54th regiment. The quantities of blood they took were very large, amounting to thirty, and forty or even sixty ounces. But in private practice Mr. Ware has not found it necessary to carry the system of depletion to such an extent. The other modes of practice are such as are common in the more ordinary species of opthalmia, and we must therefore refer the reader for them to the tract itself.

On the subject of local applications Mr. Ware does not wholly

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coincide with Mr. Peach and Dr. Vetch. The first of these gentlemen appears to place no confidence in any; and the second has spoken in terms so general, that a practitioner will be unable to determine which application he ought to prefer. Mr. Ware gives a decided preference to the aqua camphorata of Bates's dispensatory; but he directs it to be diluted with three parts of water, so that each ounce measure will contain exactly a grain of cuprum vitriolatum. He directs it to be injected under the palpebræ by the use of a small blunt-pointed syringe; and would have this process repeated very frequently, as once every hour, or even oftener.

Another direction Mr. Ware considers as of much importance, when appearances indicate a rupture of the cornea to be inevitable: it is to make a wound in the cornea sufficiently large to discharge the aqueous humour, and in such a part, that the transmission of light through the pupil may not be afterwards interrupted by the scar which the incision may leave. Mr. Ware acknowledges himself to be indebted to Mr. James Wardrop for this proposal; though the cases in which Mr. Wardrop used it were not of that particular kind in which Mr. Ware thinks it most necessary.

There are several other useful observations in this little treatise which does equal honour to the candour of the author and his zeal for the public good. It certainly stands not in need of our recommendation to meet with that reception from the public to which every thing from the pen of Mr. Ware is justly entitled.

ART. 27.—*Practical Observations on the Radix Rhatanie, or Rhatany Root, a Production of Peru; containing an Account of its sensible Qualities; its Powers as a Tonic or Stomach Medicine; the various Forms in which it may be employed, and the most respectable Testimonies in its Favour as superior to the Peruvian Bark in all Cases that require the Use of a strengthening Medicine. To which are added, Directions for the Use of the Phosphate and Oxyphosphate of Iron in Cancer, &c. By Richard Reece, M.D. Member of the Royal College of Surgeons in London; Author of the Medical and Surgical Dispensatory for the Use of Hospitals, &c. 2s. 8vo.* Longman. 1808.

THIS root, though new in England, has long made a branch of Spanish commerce. The plant of which it is the root is not with certainty known; it resembles in external appearance the rubia tinctorum, and it is said to be habitually purchased by the Portugueze merchants to improve the colour, astringency, and richness of red port wine. Its sensible qualities are a powerful and grateful astringency. And it is at the same time slightly aromatic and bitter. These properties it imparts both to water and to proof-spirit. Its tinctures are of a fine rich red appearance, and that made with brandy approaches very nearly to the flavour of port wine.

These sensible properties authorised the ingenious and intelligent writer of these observations to expect from it a powerful tonic me-

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dicine. It is more agreeable to the palate than the Peruvian bark. Dr. Reece has found it to possess a strong febrifuge power; but we conceive it will require stronger evidence and a more extensive experience to establish its superiority in this respect to the Peruvian Bark. Arguments drawn from analogy, or the consideration of obvious and sensible qualities merely, afford but a fallacious ground of reasoning. But we have little doubt from the testimony of Dr. Reece and of several of his respectable correspondents, that the rhatany root is a powerful and pleasant stomachic; and we think the profession is under considerable obligations to the author for calling their attention to it.

MISCELLANEOUS.

ART. 28.—*Collectanea Oratoria; or the Academic Orator, consisting of a Diversity of Oratorical Selections appertaining to every Class of Public Orations, appositely arranged and calculated for the Use of Schools and Academies, to which is prefixed a Dissertation on oratorical Pronunciation or Action, mostly abstracted from Professor Ward's System of Oratory. By J. H. Rice.* 8vo. 5s. Longman. 1808.

CHARTA peritura! Mr. Rice, like Sir Pertinax Mac Sycophant has twa consciences, a religious and a political one.

ART. 29.—*Introduction au Lecteur François, ou recueil de Pieces Choisies; avec l'Explication des Idiotismes, et des Phrases difficiles qui s' y trouvent—Par Lindley Murray.* 8vo. 3s. 6d. Longman. 1807.

'THE compiler of the "Lecteur François," having been frequently solicited to publish a work which might serve as an introduction to that performance, and be calculated for the use of persons who are beginning to learn the French language, has produced this little volume; which is composed of extracts from French writers of reputation, who are distinguished by the propriety and usefulness of their sentiments, the lively and interesting nature of the subjects on which they treat, and by the simplicity, correctness, and perspicuity of their style and composition.' We shall do no more than justice to Mr. Murray if we say that his book will be found in every respect suited to persons who are entering on the study of that language, and particularly adapted to the taste and understanding of young persons.

ART. 30.—*The Poll for Knights of the Shire, begun on Wednesday May 20th, and finally closed on Friday, June 5th, 1807,—taken at the Castle of York, before Richard Fountayne Wilson, Esq. High Sheriff of the said County; Candidates, W. Wilberforce, Esq., the Right Hon. C. W. Wentworth Fitzwilliam, commonly*

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called Viscount Milton, and the Hon. Henry Lascelles. Arranged from the Sheriff's Poll Books, under the Direction and Inspection of the Under Sheriff. 8vo. 10s. 6d. Mawman. 1807.

AN accurate and exceedingly useful work for future candidates, who may be ambitious of representing the county of York in the imperial parliament.

ART. 31.—*Questiones Græcæ, or Questions adapted to the Eton Greek Grammar. By the Rev. John Simpson, Baldock, Herts.* 12mo. Law. 1807.

NOTWITHSTANDING the more near approach to maturity in a boy sufficiently advanced to take up his Greek grammar, it must be admitted that considerable impediments are presented to the understanding from its being generally, and in our best schools universally taught in the Latin tongue. To remedy whatever may be defective in this plan, recourse must always be had to oral explanation, to which must be added, some mode of examination. The plan adopted by Mr. Simpson is the same as that used by Morgan in his Questions to the Eton Latin Grammar, and will be found very useful to stupid schoolmasters, who do not know how to examine their pupils without the assistance of such an auxiliary.

ART. 32.—*Commercial Arithmetic, or the British Youth's Companion, written with the Design of facilitating the Progress of those who are intended for Trade and Commerce. By W. Butterman, Author of the Arithmetical, Commercial, and Mathematical Exercises, Dialogues, &c.* 12mo. Law. 1806.

NOTWITHSTANDING the many systems of arithmetic, which have of late issued from the press, the author of the present performance has with considerable success attempted to explain the principles of numbers, and to simplify and adapt them to the capacity of youth.

In this populous country, where so large a proportion of its inhabitants are engaged in the pursuit of trade and commerce, and consequently seldom think of a classical education, that mode of instruction must undoubtedly be the best, which conveys to the pupil such information as he is most likely to find useful in the succeeding periods of life. This being admitted, arithmetic claims a considerable degree of attention, not only as assisting the trading and commercial part of this kingdom in their daily transactions, but as being the foundation of the most sublime and noble studies.

ART. 33.—*An Arithmetical Dialogue between a Master and his Pupil, wherein is contained an easy Introduction to Trade and Commerce, or a plain, familiar, and comprehensive Method of conveying Arithmetical Instruction to Juvenile Minds. By W. Butterman.* 12mo. Longman. 1805.

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WE notice this work, not so much for its utility as to inform its author that it does not accord with our plan to review books of three years old.

ART. 34.—*Farmer George to Peter Pindar, an expostulatory Letter on a late Crim. Con. Trial, containing most salutary Hints, not only to the aged Gallant, but to princely and noble Amateurs of Boxing and Bull baiting—Venal Critics—Virtuoso Grubs—Book-makers—Fire-side Travellers—Modern Dramatists—Mr. J. K—ble—Actresses, &c.* 8vo. Oddy. 1807.

FARMER George pays off old scores with Peter, on the late occasion of his instructing Mrs. Knight in the character of Euphrasia in the Grecian daughter, and in the same counterfeit coin of poetry as Dr. Walcot generally issues from his own mint.

ART. 35.—*The Student and Pastor, or Directions how to attain to Eminence and Usefulness in those respective Characters; to which are added, a Letter to a Friend, upon his Entrance on the Ministerial Office, and an Essay on Elocution, and on Pronunciation. By John Mason, M.A. Author of a Treatise on Self-knowledge. New Edition, with Additions, and an Essay on Catechising. By Joshua Toulmin, D.D.* 12mo. Symonds. 1807.

SOME of these directions may be read with advantage.

ART. 36.—*A Narrative of the Operations of a small British Force, under the Command of Brigadier-General Sir S. Achmuty, employed in the Reduction of Monte Video on the River Plate, A.D. 1807. By a Field Officer on the Staff; illustrated with a Plan of the Operations.* 4to. Stockdale. 1807.

THE author has been induced to publish this narrative for the gratification of the friends of those gallant and excellent officers, who served during the splendid though short campaign, which it commemorates. As far as we have been able to learn its accuracy may be depended upon.

List of Articles which, with many others, will appear in the next Number of the Critical Review.

Malcolm's Anecdotes of London, during the eighteenth century.
Burnet's Specimens of English prose writers.
Wilkinson's Description of Mount Caucasus.
Inquiry into the Causes of Continental Alienation.
Hoare's Giraldus Cambrensis, continued.
Selwin's Abridgment of the Law of Nisi Prius.
Meiner's History of the Female Sex
Strutt's Test of Guilt.
Pozzio Bracciolini's Dialogue on Marriage.
Drury's Account of his Adventures at Madagascar
Birch's Memoir on National Defence.

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THE

APPENDIX

TO THE

CRITICAL REVIEW:

Vol. XIII. *No. V.*

ART. I.—*Le Duc de Lauzun, &c.*

The Duke de Lauzun, in Continuation of the History of the Duchess de la Valliere. By Mad. de Genlis. 2 Toms. 12mo. Paris. Reprinted at London. Dulau. 1808.

WE have been accustomed to pride ourselves on our superiority to the French in historical composition. It is true they have no Hume, no Robertson, no Gibbon; neither have they a Guicciardini or a Davila like the Italians, a Thucydides or Herodotus, a Livy or a Sallust, like the Greeks and Romans. Nevertheless, in the most essential points of history, it is a fact that they are more fortunate than any other nation, ancient or modern. Their inexhaustible stores of anecdotes and memoirs, furnish a more accurate knowledge of human nature, a more correct delineation of characters and manners, a greater variety of rational entertainment as well as instruction, than can be extracted from the writings of any other historians, however eloquent, or however profound.

No period in the annals of man has ever been illustrated so completely, for the benefit of succeeding ages, as the reign of Louis the fourteenth, a period of the utmost importance in itself, and abounding with every material to satisfy a natural and laudable curiosity. Amusement is the principal end of fiction, that of history, instruction. But here the purposes of history and fiction are most intimately blended; and, as we had occasion to observe some time ago, that to the lovers of romance, the *true* chronicles of Froissart, may supersede even in matters of wonder and novelty, the *dreams* of Amadis or of Palmerin; in like manner our most determined novel-readers will find their account in transferring to Madame de Mainte-

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non and de Sevigné, to Mademoiselle, to Mad. de Motteville and de Remours, to Le Fare, to Guy Joli, to St Simon, la Rochefoucauld, and a hundred others, the time which they now waste on the productions of the Minerva press.

Nevertheless, so it is,

L' homme est de glace aux veritès,
Il est de feu pour le mensonge;

and, that being the case, Madame de Genlis is, perhaps, right in indulging the weakness of human nature, and dressing out with the embellishments of fiction, what ought to be sufficiently attractive in the nakedness of truth.

Without pretending to be wiser than most young ladies of our acquaintance, we will freely confess, however, that a relation of events, if at all interesting in themselves, comes to our ears with a great additional interest, when we can believe they really took place in every particular just as they are recorded. At the same time we are conscious of doing ourselves injustice, by advancing such an unfashionable opinion, without asserting our motives for adopting it. We will, therefore, briefly sketch the extraordinary life of Lauzun as it *really* passed; and then compare it with the varnished picture given us by Mad. de Genlis.

Antonin de Caumont, Marquis de Péguilhem, and afterwards Count De Lauzun, a younger brother of good family, but of no fortune, came to Paris in early youth, with those moderate hopes of advancement, which any person in his situation may form without any extravagance of self-love or vanity. On his introduction at court, his qualifications of person and manner, recommended him to the notice of his sovereign, who was nearly his equal in age; and good sense or good fortune, instructed him to make the best use of the advantage he had obtained. He was successively invested with different offices about the king's person; and Louis, whose disposition tinctured with romance, inclined him to seek for, what few princes have ever found, real friendship from his favourites, and true affection from his mistresses, selected the Count de Lauzun for the participation of his most unreserved confidence.

Voltaire says, that the king was always unhappy in his choice; for that 'of the two men in whom he reposed the greatest confidence, the one betrayed him basely, and the other abused his favour.' The first was the Marquis des Vardes, the second Lauzun. 'Deceived in both,' adds the historian, 'the king used to say, that he had looked for friends, but found only men of intrigue.'

We fear that what Voltaire says, is too well founded on fact; and that these few words are sufficient to introduce us behind

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the curtain, under whose splendid covering Mad. de Genlis represents her hero as the most valiant, the most generous, the most faithful, and, except in matters of gallantry, (but those she seems to consider as fort peu de chose) the most perfect of his sex.

The real character of Lauzun, may be discovered by the least penetration, even through those artificial colours with which in this romance it is so richly illuminated. He was an accomplished courtier, a man of unbounded ambition, of great taste for magnificence, of no principle, and of no constancy. He was profligate in his own amours, and did not disdain to be subservient to those of his prince. The duchess de la Valliere presents only one instance, but leaves us no room to doubt of many others, in which he displayed his eminence in the illustrious profession of Pandarus of Troy.

Mademoiselle de Montpensier, the proud grandaughter of Henry the fourth, who had refused many sovereign princes, and through life maintained the most exalted contempt for the allurements of love, and for every softer feeling, cast her eyes at the age of 43 on the Count de Lauzun, then colonel-general of dragoons and in the zenith of his favour at court. She demanded and obtained permission to marry him; and so entirely was her proud heart overwhelmed in the torrent of passion, that on the day previous to that appointed for the solemnization of the nuptials, she made over to him by a deed of gift, all her immense wealth, computed at 20,000,000 of livres, together with four duchies, a county, a principality, and the palace of the Luxembourg.

So sudden an elevation is almost unparalleled in history. He who yesterday was but the representative of a poor lordship in a distant province, found himself to-day the owner of the most splendid inheritances of the house of Bourbon. During one day only, Mademoiselle enjoyed the satisfaction of hearing her favourite addressed by the envied title of 'Monsieur le Duc de Montpensier.'

On this occasion, Mad. de Genlis has quoted a letter of Mad. de Sevignè which is perhaps more entertaining than any part of her own romance.

'I am now going to tell you,' she writes in a letter to M. de Coulanges, 'a thing the most surprising, the most marvellous, the most miraculous, the most *triomphante*, the most confounding, the most unheard-of, the most singular, the most extraordinary, the most incredible, the most unexpected, the most *grande*, the most *petite*, the most rare, the most common, the most éclatante, the most secret (until this very day) the most brilliant, the most enviable. A thing, which we cannot believe even at Paris; how then will you believe it in the country? A thing, which is to be

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done next Sunday, when those who see it will not believe their eyes, and which, after all will not perhaps be done on Monday, I cannot tell you—guess—' after a few pleasantries she proceeds 'Well! I must tell it you, then. Monsieur de Lauzun is going to be married next Sunday at the Louvre: guess to whom—I give you four guesses—I give you six—I give you a hundred. Well,' says Madame de Coulanges, it is very puzzling—'Tis Madame de la Valliere—Not a bit of it—'Tis Mademoiselle de Retz, then—nothing like it; you are mere country-folks—I confess it, say you, we are very simple indeed—'Tis Mademoiselle de Creguy—You are not at all nearer. I must tell it you after all, then. He is going to be married, next Sunday, at the Louvre, with the King's permission, to Mademoiselle * * * * Mademoiselle, the great Mademoiselle, Mademoiselle daughter of the late Monsieur, Mademoiselle grand-daughter of Henry the fourth, Mademoiselle d'Eu, Mademoiselle de Dombes, Mademoiselle de Montpensier, Mademoiselle d'Orleans, Mademoiselle cousin german to the king, Mademoiselle, the only alliance worthy of Monsieur. Is not this a fine subject to write about?'

Meanwhile the princes of the blood, the ministers, and courtiers, were at work unseen. The king retracted his words and forbad the marriage. 'He had written,' says Voltaire 'to foreign courts to declare it, and now he wrote to signify that it was broken off. He had been blamed for permitting; and now he was blamed for forbidding it.' Thus the playful prediction of Mad. de Sevigné 'which is to be done on Sunday, and yet perhaps will remain undone on Monday,' was literally accomplished.

They were privately married, notwithstanding; and on the manner in which this was performed a great deal depends. Voltaire says that Lauzun contracted this marriage in the face of a promise he made his master to the contrary. Mad. de Genlis represents it as an act obliquely countenanced and even *suggested* by the king himself. We are inclined to suspect that the lady who asserts this part of her work to be strictly historical, drew her facts from the very questionable source of some memoirs fabricated in Holland. She has availed herself, in like manner, of the imputation cast by certain writers on the Marchioness de Montespan as the authoress of his subsequent imprisonment, an imputation which Voltaire shews to be entitled to no sort of credit.

The probability seems to be that, in marrying Mademoiselle, he acted, directly and intentionally, against the positive orders of the king and in violation of his own solemn promise; and, in that case, however we may sympathise with a man who finds himself suddenly hurled from the loftiest pinnacle of his ambition into the gloomy abyss of a dungeon, by the very

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hand which had contributed to his advancement, we shall have no cause to wonder that a despotic tyrant chose to vindicate his slighted authority by a ten years imprisonment in the fortress of Pignerol.

If Madame de Montespan ought to be acquitted of the share in his downfal which is ascribed to her by Mad. de Genlis, she still remains obnoxious to the censure of having wheedled the unhappy captive out of all the vast possessions assigned to him by the generosity of his princess, (which she persuaded the king to confer on her son the duke du Maine), under the false hope of liberty which she was either unable or unwilling to realize.

At length, however, Louis himself relented; Lauzun was recalled, his hereditary county erected into a duchy as a recompense for his losses, and himself restored to the confidence of his prince. He was afterwards employed successively in an embassy to the court of James the second, whose queen he had the melancholy honour of escorting, on her flight from England to Paris; and promoted to the command of an army destined for the conquest of Ireland, in which office he displayed no talents, and acquired no honour. From that period he gradually sunk into neglect and obscurity, and died, in an extreme old age and quite forgotten, 'as it generally happens,' says Voltaire, 'to all those who have experienced great changes of fortune, without having performed any distinguished actions.'

Such is the *history* of Lauzun, so eventful and so uncommon in itself as (in our opinion) to stand in very little need of the embellishments of *romance*, if for the sake of amusement only. But, independent of our rooted dislike to that dangerous species of composition which blends truth with fiction in such a manner as to confound our knowledge of past events, Madame de Genlis has far from improved, and in many respects completely spoiled the story she relates.

All the events of Lauzun's life are compatible with the character of an intriguing courtier, an ambitious nobleman, and an unprincipled debauchee. But they become absolutely impossible when connected with high honour, generosity, sensibility, and an even chivalrous gallantry. The pride, the vanity, the selfish voluptuousness, and the overbearing tyranny of Louis were, in fact, but thinly covered by the delusion of specious manners, an engaging frankness, a disposition to love and friendship, a princely magnificence and a lofty courage; and above all, by the dazzling splendour of a throne. In the courtly page of Madame de Genlis, his virtues are the theme of more than eastern adoration, while the naked story gives the lie direct to her varnished colouring.

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The difficulty under which Mad. de Genlis has principally laboured, is this. Determined to write a romance, and not a narrative of facts, her leading personage must be a hero of romance, instead of a natural or probable character. The first incident to be described is the seduction of a married woman, who is moreover a relation of his family, the princess of Monaco. This, of itself, may be considered by some rigid moralists as an affair not to be got over without a little blemish on the honour and integrity of character so essential to the hero. But such a petty obstacle is easily surmounted by true genius, sensibility, enthusiasm, refinement, and irresistible opportunity, all concur to excuse the *amiable* weakness of our nature; and the artful enchantress would persuade us, as she seems to have persuaded herself, that it was not only justifiable, but even *necessary* for the gentleman to tempt, and for the lady to yield to temptation. This would be a convenient doctrine, if universally adopted in our times, and cut out a considerable article of legal information from the materials of our Sunday newspapers.

But now occurs a new stumbling-block. How, after so many oaths of eternal constancy, to break off the connexion so happily commenced? The matter is easy. Only make the lady the transgressor, and thus save the honour of the count. Still it is not very *chivalrous* in a man who has just been dying for love of one adored object, to reconcile himself so soon to her infidelity, and fly immediately into the arms of a second.

The first affair of gallantry, (that is, to speak more plainly, the first adultery) is not enough to elevate the hero's character to the necessary point of sublimity. A second follows, with the Marchioness de Montespan, in which Mad. de Genlis has not even thought it necessary to resort to her former apologies. It is quite enough that mutual inclination conspired to its accomplishment. Nor is the termination of the correspondence between them any longer regarded as a matter of much importance. The king likes the Count's mistress, and the Count and his mistress, very kindly and very goodnaturedly sacrifice their love to their convenience.

The grand point, however, is to reconcile the match of interest and ambition, (the only reasonable explanation on the Count's part, of his connection with Mademoiselle) with the high spirit of romantic gallantry; and, for this purpose, the hero is made, most unnaturally, to return the amorous advances of the princess with a suitable ardour.

How then are we surprised and disappointed when, on his return from a ten years banishment, we find this impassioned lover treating his generous mistress with the most ungrateful coldness and reserve, and sacrificing her who had on his account suffered so much pain, disappointment, and privation,

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to a visionary passion for one whom he had slighted when he might have enjoyed her as a wife, and to whose possession he aspires with the most ridiculous versatility the moment he beholds her the wife of another?

The needless and impertinent story of Alexandrine seems to be interwoven with the rest of the fable only for the purpose of taking from the interest of the piece what it adds to the vices of the hero, and of affording the imagination of the writer room to disport itself in the voluptuousness of a scene of Platonic love by moon-light.

We have said enough to give some idea of this fashionable writer's morality. It will be further exemplified by her truly French comparison between the rival profligacies of the courts of London and Paris.

'The king had just recalled his English ambassador, and this post excited the ambition of many of the first nobility, a circumstance not to be wondered at, when we reflect that the courts of Louis and of Charles, shone with a brilliancy which eclipsed all those of Europe besides, with a majesty and a grandeur far superior to all that till then had been imagined. It is true that amidst all this rivalry of refinement, politeness, and gallantry, France carried off the palm, and left England always far behind her; although the latter might still justly pride herself on her approach to the court of Louis XIV: and London, in occupying only the second place, deserved yet to be noted as the true abode of taste and pleasures, above all at a period when the manners and customs of other nations still preserved the remains of the spirit of preceding ages.' p. 69.

Madame de Genlis was once a revolutionist, a zealous asserter of the people's rights. We really cannot congratulate her on the change in her principles.

"No—it is not from among men born in poverty and indigence, that unhappiness delights in selecting her victims; these beings brutalized by misery, are without a past, a present, or a future: insensibility renders them inaccessible to mortification and grief: stupidly indifferent as to all the events of life, they know neither pleasure nor pain; their happiness is bounded to a few gross sensations; their enjoyments, to a simple nourishment; sobriety and labour preserve them from the evils and sufferings of nature, and when they do assail them, imagination adds not to their bitterness. What influence can misfortune have over minds like theirs? It would be exhausted in vain to overwhelm them, its wounds would never be more than light and superficial; thus it disdains these miserable objects of its wrath, and attaches itself to victims of a nobler order: it is among the favourites of fortune, it is in palaces

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and in the neighbourhood of a throne that its abode is fixed; it is there that the refinement of an excessive sensibility disposes all hearts to its reception, where factitious passions and imaginary wants bestow upon it the power of creating the deepest despair for the most frivolous objects; it is there where it brings fear and terror on the most exalted heads which tremble at its approach."

All this beautiful piece of sophistry amounts precisely to the following wise and true observation: 'The *Canaille* are mere stocks and stones. The *Noblesse* are alone entitled to the privilege of feeling.' Thus a lady who has just received excuses from half the party invited to her masked ball or fête champêtre, and a gentleman of honour who finds himself disappointed by the escape of a destined victim of seduction, are entitled to more compassion than a poor widow with a dozen starving children. Pursue the principle a little further and you will justify that count de Charolois whose favourite diversion was shooting his vassals. *He* requires amusement, and *they* cannot feel.

We are not willing to part with this little book in an ill humour, and therefore confess that, notwithstanding our great disapprobation both of the story itself and of the principles which it developes, we have been often charmed by the beauty of language, and the severity of our criticism sometimes lulled asleep by the voluptuous sweetness of description. The whole progress of the attachment between Lauzun and the Princess de Monaco is displayed with a mixture of fire and delicacy of which French writers, and very few French writers, alone are capable.

The charms of nature are universally allowed to be peculiarly favourable to the indulgence of amorous thoughts and desires; but the mode of their impression on the fancy was never more beautifully delineated than in some passages of the romance before us. It is impossible to do justice to the French by any translation, still more by the close version which it is our habit to give; but it is equally impossible not to infuse some portion of the freshness and loveliness of the original into the copy. With one more extract, then, we will close our examination of a book, the importance of which hardly deserved, though the celebrity of its author may justify, so ample a notice.

'They were now in the finest days of spring. Fatigued with festivities and dissipation, every one was happy in being able to enjoy the repose and softness of the country, for generally the love of variety is the strongest propensity of man. But if the view of nature, attired in her earliest green, possesses an universal attraction, it is, above all, to the eyes of lovers that she displays her

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richest treasures; all the false lustre of other delights vanishes before the happiness which they find in the shade of woods and in the fragrance of flowers. The voluptuous air which they breathe, surrounded by such ravishing objects, inspires instantly into their souls a flame equally subtile and destructive. It is there that love reigns over them with absolute power, and bids them taste the real enjoyments of youth which are born of lively and tender sensations; it is there that they find true happiness, which is almost always seen, but seldom attained, in the world.' ***

* * * 'The promenade soon offered to M. de Lauzun an opportunity of addressing Mad. de Monaco more in private; he found her more beautiful than ever, and could not cease to admire that pure and brilliant complexion which the air of the country inspires, and, above all, those simple and familiar graces created by the liberty which we breathe remote from towns, from the etiquette and artificial airs of a court. The touching attractions of nature spread over the features of young persons a sweetness and a serenity not to be found elsewhere: it was a new beauty that offered itself to his sight, more ravishing still than that which he had hitherto adored.'

Perhaps even this is somewhat too voluptuous; but it is very natural and very engaging. We will not, however, venture to proceed farther, lest we should seem to praise in the very teeth of our former censure.

ART. II.—*Rapports de l'Air avec les êtres organisés, &c.*

Relations of organised Beings to the Air; or, Tracts on the Action of the Lungs, and of the Skin of Animals upon the Air; also, of that of Plants upon the same Fluid. Taken from the Journals of Observations and Experiments of Lazare Spallanzani, with some Memoirs of the Editor on the same Subjects. By Jean Senebier, Bookseller of Geneva, Member of various Academies and learned Societies, and Correspondent of the National Institute. 2 *Vols.* 8vo. Geneva, 1807. London. Dulau.

M. SENEBIER translated and published three or four years ago three memoirs of Spallanzani on Respiration, which had been made ready for the press by their author, but the publication of which was prevented by his death. Those which are contained in the work before us are extracted from an immense number of experiments, which occupy several volumes of manuscript. In these volumes the experiments are entered without any other order than the day of the month, and hour of the day

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at which they were made. The editor has reduced them into order, taking for his guide the order which Spallanzani had himself adopted in the memoirs to which he had put the finishing hand. Throughout the editor has used the first person, as if the author himself was speaking. As the original manuscript contains between eleven and twelve thousand experiments, we may readily give ample credit to M. Senebier's account of the labour it must have cost him to reduce such a mass of materials into something like form and symmetry.

We have not perhaps so exalted an opinion as the editor of the utility of this immense heap of experiments, and we think they betray a degree of poverty of spirit and a mind incapable of exalted and expanded views. A few facts well established carry as much conviction to the mind as a multitude in which there is no material variation of circumstances; and we feel more reason to wonder at than to admire the patient dullness which can submit to the toil of making ten or twelve thousand experiments, with a view only to establish three or four simple truths. We remember that some reflections of a man of a true philosophical spirit, and who was at the same time an unwearied observer of nature, on the writings of Spallanzani gave considerable offence at the time they appeared. 'The application of principles,' said John Hunter,' requires more than simply the knowledge of the principle itself; and therefore those who cannot reason from analogy or draw general conclusions from a few convincing facts; and who require to have every relative conclusion or inference proved by an experiment, however unnecessary or fatiguing to the reader, must be pleased with Spallanzani; but he must tire even those whom he informed, and much more those who only read his works in expectation of something new.' The perusal of these volumes has made us fully sensible of the justness of this criticism.

Of the fatiguing minuteness with which this experimentalist is bent upon proving points which require no proof at all we have a striking and no very pleasing example in his treatment of some unfortunate snakes, which were subjected to his unsatiable curiosity. He first proves that the snake absorbs oxygen gas and produces carbonic acid: that it perishes under water, when prevented from rising to the surface; that it perishes, though slowly, in hydrogen gas; that they can support themselves for a time by means of the air contained in their lungs; that the air in the lungs is gradually altered in its qualities: all this is shewn with a superabundance of evidence, the greater part of which is undoubtedly very needless, since the facts themselves are such as any physiologist would *à priori* conceive probable. But all this is not enough to satisfy Spallanzani. Some half dozens of the

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wretched reptiles must submit to the most cruel tortures in order to prove still more clearly what nobody can feel inclined to disbelieve; of these one part are simply to have their throats cut; a second part are to have the windpipe tied above the division; a third to have it tied below; and a fourth to have it tied without cutting; and this is done to place it beyond a doubt that the carbonic acid comes out of the lungs, through the trachea into the atmosphere. We do not feel much pleasure at receiving even truth at the expence of so much misery inflicted on unoffending animals; what then can be the sentiments of persons of common humanity, when such experiments are wholly frivolous and useless?

The subjects of M. Spallanzani's experiments have been extended to almost every description of animated beings, which could be conveniently made to submit to them: worms, insects, fish, serpents, tortoise, lizards, frogs, birds, man, and quadrupeds, bats, rats, mice, dormice, and hedgehogs. The general mode of performing his experiments was an audiometrical examination of the air after it had been breathed, and it was found universally true, that in this action of the animal œconomy, oxygen gas is absorbed and carbonic acid let loose.

This is exactly what has been long proved to happen in ordinary respiration: but it is not easy to determine in ordinary respiration whether the carbonic acid is immediately formed from the oxygen absorbed, or is let loose from the animal substance independent of the absorption of oxygen. It appears clearly, however, from experiments with small animals, that the oxygen immediately absorbed is quite connected with the separation of carbonic acid. Caterpillars produce this acid when confined in hydrogen or nitrogen gas. As this fact is of some importance we will extract the experiments which prove it. It will serve at the same time as an example of the manner in which the far greater part of the experiments were performed.

'I afterwards placed a silk worm in a tube containing 29.71 cube centimetres, or $1\frac{1}{2}$ cube inches of hydrogen gas; it seemed at first to be killed; it gave no sign of life, though I shook it strongly: I suffered it to remain in this atmosphere an hour and half, after which I withdrew it; it seemed really dead; I pricked it, but it did not stir; I thought it quite dead; nevertheless, in a quarter of an hour in the fresh air it revived.

'It is evident that the insect was thrown into a state of asphyxia, merely from the want of oxygen; but it did not die, though the asphyxia had continued half an hour. I have remarked that insects are thrown into this condition by the mephytic gases much quicker than frogs and salamanders which are placed in them.

'But if hydrogen gas throws caterpillars, which are placed in

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it into a state of asphyxy, we ought to inquire whether they will perish in it. I placed then, in a receiver full of this gas, and closed by mercury, five cabbage caterpillars: they became motionless in two minutes, and appeared dead when agitated: they were kept in this confinement sixteen hours, at the end of which time upon taking them out they proved to be really dead.

'I examined the gas, and found that the caterpillars produced 3° of carbonic acid.

'I again put five caterpillars in a receiver containing 29.71 cube centrimetres, or 1½ inches of hydrogen gas, and suffered them to remain only one hour, to prevent their dying: I withdrew them in a state of asphyxy, but they recovered in the fresh air; and I found 3½° of carbonic acid in the hydrogen gas.

'In like manner I put five caterpillars cut into small pieces in a receiver containing the same quantity of hydrogen gas, and I let them remain in it the same length of time, they likewise gave out 3½° of carbonic acid to the hydrogen gas."

But, if there was no fallacy in the experiments, the carbonic acid is not the only gas given out by some animals. The quantity of (azotic or) nitrogen gas was often found to be in greater proportion than in common air in which animals have not respired. From this it is concluded that the earth worm gives out nitrogen gas. The same is likewise asserted of serpents and some other animals. But it does not appear that this is a constant appearance, nor have we any information regarding the peculiar circumstances in which it takes place. We are therefore rather inclined to suspect that there is some error in the observation; which may well happen among such a multiplicity of experiments. To this scepticism we are the more disposed, as we find it asserted that nitrogen gas is emitted likewise from the lungs of the human subject during respiration; an assertion which is contradictory to the most recent and most accurate observations. There are no slight grounds for the supposition that nitrogen gas is not emitted, but that it is absorbed during this process; though chemists and physiologists are still divided on the subject. That the dead flesh of some animals emits nitrogen gas we can more readily believe.

There is a remarkable difference in the operation of hydrogen or nitrogen gases on the organs of respiration, from that of carbonic acid. Hydrogen gas is admitted into the lungs, and therefore if the animal perishes, it is from the absence of oxygen merely, rather than from any deleterious property of the gas. But the

* By this form of notation the editor has chosen to signify centenary parts. Thus by 3° he understands three parts of carbonic acid in 100 of residuary air.

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carbonic acid cannot be respired; a contraction takes place at the superior extremity of the trachea, which completely prevents it from entering into the lungs. Not a particle of carbonic acid can be procured from the lungs of frogs, which have perished by confinement in this gas. It seems to act as a poison on the animal when it greatly abounds in the air they respire. Hence frogs perish in oxygen gas, long before the gas is consumed; it is conjectured, with much probability, by reason of the abundance of carbonic acid, which has been let loose during the respiration.

But the attraction of animated matter for oxygen gas is not confined to the surface of the lungs. The insatiable appetite of Spallanzani for experimenting could not be satisfied with the contemplation of nature in the tameness of her ordinary operations. The common earth worm has no organization corresponding to the lungs of the more perfect animals, or the air tubes of insects. Their skin it is which performs the office of absorbing oxygen, and emitting carbonic acid. It was not therefore improbable that the skin and other parts of animals may also possess similar powers; and such they were found to have. But to make the matter more clear Spallanzani destroyed the respiratory organs in those animals in which it is possible to perform so horrible an operation; and he still found the same absorption and emission in these mutilated beings as before. Frogs that have been so mutilated continue alive a great many days longer than sound frogs kept forcibly under water. A frog may be drowned in little more than two days, whereas those in which the lungs have been destroyed have lived more than eleven days. The writer thinks it is on this account that the opinion that animals perish under water from suffocation is erroneous. But we can no more argue from a frog to a warm-blooded animal, than from a vegetable, the laws of life seem to be so dissimilar. Add to this that the very struggles for life in a perfect animal seem to accelerate death; of which struggles the mutilated animal is probably quite incapable. Though the lungs of a frog are destroyed, the motions subservient to respiration continue to be performed. The quantities of oxygen absorbed, and of carbonic acid given out by the mutilated frogs were not much less than in the sound; and it appears that the absorption and emission by the body of the animal is much greater than by the lungs. Nor is this absorbing quality confined to any particular part of the animal frame, but, on the other hand, it appears to be universally diffused throughout the whole in each individual animal, and to be common to every species. Snails, insects, fish, snakes, and birds, all shewed the same phenomena; and of these not only the muscular flesh or the liquids, but the parts which seem the

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most unchangeable, as the shell of the lobster, the shells of snails, and of eggs, the feathers of birds, and the hairs both of man and of quadrupeds. Nor is this absorption necessary only to the preservation of the vital principle; it operates when the spark of life is extinguished, and is as necessary to the decomposition and complete destruction of organized beings, as to their developement, increase, and conservation. Spallanzani has recapitulated all the circumstances attending this process in a special memoir, which being very short, we will extract from it the essential articles.

'1. In beginning with worms and rising to man, there is no species of animal which does not destroy the oxygen gas of the atmosphere after death which does not at length destroy it entirely, if it be kept in contact with it, provided its bulk be not too great in proportion to the animal; for a considerable time is necessary, when its volume is considerable, and a smaller when the quantity is less.

'2. This destruction of oxygen by dead animals, is, under similar circumstances, slower than that effected by living animals, when we regard merely the effects produced by the cutaneous organ, independent of the action of the lungs.

'3. I have rigorously proved that the destruction of oxygen gas by the cutaneous organ, is not produced by the combustion of the carbone of the animal; but that it is a true absorption of that element by the dead body of the animal. No carbone exhales, but carbonic acid, as I have proved by incontestable experiments.

'4. The absorption of oxygen by animals cut into small pieces is larger than that occasioned by the entire animals in the same circumstances.

'5. A cold-blooded animal of the same bulk and in the same circumstances as a warm-blooded animal, absorbs more oxygen than the latter, when each is deprived of life.

'6. The skin is not the only part of an animal which absorbs oxygen; all the parts, whether solid, soft, or fluid, without exception, the driest and most horny parts, as the nails of quadrupeds, or the bills and feet of birds produce the same effect.

'7. In the animal fluids, the blood is less greedy of oxygen than all the other parts of the animal, although the contact of oxygen gas gives it a more lively and florid colour.

'8. The absorption of oxygen gas is in proportion to the temperature of the medium in which the animal or its parts is placed: it commences at 0° (32) and even at—1° (29-75°.')

'9. This absorption therefore takes place at a lower temperature than what is necessary for the putrid fermentation: but it continues during the putrid fermentation of the animal, it increases as that fermentation becomes more active, and it only ceases with the complete decomposition of the animal mass.'

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'10. Finally, is any change produced by the cooking of the flesh? In the experiments made upon warm-blooded and upon cold-blooded animals in similar circumstances, there were many in which the crude flesh absorbed more than that which had been dressed; and others in which the absorption had been equal, but in general it has appeared to me that in the greater number of trials the crude flesh has shown the strongest absorbing power.'

The respiration is intimately connected with the other great processes of life, the circulation of the fluids, and the nutrition of the body. But there is a fourth condition which is inseperable from the three others: it is the degree of heat. In caterpillars, at a certain degree of cold, the respiration, the circulation, and the nutrition absolutely cease: this point is about the freezing point of water; at between 40° and 45° of Farenheit they begin to be renewed; but both the circulation and the respiration are then very slow and feeble, as in cold blooded animals, where the vital actions are (within certain limits) always proportional to the heat of the medium in which they are placed. Thus Reaumur prolonged the life of many insects by keeping them exposed to a certain degree of cold, and Spallanzani by the same method lengthened the lives of frogs and salamanders for three years and a half. Reaumur probably received the hint from observations on the fennal caterpillar; this insect, if it be transformed into a crysalis in the months of August or September continues in this condition for nine or ten months, and so passes through the winter; but if it undergoes its transformation in July, it continues in this condition no longer than a fortnight. The superior temperature must be the cause of this difference. The same phænomena may be observed in some annual plants sown either in the month of May or that of September, as the spinach.

In caterpillars the respiration is as intimately connected with the heat as the power of digestion. At 32° they no longer respire; at 36° they consume only one fourth of the oxygen gas which would be necessary at a higher temperature; at 46° they cease to eat; and whilst the temperature is so low during the night, or even eighteen or twenty degrees higher in the day time, they no longer undergo their usual transformations. The respiration of the turtle is very slow: this animal ceases to eat when the weather becomes cold in autumn, and then the respiration is carried on still more slowly.

These effects of the action of heat and of its deprivation lead us to the consideration of one great exception to the otherwise universal law of the absorption of oxygen gas, and the emission of carbonic acid by animal bodies. This exception is the condition into which great numbers are thrown by the operation of cold, and which (for want of an appropriate term) is

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called the *lethargy* of animals; a term to which it may be justly objected that it denotes a morbid condition of the animal system, whereas this is as natural to certain animals as their state of activity. Spallanzani's observations on this curious subject are dispersed through various parts of these memoirs; but the editor has collected together the most material facts, and dressed them up in the form of a separate memoir, which is not the least interesting of this collection.

The degree of lethargy to which various animals are subject is different in different species; some preserve a degree of sense and motion in low temperatures; whilst others lose their powers entirely in the winter season. Worms and insects are the species which afford the greatest number of lethargic animals; after that oviparous quadrupeds and serpents in the cold and temperate climates; there are likewise many viviparous quadrupeds, which have the same property; so that Spallanzani concludes that upon the whole, the number of animals which become lethargic at the approach of winter, is greater than of those which do not. He excludes both fishes and birds from the class of lethargic animals; in the sixth tome of his 'Travels into the two Sicilies,' he has given his reasons for concluding that the notion of the swallow being subject to lethargy is erroneous. The following facts are taken from a short memoir of Spallanzani himself, which was found among his papers:

'1. Oviparous quadrupeds, that is to say, those which lay eggs, to which I join the serpents, since they are related to them in the property of becoming lethargic;—these animals in general require less time or a shorter action of the cold upon them to become lethargic than the viviparous quadrupeds; they likewise sooner shake off their lethargy, when the season becomes mild. A rat (*muscardin*,) exposed to a degree of cold intense enough to induce lethargy, requires an hour to produce this effect, whilst a frog, or a serpent twenty times as large, become lethargic in a much shorter time: in like manner the oviparous quadrupeds and the serpents exposed to a proper warmth, awaken at the end of a few minutes, whilst the rat requires a much longer time.'

'2. Some viviparous quadrupeds roused from their lethargy when the season has become warm do not become again lethargic, though the weather should become much colder. On the contrary, whatever may have been the degree of heat, oviparous quadrupeds and serpents relapse into a state of lethargy, when the cold is at the proper point; thus I have prolonged for three years and a half the life of some frogs, which I kept lethargic for this space, by exposing them to cold; I then restored them to life, or rather to motion, by restoring the warmth which they had lost. It is certain that these frogs afterwards lived very well in a *jet d'eau* under my eyes,

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and that they multiplied: I have succeeded in this experiment with other animals of this same class.

'3. It sometimes happens that viviparous quadrupeds reared in the house or confined in pens or cages do not become lethargic at the temperature which would have produced lethargy, had they been at liberty; whilst the oviparous quadrupeds and serpents become lethargic in every possible situation, and in all circumstances, when exposed to the proper degree of cold.

'4. The lethargy of the oviparous quadrupeds is a more perfect image of death than that of viviparous.

'5. The viviparous quadrupeds support a temperature of 25°, (Far.) without perishing, whilst the oviparous are destroyed at a temperature of 25°, being frozen like a stone.

'The oviparous quadrupeds remain lethargic as long as they are exposed to a due degree of cold; the same is true of serpents, as I have observed during three years and half, by keeping some species of these quadrupeds at a temperature of between 38° and 39° (nearly); but in the mouth of May they recovered their life and original vivacity in a *jet d'eau*, where they multiplied: thus was the life of these animals prolonged for three years and half without any aliment. I am partly indebted for the success of this experiment to the sublime genius of Reaumur, who by a similar process prolonged the life of some insects to twice the period allotted by nature to their existence.

'But I must remark that if the temperature of the spring is equal to that which in autumn made these animals lethargic, as for example from 38° to 50°, they then cease to be lethargic, as I have proved in my *Dissertation on Animal and Vegetable Physiology*.

'6. When viviparous quadrupeds are in the deepest lethargy in the winter, their lethargic state frequently goes off spontaneously at different intervals; but they relapse into it and it both goes off and returns again, though the same degree of cold continues, or even though it becomes more intense: on the contrary, the oviparous quadrupeds, when they have been exposed to a temperature which produces lethargy, continue unintermittingly in this condition, as I have already remarked.'

Such are the most remarkable differences which are observed between the two great classes of animals which are subject to the state of lethargy. It is common to both species that in this condition the heat of the body is reduced, the circulation is stopped, the respiration is suspended, the irritability, mobility, and sensibility are wholly suppressed. You may cut them in pieces, or apply fire to their bodies, without exciting the smallest appearance of life. Animals in a complete state of lethargy have the eyes closed, their bodies are coiled up in a circular form, they wholly abstain from food, and their stomach and intestines are perfectly empty; in short, they do not trans-

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pire, they do not absorb oxygen gas, nor do they give out carbonic acid. An animal completely lethargic will live in the vacuum of an air-pump. It will live also in the carbonic acid, hydrogen, and nitrogen gases, in which in its common state it would perish in a few minutes.

Though there is no perceptible change produced in the air in which a lethargic animal has been confined several hours, it is, however, a curious fact, that they may be awakened by a brisk motion of the air, as by blowing upon them; as in removing them out of the box, and in carrying them in the open air, even if the medium be colder than that in which they were kept. In this case the animals gradually recover their respiration, their warmth, and their motion; bats begin to fly, make a few turns round the chamber, then suspend themselves to some projecting point, and in less than an hour are found in the same condition of perfect lethargy as before.

The phenomena presented by the hamster (mus cricetus of Linnæus) are truly singular; they have been observed and reported by Pallas. This little animal is viviparous, of the size of a rat, and is an inhabitant of the southern parts of Russia and Siberia; it becomes lethargic in the winter, but the cold alone cannot produce this effect; a perfect seclusion from the air is likewise necessary. Let a hamster be inclosed in a box full of earth and straw, he will not become lethargic how severe soever the cold may be; but bury him in the box at the depth of four or five feet, and beat down the earth which is over him, so as to exclude perfectly the circulation of the air, then at the end of eight or ten days the animal may be taken up in a state of complete lethargy, as he is found in his own hole. If he be now exposed to a sharper cold than that in which he had been placed in the box, he awakes in a few hours, and again becomes lethargic by burying him again as before. The light has no influence on these changes, for the animal awakes as soon in the night as in the day. M. Senebier is induced from these circumstances to suspect that turtles, frogs, salamanders, and serpents, which live so long under water or in the mephitic gases, undergo in these situations a species of lethargy like the hamster.

We think that the most interesting parts of these volumes are the traits of natural history, and of the habitudes of animals, which are interspersed through them. We find many curious particulars on the subject of serpents, salamanders, frogs, bats, and other parts of the animal creation. We are unwilling wholly to pass over in silence the facts we have met with; but we must content ourselves with making a selection; and perhaps our readers may find amusement in a few particulars of the common frog.

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Two species of frogs are found; one which is small, in the rivers near Pavia, and the other a larger sort in the ditches of Oltreho. In the winter the small ones are not found in the water of the ditches, which communicate with the rivers; but they retreat under the mud. Each frog pierces this mud with his snout, and penetrates into it more or less, leaving an open hole, as the moles do in their galleries; so that the frog in this respect seems a species of mole: the frog always keeps his snout turned to the upper part of his house, where the opening is largest, and consequently where the air has a free passage.

As the cold increases, the frog buries himself deeper, and is no longer in the water, but in the soft earth: the frost does not penetrate his retreat, as he prevents it by continually burrowing deeper and deeper. Therefore when frogs are taken in winter, they are not found in a state of complete lethargy: still they are so torpid, that they cannot leap, but they drag their limbs after them, and if placed on their back, they turn themselves round upon their bellies.

Frogs are sometimes found in a group, sometimes three one upon the other; but each has its limbs drawn close to its own body. In severe frosts they are often found dead in their holes; sometimes they may be restored to life by warming them, though they have been frozen. They seek their retreats in the month of October: when the hoar frosts begin they are slightly covered with earth; if they can find no holes, they burrow in a light and penetrable soil, which serves them instead.

The frog exists in two conditions; a state of activity in the warm season; and a state of lethargy, or one which is less lively and less active than the former, during the winter. In this state of torpor, the cold which surrounds them is commonly about 41° (Farh.); their circulation still subsists, but is much retarded; it is enough however to preserve their life and their respiration.

In severe frosts ice has been found in the belly of the frog; and it may be formed by freezing them; still they may be recovered by putting them in water. But if they are completely frozen, they cannot be recovered; their life is entirely extinguished. In very hard frosts all the frogs are sometimes destroyed.

Frogs may be artificially preserved through the winter by placing them on moistened sand. They soon begin to hide themselves in it, and they sink deeper and deeper, as the cold increases. Moisture is absolutely necessary to the existence of the frog: if deprived of it, they quickly shrivel up and perish. They seek it therefore with an instinctive force. Some that were kept by Spallanzani in his apartments escaped from their

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confinement. They were found in all the moist places of the room, and particularly, had collected about his hydro-pneumatic apparatus, where they concealed themselves in the parts that were moistened.

These memoirs are the offspring of an incredible quantity of labour bestowed by their author on the materials which have furnished them. The impression, however, which the perusal of them has left on our minds is, that Spallanzani is to be ranked rather among the experimentalists than the philosophers.

We cannot but abhor too the cruelty of many of his experiments; nor can we think it justifiable though exercised upon the most humble of the animal creation. We may put a question to those who are so utterly regardless of the sufferings of mute creatures, whether any the slightest real benefit has been conferred upon mankind by a single act of cruelty committed upon sensitive beings, or indeed by the frightful load of enormities committed by the whole host of these experiment-mongers? Even the discovery of the circulation has been of no positive advantage to the practice of medicine. Every experiment is certainly a discovery of truth: but there are truths of so little moment as not to justify the infliction of a moment's pain upon any feeling creature. Should we be justified in suspending an infant by the great toe, in order to discover how long life might be preserved in this unnatural position? The mind revolts with horror from the supposition. Equally idle and equally useless in our opinion are many of the experiments of Spallanzani. The idea of depriving frogs and other animals of their lungs, M. Senebier in his profound admiration of every thing performed by his author calls, "un nouveau trait de genie que Spallanzani a donné, &c." God preserve us from such traits of genius! the eye that can delight in them would feel, we fear, no horror from contemplating the palpitating and reeking entrails of human beings. We are the more disgusted at these "*traits of genius*," since the points intended to be established by them might have been almost as well proved without them. Whether the skin of the frog or of the serpent absorb oxygen and give out carbonic acid independently of the lungs might easily be proved by inclosing the body in a suitable apparatus, whilst the mouth is at liberty in the common air.

We have not been able to withhold these reflections, which will be little pleasing to philosophers in general, because we think that morals is the most important branch of true philosophy, and that humanity is a duty of universal obligation. We must at the same time confess that the intimate relation between the atmosphere and animated beings in all their stages of existence, and under all their forms established by these ex-

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periments, gives us a most pleasing view of the œconomy of nature, and tends to impress upon the mind the ineffable wisdom which marks the finger of the Creator in all his works.

We have not received the third volume of these memoirs, which treats of the changes produced in the air by vegetables.

ART. III.—*Les Amours Epiques, &c.*

'Epic Amours,' a Poem in Six Cantos, containing a Translation of the Episodes on the Subject of Love, composed by the best Epic Poets; by F. A. Parseval Grandmaison. Second Edition, &c. Paris. 1806. Imported by Dulau, Soho Square.

THIS work, having successfully passed the ordeal of public opinion at Paris, may, we imagine, be considered as a fair specimen of national taste; and, if so, however we may be dissatisfied in point of spirit and fidelity with most translations in our own language, we shall yet find cause enough to congratulate ourselves on the great superiority which they maintain over those of our neighbours. Not that the present publication appears to us deficient in elegance, in harmony, or in many of the essential characteristics of poetry, but that, in its indiscriminate uniformity, all the shades of character are melted away, and in short that it is Mons. Grandmaison who speaks throughout the work, not Homer, nor Tasso, nor Ariosto, nor Milton, nor Virgil, nor Camoens.

We are aware that this censure can only be justified by the result of a diligent survey and comparison; and in the present scarcity of information respecting continental literature, owing to the difficulties attending importation, we shall be readily excused for devoting more time to this detail than we might otherwise have thought its importance deserved.

Before we proceed, however, it may be necessary to say a few words respecting the plan of the work, which is so original, or so whimsical, that it deserves to be set forth in the words of the author.

'This work is composed of an assemblage of the different episodes, which the most famous epic poets have written on the subject of love, and which I have interwoven together, in such a manner, as to make of them a regular whole. It appears, that these great geniuses have pleased themselves by lavishing, on the description of this passion, all that the warmth of the soul and the charm of imagination can offer most seductive: it is there they have stored up the purest essence of their talents; and thus, when we have not leisure

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to read their details of battles, these favoured portions are those over which the eye of the reader always wanders with delight, and which he is able to enjoy with the truest relish. It occurred to me, therefore, that their assemblage might be made to produce the most interesting effect (un effet très-piquant) if I could invent some probable or appropriate fiction to connect them: that fiction, indeed, voluntarily presented itself to me; and I found it necessary only to imagine that the most celebrated of the heroic poets met together in the Elysian Fields amidst a multitude of other spirits all eager to listen to them; and that they then repeated to each other the amorous verses which they had composed while on earth. This simple idea has afforded me the means of interweaving in the most natural manner the various episodes which I had undertaken to translate; I have particularly imposed on myself the task of distributing them in such a manner as to make them assort with each other (ressortir l'un par l'autre), following that rule of composition which contrasts the strong with the gentle, the artificial with the natural, the ornamented with the simple, the portraiture of objects with that of feelings.' p. ix.

The author proceeds in his preliminary discourse, to speak of the *Epopée* in general, and of the comparative merit of the six great epic poets whose *chefs d'oeuvre* he has chosen for his model. He here remarks that the age of Louis XIV. so fertile in every description of genius, did not give a single epic poem to France; and this remark leads naturally to the question, 'Must we then conclude that a French epic is an impracticable attainment? I cannot believe it,' he answers; 'and think, on the contrary, that such a phœnomenon appertains most especially to an age such as our own, which appears to be the age of prodigies.'

We suspect that this sentence is only intended as introductory of a piece of information, with which the poem very sublimely concludes, namely, that M. Grandmaison has been for some time in labour of an epic poem himself; we will not therefore be so uncivil as to question the possibility of his accomplishing his design, but patiently wait till we see the result.

The passage which we allude to, is the following:

'Ainsi je répétais vers l'été de mes jours
Des poëtes fameux les chants remplis d'amours;
Tandis qu'aux bords du Nil le héros de la France
Des Mamelucks altiers foudroyait la puissance;
Apprivoisait l'orgueil de ce fleuve dompté,
Et préparait au loin son immortalité:
Que dis-je? à ses travaux j'associais moi-même
Mon nom qui se parait de sa gloire suprême;

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Dans mon timide vol il daigna m'enhardir;
A mes premiers essais je le vis applaudir.
Helas! pourquoi faut-il que ma muse éphémère
Ne puisse à cet Achille offrir un autre Homère?
Je dirais ses exploits, et prenant mon essor.....
Ah! d'Icare tombé craignons le triste sort!
Qu'un autre ose vanter en des vers dignes d'elles
D'Arcole et de Lodi les palmes immortelles;
Qu'il ose par le feu d'un prophetique vers
Foudroyer Albion et lui raver les mers:
Moi, du jeune héros que chérit la victoire
En d'informes croquis défigurant la Gloire,
A peine ai-je esquissé ses plus faibles rayons;
J'hésite, je m'effraie, et brise mes crayons.'

In comparing the merits of his six great originals, M. De Grandmaison shews himself to be capable of original feeling; at least, we apprehend that he ventures to differ from the most approved doctrines of his classical countrymen by his distribution of prizes. Homer he places, without a rival and by many vast degrees, at the head of the poetical scale. He hesitates not, for a moment, to bestow the second honours on Milton; and adds,

'Let nobody be astonished, if, next to Homer and Milton, I place Ariosto, who, not less original nor less fertile, has possessed himself of all the arts of pleasing in obeying all the caprices of his imagination; and who has adopted one only rule, that of acknowledging none.

'It must be confessed that he often bewilders himself; but who does not rejoice to be lost with him? What stern and unbending judgment will reproach him with his defects, when to them he owes his most seductive charm? Notwithstanding the character of frivolity which seems to be attached to him, he is perhaps, of all modern poets, the most capable, by the universality of his genius, of sustaining a parallel with Homer. His characters are equally varied and as boldly delineated as those of the Grecian poet; his pictures are as richly coloured; his narration is equally just; like him, he is the father of wonders; like him, he has produced a tribe of suckers which grow under his shade and are nourished by sap.' p. xvii.

We feel ourselves strongly prejudiced in M. Grandmaison's favour by this singularity of opinion; for we never expected to find a French critic hardy enough to place the 'magnanime mensogne' of Ariosto above the harmony of Virgil and the correctness of Tasso.

As for the rest, the Roman poet most properly follows next,

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and is made to appear to the highest advantage by a comparison with his Italian rival, whose continual and servile imitations are detected with spirit, and his weaknesses exposed with great judgment, at the same time that his peculiar beauties are also forcibly pointed out for admiration, and sufficient reasons given for still preferring him to the sweet, but very unequal and uncertain, bard of the Tagus.

How miserably weakened is this admirable sentence,

'Quel piacer si sente
Che già sentè ne'secoli dell'oro
L'ANTICA, E SENZA FREN LIBERA GENTE,'

by the freezing introduction of *Astree*, and her *regne heureux!* But the French can do nothing without a Pagan mythology always at their elbows.

We have sufficient evidence that no scruples on the score of delicacy would restrain our poet from translating the too glowing but delicious lines,

'E dolce campo di battaglia il letto
Fiavi, e l'Erbetta morbida de'prati.'

How then could he satisfy himself with so mere a shadow as

'Nos grottes, nos gazons, nos bois hospitaliers
Offient un champ paisible à vos douces conquêtes—?'

The licence of translation which our poet has given himself, produces, a little further on, the use of a very apposite metaphor from Milton, and adds a great beauty to the original.

'Telle on voit sur la scène une agile bergère
Marier à la flûte une danse légère.'

There is nothing of this in Tasso. We must therefore trace it to the

'Soft Lydian Airs
Married to immortal Verse'—of the Penseroso.

The natural conflict of passion excited in the breasts of the warriors by such powerful temptations of their constancy, is totally neglected by Grandmaison, who only informs us, with excessive sang-froid, that

'La douce volupté les sollicite en vain.'

The exquisite song of the enchanted Bird, which has been

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most faithfully translated by Fairfax, and very closely imitated by Spenser, is spun out in the present version to one third more than its original dimensions, and, of course, weakened exceedingly. It is, nevertheless, 'bating that circumstance, done with great taste and spirit, and is a good specimen of the usual style of the translator. Let us compare the second of these stanzas in Grandmaison with the same in the language of our Faërie-bard.

'Ainsi va se flétrir la jeunesse éphémère,
Cette fleur d'une vie, helas! si passagère!
Elle s'ouvre un moment au souffle de l'amour,
Se déploie, et s'effeuille avant la fin du jour.
Quand le printems renaît, il rend à la nature
Son éclat, sa fraîcheur, et sa molle verdure;
Mais à peine la vie a dépouillé ses fleurs,
Nul printems ne revient lui rendre ses couleurs.
Cueillons-la donc avant qu'elle tombe flétrie,
Cette rose, ornement du printems de la vie;
Cette rose d'amour, cueillons-la promptement,
Tandis que nous pouvons être aimés en aimant.'

'So passeth, in the passing of a day,
Of mortal life the leafe, the bud, the flowre,
No more doth flourish after first decay,
That earst was sought to deck both bed and bowre,
Of many a ladie and many a paramoure:
Gather therefore the Rose, whilst yet is prime,
For soon comes Age, that will her pride deflower:
Gather the Rose of love, whilst yet is time,
Whilst loving, thou mayest loved be with equal crime.'

But enough of the critic, let us now examine the poet. The whole work may be considered as a cento of translated passages. The introduction is from the Elysian fields of Virgil. In this abode of sages and heroes,

'Six Poetes prenant leurs lyres magnifiques,
S'apprêtaient à chanter les amours héroiques.'

Their names, descriptions, and different qualifications, follow in order, not indeed according to the arrangement made in the preface, Tasso being in this place, why, we are ignorant, introduced before Ariosto, Virgil or Milton; as this is the only strictly original portion of the poem, we will indulge our national pride by selecting the spirited description of our own poet.

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'Mais quel est ce vieillard dont le front élevé
Offre un grand caractère en tous ses plis gravé ?
C'est Milton qui, du haut de ses pensers sublimes,
S'ouvre un monde idéal, y creuse des abymes,
Comme un fleuve s'étend, roule et plonge ses flots
Aux gouffres de l'enfer, aux gouffres du cahos,
Remonte vers Eden, s'y plaît et s'y repose,
Y nourrit la verdure, et ces bosquets de rose,
Ces bosquets qu'embellit l'amour religieux,
Vierge comme la terre, et pur comme les cieux :
Tel il se développe; et déroulant ses ondes,
En son cours poétique embrasse tous les mondes.' P. 4.

The epithet marked in italics appears to us somewhat equivocal. Perhaps it is otherwise to the understanding of a Frenchman.

Round this goodly knot of brethren, several other poets are assembled; among whom are distinguished

'—Le grave Boileau qui, conduit par Horace,
Sut imiter son goût, sans égaler sa grâce;
Et le brillant Voltaire, au mobile talent,
Trop léger quelquefois, toujours étincelant; ***
*** *Là s'offre aussi Shakspear, monstrueux phénoméne,*
Géant, qu'avec horreur enfanta Melpomène,
Et ce Dante effrayant, dont les terribles vers
De la plus sombre nuit font jaillir mille éclairs.'

This couplet bestowed on the first of our poets, the greatest of all the children of nature (Homer only excepted,) had very nearly extinguished those feelings of kindness, which the praise of Milton had kindled, till we reflected on the unconquerable prejudices of our neighbours on the ground of dramatic poetry; and our anger was instantly converted into compassion.

Besides the poets themselves, the heroes whom they have celebrated, assemble in that delightful spot of Elysium, and may easily be conceived to feel a peculiar pleasure in hearing their own praises sung over and over again by those who recorded them when on earth. As the subject of the day's amusement is already marked out, the most interesting groupes of auditors are, of course, the females, many of whom are very well pourtrayed; but the prize of loveliness is evidently adjudged without reserve to Armida.

Old Nestor's frost might have been warmed by so alluring a society; it is not, therefore, to be wondered at that Homer felt himself inspired to sing his very best.

He accordingly begins with the adventure of Juno and the

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cestus of Venus; and, by somewhat of an extraordinary transition, proceeds to the parting of Hector and Andromache, and ends with the lamentation of the latter over her husband slain. It is still more extraordinary that M. Grandmaison, who is generally eager to embrace all opportunities of amorous description, has omitted to avail himself of the voluptuous interview between Paris and Helen in the third book, and the exquisitely beautiful reproof of Hector in the sixth.

It is so utterly impossible to imagine that any Frenchman can translate Homer, that we will not subject either ourselves or our readers to the very painful task of comparing, in this part of his performance, M. Grandmaison with his divine original; but for such of our readers as can feel the exquisite charm of Pope's delicious, tho' treacherous, version, we transcribe the conclusion of Hector's parting speech; and tho' they will be forced to acknowledge much spirit and much feeling in the French, we think they will find sufficient reason to triumph in the national comparison.

'Un jour, je le sais trop, sous le fer et la flamme
Verra tomber les murs de la triste Pergame;
Mais Hécube et Priam, et tous ces fils de rois,
Trainés dans la poussiere, *égorgés à-la-fois*,
Me porteraient un coup moins profond, moins sensible,
Que si mon Andromaque .... *ô rage! ö coup horrible!*
Un Grec entrainerait mon Andromaque en pleurs,
Il pourrait l'abbreuver d' opprobre et de douleurs,
La rendrait son esclave; et toi, désespérée,
Dans l'Argolide, un jour, aux sources d'Hypérée
Tu viendras puiser l'onde, et cet indigne affront
Sous le poids du malheur accablerait ton front;
Un Argien dirait, en voyant ta tristesse,
" La voilà donc, voilà cette illustre princesse,
Cette épouse d'Hector, le plus grand des guerriers
Qui dans les champs Troyens ont cueillis des lauriers!
En vain tu gémirais; sans appui, seule au monde,
Ton coeur s'abymerait dans sa douleur profonde.
Mais avant que je voie un vainqueur inhumain
T'entrainer éplorée, et m' appellant en vain,
La terre amoncelée aura couvert ma cendre.' P. 17.

A great part of this is very harmonious, and very poetical; but where is the exquisite pathos, the sublime climax, so admirably sustained by our English translator?

Αλλ' ε μοι Τρώων τόσσον μελει αλγος οπισσω,
Ουτ' αυτης Εκαβης, ουτε Πριαμοιο ανακτος
Ουτε κασιγνητων, οι κεν πολλοι τε και εσθλοι
Εν κονιησι πεσοιεν υπ' ανδρασι δυσμενεσσιν,
ΟΣΣΟΝ ΣΕΙ', &c.

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And yet no dire presage so wounds my mind,
My mother's death, the ruin of my kind,
Not Priam's hoary hairs defiled with gore,
Not all my brothers gasping on the shore,
As thine, Andromache! &c.

All bartered for a vulgar, tasteless, senseless, exclamation, resembling Homer as little as it resembles nature,

..... ô rage! ô coup horrible!!

At last Homer is tired of holding forth; and immediately after Tasso is on his legs. Here the genius of French poetry stands so much fairer a chance than on a comparison with the venerable Greek, that it will not be amiss if we scrutinize the merits and defects of our translator a little more closely than in the former instance.

The canto opens with the first prospect of Armida's gardens, which offers itself to the sight of the two knights, (Charles and Ubaldo) who have undertaken the adventure of awakening Rinaldo from his amorous enchantment.

The description of the various allurements and fascinations by which the warriors are tempted during their progress through these luxurious gardens, is still better known to the English reader by Spenser's admirable imitation in the 'Legend of Temperance,' than by Fairfax's Translation (which, however, is very nearly equal to it). The picture of the female bathers, possessed, of course, an irresistible attraction for our French poet, whose muse is far from shunning the 'wanton dalliance' to which it invites her. We are not cold-blooded enough to deny her the indulgence which has been claimed by the greatest and best of bards: but we must really shake our heads when a translator's imagination runs riot so as to dilate a passage of this nature from sixteen to six and twenty verses, which M. Grandmaison has thought proper to do on the present occasion. The English verse is shorter by two feet than the French; yet Fairfax, without the loss of a single voluptuous image, has confined his version within the precise limits of the original. There is also something truly French in substituting a brace of *syrens*, to the mere earthly *damsels* of Tasso.

Sometimes indeed, but very seldom, the art of dilation, which M. Grandmaison possesses in a most extensive degree, gives him an opportunity of improving on his original. Thus, the single line of Tasso,

A lor si volse lieta e vergognosa,

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is perhaps happily spun out into

> ' Tourne vers les guerriers un front ou se deploie
> Sous sa feinte pudeur une furtive joie.'

Yet in the very next couplet, he unaccountably overlooks a most delicate touch of the pencil, and slurs over the expressions of four very beautiful lines in two very common ones.

> Rideva e insieme, e insieme ella arrossia:
> Ed era nel rossor più bello il riso,
> E nel riso il rossor, *che le copria*
> *Insino al mento il delicato Viso.*

> ' Elle rit et rougit, et la honte et l'amour
> En ses traits *indécis* se montrent tour-à-tour.'

Fairfax, indeed, ends this stanza much more poetically—

> ' Gather the Rose of Love, while yet thou maiest
> Loving be loved, embracing be embraced.'

The concluding alexandrine of Spenser's stanza was often, as in this instance, extremely embarrassing to him.

The next stanza, in Fairfax, is so exquisitely fresh and lovely, that, however impertinent, we cannot refrain (being in this quoting mood) from bringing it to the recollection of our readers.

> She ceased; and, as approving all she spoke,
> The choir of birds their heavenly tune renew;
> The turtles sighed, and sighs with kisses broke;
> The fowls to shades unseen by pairs withdrew:
> It seemed, the laurel chaste, and stubborn oake
> And all the gentle trees on earth that grew,
> *It seemed, the land, the sea, and heaven above,*
> *All breath'd out fancy sweet, and sigh'd out love.*

Is there, in the whole circle of poetry, a passage that can rival the delicious *repose* of this concluding couplet? It not only far transcends the

> Les prés, les bois, les eaux les coteaux d'alentour,
> Tout montre, inspire, éprouve, ou partage l'amour—

of Grandmaison, but is even an improvement of

> Par che la terra, e l'acqua, e formi, e spiri
> Dolcissimi d'amor sensi e sospiri,

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of the very original and is of itself sufficient testimony, if there were not ample proofs besides, of the very high poetical spirit of its author. But enough of Fairfax, and enough almost of Tasso. We must hasten to accompany our translator through the other departments of his poem, tho' with a reluctance equal to that of Rinaldo himself. So seldom is it that the performance of our critical duties allows us to wander among scenes of such enchanting loveliness.

From the garden of Armida, M. Grandmaison suddenly transports us to the 18th canto, and the enchanted forest, a scene which invites the most animated, the most exalted poetry, but which does not often elevate our translator above the ordinary level of his tranquil and melodious versification.

In the delightful morning-scene, at the entrance of the wood, the prayer of Rinaldo, so solemn, so suitable to the occasion, so exactly in unison with the chivalrous character, is omitted! but what can we say to

> 'Un air pur et leger raffraichit ses poûmons,'

by way of substitution for

> " E ventilar nel petto e nella fronte
> *Sentia gli spirti di piacevol'ora*" ?

The 'Ninfa d'età cresciuta' of Tasso, is again made a *syren*,

> Dont les habits legers, avec grace flottans,
> Decelent mille attraits encore à leur primtems.

What follows is still more unmerciful. Tasso simply says

> Tali in Sembianza si vedean le finte
> Figlie delle selvatiche cortecce;

but M. Grandmaison must have his

> 'Telles sur notre scène ou dans de frais tableaux
> Les dryades en choeur dansant aux bords des eaux
> Montrent au jour discret qui glisse entre les saules
> *Leurs seins voluptueux et leur blanches épaules*,' *&c. &c.*

Indeed, M. Grandmaison shews himself, throughout his poem, to be possessed with the most ardent admiration of that which Burke emphatically pronounces 'that part of a beautiful woman where she is the most beautiful,' and so far does he carry this propensity, that we imagine Bayle might have been apt to class him among certain 'Gentilshommes de Province' of whom he makes honourable mention in his article of 'Le Pays.'

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Ariosto next takes up the tale; and certainly if the genius of French poetry overloaded even Tasso with meretricious ornament, so gross a defect must be much more conspicuous in a translation of the comparatively chaste and simple bard of Ferrara.

The effect of weakening his original, M. Grandmaison produces, sometimes by dilation, and sometimes by curtailment. The former method seems to be his most generally approved recipe; but there are many instances of the latter also. Such is the case with the very pathetic address of *Cloridan*, Canto 18. st. 171.

Cloridan li rispose 'E verrò anch' io,
Anch' io vo' pormi a sì lodevol prove;
Anch' io famosa morte amo e desio
Qual cosa sarà mai che più mi giove,
S'io resto senza te, Medoro mio?
Morir teco con l'arme è meglio molto,
Che poi di duol, s'avvien che mi sii tolto.'

'*Eh bien*! dit Cloridan, 'je puis aussi chercher
Cette honorable mort où pretend ton envie;
Ami, si je te perds, que 'm'importe la vie?
Je mourrai de douleur. Ah! plutôt a l'instant
Marchons, et qu'avec toi j'expire en combattant.'

Can any thing be more destructive of all character, of all the discriminating marks of poetry than such a slovenly, unfeeling, mode of garbling an original? The French '*Eh bien*' really beats the most successful efforts of our countrymen, and annihilates every hope we may entertain of accomplishing the true burlesque of poetry.

In the original, we have a very beautiful stanza describing the first appearance of Angelica to the wounded Medoro.

Gli sopravenne a caso una Donzella
Avvolte in pastorale, ed umil veste; &c. &c. C. 19. st. 17.

This is entirely lost by the translator, owing to the plan of his poem (in this respect, at least, a very foolish one,) which obliges him to retrace his steps and introduce, by way of episode, thead ventures of his heroine with Rogero.

The description of Angelica chained to the rock, is not ill-supported. The following are, certainly, very poetical and pleasing verses.

'O quels charmes divins aux regards elle expose!
C'est la blancheur du lis, la fraîcheur de la rose;

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Et l'hiver et l'eté n'ont jamais de ces fleurs
Altéré le duvet ni flétri les couleurs.' P. 77.

Still even this is any-thing rather than Ariosto.

'Un velo non ha pute, in che rinchiuda
I bianchi gigli, e le vermiglie rose,
Da non cader per luglio o per dicembre,
Di che son sparse le polite membre.'

What follows, however, is in the genuine spirit of a French translator. Ariosto says, very naturally, and very sweetly, that the sight of this beautiful woman made Rogero think of his own Bradamante, and that, in thinking, he could hardly refrain from tears. Grandmaison, setting aside all mention of Bradamante, says 'he cried because he saw Angelica cry'—that is, from the mere force of a new and sudden impression.

A little further on, we are presented with a most nonsensical interpolation for the sake of the rhyme,

'La royale beauté tremblante sur la croupe,
Forme avec le héros le plus aimable groupe ! ' P. 81.

Where Ariosto simply says

E mille baci
Figge nel petto e negl' occhi vivaci.

How exquisitely do we feel the whole force of the impatient desire so warmly expressed; and how are we disgusted by the tedious particularity of *ten lines of description* in which the translator has thought it incumbent on him to dilate the spirit of *the one line and a half* of his original.

The passion which *gradually* steals into the proud heart of Angelica, and which becomes *at length* violent in proportion to her former contempt of all amorous fancies, is most delicately and artfully touched by the master-painter. His disciple with one coarse daubing of his brush, destroys every distinguishing mark and reduces all taste and feeling to the level of his own common-place ideas.

Mais dieu ! quel est son trouble et son étonnement,
Quand elle a vu les traites de ce guerrier charmant ! P. 83.

How unlike to

Insolita pietade in mezzo il petto
Si senti entrar per disusate porte, &c. &c.

The total want of resemblance between the original and the

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copy is still more evident in the description of the scenes of 'amorous delight' which follow Medoro's cure. The disadvantage of the translator's plan is again evident in the mode of introducing Orlando to the guilty garden, which is most clumsily substituted to the artificial connexion of the original.

The progress of jealousy in the breast of the Paladin, together with his struggles against the mastery which it gradually assumes, and the corroboration of the several 'damning proofs' which from time to time recur to his disturbed fancy, are not so badly supported as the former parts of the translation. After he is but too fatally convinced, the sudden reflection, that he is lying on the very couch which had witnessed the guilt of his adored mistress, strikes upon his brain and drives him to madness.

> 'Dans les convulsions de sa douleur farouche,
> Sous le poids qui l'oppresse il fremit dans sa couche,
> Il se soule, il rugit, il bondit en fureur :
> Une pensée alors le fait pâlir d'horreur ;
> Il songe que l'ingrate et ce rival qu'elle aime
> Ont dû, cent fois unis sur cette couche même
> Y gouter de l'amour tous les transports heureux.
> Il s'elance, il en sort poussant des cris affreux,' &c. P. 91.

In his description of the madness, however, he again fails egregiously. In Ariosto, it resembles a mountain torrent continually encreasing till at last it overflows, bursts its banks, and carries desolation every where before it. This grand and uniform picture is most imperfectly represented by the theatric starts and interruptions which in so many of the French writers, appear to constitute the soul of sublimity or pathos.

The delicious calm of Eden is most judiciously made to follow, by way of contrast, the horrible ravings of Orlando.

Considering the book before us merely as a French poem, the portion which is devoted to Milton appears to us the most highly finished and best executed of the whole. Still it remains as difficult as ever to discover the features of the original in the translation, and a Frenchman can have no juster idea of Milton, than of Homer, Tasso, or Ariosto by a perusal of M. de Grandmaison.

In the general description of natural scenery, his verses are extremely pleasing, and in some sort, picturesque; but they really bear the same analogy to those of his originals as the gardens of Versailles or Saint Cloud, to the most magnificent prospect among the lakes and mountains of Westmoreland. Yet in the more minute and delicate portraiture of particular images, he has occasionally been remarkably happy.

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Flowers worthy of Paradise, which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuse on hill, and dale, and plain, &c.

is very beautifully rendered, especially the lines marked by italics.

'Ce n'etoient pas ces fleurs, frilleux enfans des serres,
Dont un primtems factice orne des faux parterres,
Qui séparés en lits, en couches, en parquets,
Laissent emprisonner l'essor de leurs bouquets ;
Mais ces filles de l'air, du zéphir, et des ondes,
Chéres aux pièr, aux bois, en tous lieux vagabondes,
Sè mariant par-tout aux arbres, aux buissons,
Et prodiguant par-tout leurs flottantes moissons,' &c. P. 98.

Flowers of all hue, *and without thorn the rose.*

This last expression is expanded into four lines.

'Où la rose, au milieu des peuplades fleuries,
Abandonne aux baisers du zéphir matinal
D'un sein demi-voilé le tresor virginal :
Aucune épine encor ne herissait sa tige ;'—P. 99.

Airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, *while universal Pan,*
Knit with the Graces and the Hours in dance
Led on th' eternal spring.

There is an air of most majestic sweetness spread over this delightful passage, even by the uncertain generality of the expressions which it contains—how ill exchanged for

'— De legers zéphirs courent d'une aile errante
Distribuer par-tout leur récolte odorante ;
Tandis que, des saisons monarque universel
Pan, qui mène à sa suite un primtems eternel,
Rayonnant de plaisir en ces belles demeures
Dansait accompagnè des Grâces et des Heures.' P. 99, 100.

We now tread on more dangerous ground, and tremble (knowing M. Grandmaison's propensity to dilate on all that is voluptuous in description) when we behold him laying his unchaste hands on the pure and delicate form of Eve. Our fears were but too just. His magical touch has worked an instant transformation, and we have before us, instead of the heavenly image which Milton designed, a mere gross monument of earthly

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beauty, which we are unable to distinguish from his Armida or his Angelica.

We are unwilling to make our readers sick; yet cannot forbear to expose the *impudence* of a writer who calls such lines as these a translation of Milton.

> 'Elle offrait, exposant *ses nudités modestes*,
> Les charmes arrondis d'un beau sein, d'un beau corps,
> De suaves contours, d'harmonieux accords.'

But what shall we say to

> 'Eve sur son époux appuyant sa faiblesse
> Lui résiste et lui cède, *et ses charmans refus*
> *Pour l'amour qui triomphe ont un charme de plus.*' 101.

Can we, in this vile interpolation, recognise the

> Sweet, reluctant, amorous, delay?

The delight and astonishment of Eve, at the first perception of her new existence, is not ill rendered, though extremely unlike the calm wonder of the original.

> 'Je me demande alors, d'où viens-je? où vais-je? où suis-je?'

But then again the beautiful description of the lake of the stream which 'spread'

> Into a *liquid plain*, then stood *unmov'd*,
> *Pure as th' expanse of Heaven*,—

how is it lost and confounded by dilation into

> Il étendait au loin sa surface limpide,
> Et formait dans la plaine une autre plaine humide,
> Qui par degrés perdant son premier movement,
> A mes yeux étonnis offrit le firmament. P. 103.

In Milton, the fond embrace, at which

> ——————— aside the devil turn'd
> For envy ———————

follows immediately on Eve's enchanting speech. M. Grandmaison's plan has led him into the absurdity of interposing between them a long answering speech of Adam's, taken from a different part of the poem. Thus the scene is misplaced; and the effect totally lost.

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But the embrace itself, in which Milton with admirable art has ventured to the very verge, without in the least transgressing the bounds of delicacy, *seeming* to M. Grandmaison to afford the opportunity which he never misses, is converted into a mere wanton description of female charms and amorous transport.

The nuptial celebration in the 8th book is, however, free from a similar censure: and the lines are so beautiful that we would willingly transcribe them, had we not already so far encroached upon our usual limits.

We will therefore make but one more remark on this portion of the work; and that is merely to express our astonishment that although M. Grandmaison brings us to the banishment from Eden, he most unaccountably omits that most beautiful and affecting passage, the lamentation of Eve in the eleventh book. Dryden, though himself half a Frenchman in his dramatic pieces, felt the charm of those most melancholy and soothing verses, and made not at all a bad use of them in his 'State of Innocence.'

We happen at this present moment, to be without a Camoens, either in the original, or in Mickle's version; and, having examined so minutely the four first of our author's Cantos, shall perhaps be excused, on that account, for passing over the bard in silence. We will only observe that there appears to be more poetical fire in this translation, than in almost any part of the preceding ones.

We have very lately noticed Delisle's translation of the Æneid, which renders much criticism on the version of the fourth book with which M. Grandmaison has presented us, somewhat superfluous. The same general defects which we discovered in the former, are in a great measure apparent in this also; but our readers will, before now, have been led to conclude that our opinion of M. Grandmaison is, in fact, the opinion which we entertain of the general habit of French translation, most especially in the department of heroic poetry.

We could easily multiply the instances in which the Mantuan poet has been treated no less unmercifully than the rest of his brethren. But we shall confine ourselves to a few of the most glaring, and then hasten to conclude our long critique

Gentis Honos,

is

'L'honneur d'être formé du plus beau sang des Dieux.'

Hærent infixi pectore vultus.

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'Ce front majestueux, et ces yeux pleins de flamme
Viennent en traits brûlans se peindre dans son ame.'

Quæ bella exhausta canebat.

'Quelle terrible guerre
A signalé l'ardeur qui bouillonne en son sein.'—

——Tacitum vivit sub pectore vulnus.

'Et son coeur déchiré se complait dans ses peines.'

Omnia tuta timens.

'Une amante craint tout, n'eût elle rien à craindre.'

Extinctus pudor

'J'ai perdu la pudeur, ce bien si précieux.'

'J'ai senti dans ce jour
Un trouble....qui ressemble à mon premier amour.'

This is very well turned from the original

——— Agnosco veteris vestigia flammæ.

Saltem si qua mihi de te suscepta fuisset
Ante fugam soboles; si quis mihi parvulus aulâ
Luderet Æneas, qui te tantum ore referret.

This seems also to be very feelingly rendered by

'Si de nos feux, au moins, quelque gage chéri
Caressé dans mes bras et de mon sein nourri
Eût avant ton départ charmé nôtre hyménée,
Si quelque Enée enfant m'offrait les traits d'Enée,
Me plaisant à le voir folâtrer dans ma cour,
Je n'aurais point, hélas! perdu tout en un jour!'

We apprehended that the scene of the cave would prove slippery ground for our amorous poet; but here we found ourselves agreeably mistaken. It is, on the contrary, described very chastely, very closely to the original, and with great poetical spirit.

The disadvantages of the plan adopted by our author are sufficiently obvious, and have been pointed out already in the course of these remarks; but it has its advantages also, would M. Grandmaison have understood and availed himself of them. Thus he might have been well excused for omitting all the

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mythological stuff about Venus and Juno previous to the hunting scene, which a more regular translator is obliged to render faithfully. So he has; but then he has most tastelessly lugged in a passage of precisely the same description, where there is no sort of occasion for it, and where it is utterly unauthorised by the original.

Enough, and too much, perhaps, of M. de Grandmaison. We have dwelt so long on his work, principally because the merits and defects of his translation are not confined to himself, but afford a fair criterion of the taste of his countrymen. It is with their taste, as with their policy, to appropriate whatever they touch, to abolish all national and individual distinctions, to convert Homer, Ariosto, and Milton into Frenchmen, and to confound the various characters, habits, and manners of the civilized world, in the vast and indiscriminate mass of one universal nation. As it is out of our power to imitate them in the latter respect, we hope it will long remain foreign to our disposition to take example from them in the former.

ART. III.—*Histoire des Republiques Italiennes du moyen Age.*

History of the Italian Republics of the Middle Age. By J. C. L. Simonde Sismondi, M. C. of the Imperial University of Wilna, and of some Academics, &c. Tome I. and II. 8vo. Zurich, Gesner. 1807. Imported by Dulau.

'ONE of the most important conclusions,' says the author of this most eloquent and interesting work (Introd. p. 1) 'that can be drawn from the study of history, is, that government is the primary cause of national character; that the virtues or vices, the energy or inertness, the talents, the science, or the ignorance, of nations, are hardly ever the effects of climate, the attributes of a particular race of men, but the work of their laws; that nature gave every thing to all; but that government takes away or confirms the inheritance of the human species.'

We may, perhaps, be inclined to question the universal application of this theory—It is not very easy indeed for ourselves, nor probably for the writer, to say how far it is meant to extend; and the last sentence is peculiarly incomprehensible. We are equally far from denying the influence of government upon the national character as we are from being convinced that government is all in all, and that nothing is to be ascribed to the diversities of nature. Still we must confess that, if this favourite

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theory of M. Sismondi is to be granted at all, it may be most safely acknowledged with reference to that particular department of history which he has chosen.'

He carries his view back to the earliest period at which we have any knowledge of the state of Italy. He forms to himself a glowing (but, we fear fanciful) picture of the old Etruscans, their government was that of happiness and liberty '*c'etoit le gouvernement* fédératif.' He traces the Roman nation from its origin to its subjugation under the emperors; and we must agree with him that the character of the people appears to keep a very even pace with that of the constitution. It becomes more and more corrupt in proportion with the progress of despotism. Corruption of morals brings with it the depravation of taste, of learning, of knowledge. An age of the most abject barbarism and ignorance succeeds to that of the highest cultivation and refinement. But in the very midst of the abyss the peculiar and accidental state of society gives birth anew to the stifled love of liberty.—

'This favoured people at length emerged from the chaos in which all the earth seemed to be plunged; the hearts of the Italians were again inspired with patriotism and the love of freedom; they again found the courage necessary first to acquire, and then to defend, those precious gifts. Great talents were soon seen to expand themselves by the side of great virtues; the arts and sciences were cultivated with success; the Italians, at the taking of Constantinople, were already prepared to receive that precious deposit of Grecian literature which the empire of the East had preserved in the midst of her ruins, and which was threatened with destruction by her fall. The present generation owes to the Italian Republics the inheritance of antiquity.'——'It is of this second epoch of virtues, talents, liberty, and greatness,' pursues our author, 'that I have undertaken to write the History.' Introd. 6, 7.

He proceeds to communicate the general plan of his work, which, properly speaking, extends from the commencement of the 12th century, (when the Republican form of government began to be firmly established in the cities of Lombardy, Romania, and Tuscany,) to the middle of the 16th, when Florence submitted to the combined forces of the Pope and Emperor, and when (about the same time)

'the three republics' which have prolonged their existence beyond the middle age, effected such a change in their constitutions that Italy may be said to have then lost her freedom for ever; and since that sacred flame became extinct, the fate of the country, by turns the prey of ambitious and perfidious neighbours, excites no longer any sentiments but those of a painful compassion.' P. 9.

The first of the volumes now before us is intended as a sum-

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mary of Italian history, from the capture of Rome to the regular period of the commencement of the work, a summary which was absolutely necessary to the right understanding of what follows, and which is written with great energy and in the most interesting and attractive style. The second begins with the 12th century and leads us down to the reign of Frederic II and the formation of the second league of Lombardy in 1236. We are informed in a note that two other volumes were in the press at the time when these made their appearance, and that the history is, by them, carried on to the 1317. We may reasonably infer, therefore, that the present volumes comprise no more than a quarter, perhaps only a sixth part, of the whole intended work.—But it is not on such a design and such an execution as that of M. Sismondi, that we are inclined to pass the censure of prolixity and tediousness.

Our author takes a very just and philosophical survey of the revolutions in character and manners introduced by the various conquerors of Italy.

'Odoacer,' he observes, 'brought no new inhabitants into the patrimony of the Cæsars; the only change which Italy experienced from his conquest was the change of masters, and the elevation of those mercenary hordes of strangers already established there to the vain and empty honour of Roman citizens.'

Theodoric introduced his whole nation to partake in the privileges, and incorporate themselves with the existence, of the Roman people; and his invasion must therefore be considered as the first great epoch of a new state of society. Under his auspices the conquerors and the conquered were insensibly blended together; their peculiar virtues and vices were confounded; each individual was no longer a Roman, or a Goth, but the citizen of a new commonwealth formed from the mixture of both nations.

The irruption of the Lombards operated in a very different manner; that hardy race of warriors held in equal contempt the degeneracy of the Italians and the name of their high ancestry, which had imposed respect on the more civilized Ostrogoths. Thus they did not mix, like them, with the conquered, but drove them out of the provinces which they subdued, and contributed by so doing to increase their actual strength and rekindle something of their ancient spirit by the necessity of a defensive union. Italy, under Alboin and his successors may be considered as consisting of two separate nations; the effects of the separation so made were perceptible long after the cause had ceased to exist, and may even now be traced in the different characters and different constitutions of that divided country.

Meanwhile, it must be observed that the mutual hatred and contempt of the Lombards and Italians, (for the children of an-

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tient Rome again held the language of their haughty ancestors) produced the most beneficial effects on both nations. It long preserved the former from that contagion of tainted manners which had weakened and subdued so many hordes of their brother-barbarians; and it taught the latter to respect themselves, and gradually to recover some of those nobler qualities of patriotism and the love of liberty which had so long been extinct among their degenerate countrymen.

The struggle was maintained between the two rival people for upwards of two hundred years. But, though a glorious it was an unequal one; and the whole of Italy might finally have yielded to the Lombard yoke, had not the Romans resorted to their antient policy of calling in new barbarians to deliver them from the oppression of the old.

Then the descendants of Alboin experienced for the first time that, enervated by the luxury of a delicious climate, they were no longer what they had been, the most hardy of the unconquerable sons of the north. The victories of Pepin and Charlemagne effected the union of both nations under the yoke of a single sovereign. Romans and Lombards equally did homage to the new emperor of the West. Still no material alteration seems to have been effected in national character by the change of government. Very few of the conquerors (and those only of the higher orders of society) settled among the people whom they had conquered, and the process of amalgamation between the two humbled nations was always very gradual, and never complete.

The character of Charlemagne, and the estimate of the effects produced by his victories are drawn with much truth and spirit. After paying the just tribute of admiration to his extraordinary qualities,

'Let us not, however,' he says, 'consider the reign of Charlemagne, spite of all the splendour of his conquests, as having contributed to the happiness of mankind. Charlemagne is accountable to humanity for the reign of his successors, for two centuries the most deplorable in the annals of the universe, for the civil wars of his race, the desolating invasions of Barbarians, for the universal weakness, for the complete disorganization of his new empire, and finally for the return of civil darkness which was yet more thick in the age which followed, than in that which preceded him.'

Will these also be the effects of Bonaparte's victories? Will this be the fate of the vast empire which he is raising, and which bears in many points so striking an analogy to that of Charlemagne?

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How applicable is the following observation to the present state of Europe:

'He appears *alone* upon the theatre of history, and he has suffered no distinguished name to exist among his cotemporaries; yet the age which preceded him was fertile in great men. Every one of the nations which he subdued had chiefs who merit the remembrance of posterity.'

If we look round Europe, how does the resemblance strike us between the past and present!

Will the same analogy subsist after the departure of this blazing meteor? Will he, like Charlemagne, leave behind him the same desolation of greatness and of talent which attends his career of solitary splendour?

Under the weak and distracted government of the Carlovingian dynasty, Italy became divided into a great number of duchies, bishoprics, and counties, unconnected with each other, and holding only a nominal dependence on their common head. The first Lombard sovereigns had divided their territories into thirty governments, over which the bravest of their followers were appointed to rule with the title of dukes. In process of time, these duchies became hereditary; and then, by intermarriages, wars, and divisions, many of them became united together under the government of one family, while others were split and subdivided into numbers of inferior states with the name of counties. At the end of the 9th century there remained, of the Lombard duchies, only those of Benevento, Tuscany, Ivrea (comprising a large proportion of Piedmont) Friuli, (composed of the eastern provinces of Venice) and Spoletto. It happened that, at the first establishment of these duchies, they were all frontier provinces of the Lombard kingdom; and hence the title of *marquis* which was assumed indifferently with that of *duke* by their respective governors.

On the extinction of the immediate race of Charlemagne, many of these powerful nobles aspired to the sovereignty of Italy. Berenger, Marquis of Friuli, at last succeeded in bearing off the crown from his competitors; but his long reign of forty years was only a scene of perpetual wars with his rivals and his factious subjects, and of the yet more miserable havock committed by the hordes of Saracens and Hungarians, who now by turns ravaged the southern and northern provinces, of the devoted kingdom. The wars of these barbarous people, are distinguished by no striking event; but they were nevertheless of great importance to the national character. They besieged no towns, they subdued no provinces, they attempted no permanent settlement, their only object was rapine and plunder. The

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perpetual vexation to which they were thus exposed, drove multitudes of those who had hitherto lived as vassals on the immense estates of the nobles to fly from the open country into towns and villages. Walls were built, militia established, magistrates appointed; all these measures were adopted by the *communities* for their self-defence without the instructions or the interference of their masters, and thus 'the inferior orders of people being called into action, it was then that they acquired the energy of character which soon after elevated them to the rank of independent citizens.'

The tyranny of Hugh, Duke of Provence, who became master of Italy after the death of Berenger, promoted the slow and silent growth of liberty by the annihilation of all the old feudal inheritances to which the respect of the people was attached. The introduction of a new race of distant sovereigns, in consequence of the invitation given to the king of Germany by Berenger II, contributed still farther to its advancement, and the first epoch of Italian freedom may be dated from the assumption of the imperial and iron crowns by Otho in 965.

To these external circumstances must be added the general influence of the constitution of the Lombard sovereignty; a constitution half barbarous, half wise, and partaking of the extremes of despotism and independence. The Lombard crown was elective, and conferred by the assembly of the nation. Every individual had a *right of election* by which of six different codes of laws, he *chose* to be governed. This very singular privilege extended beyond the limits of Lombardy, for we find that in the time of the emperor Lothaire, it also obtained in the duchy of Rome and other parts of Italy. The body of freemen gradually rose in consequence on the distractions of the feudal nobility. Every freeman began to ascribe to himself the privileges of a noble. He became sovereign in the small circle of his domain, he fortified his residence, and encouraged his servants and dependants to form themselves into communities and fortify their little towns and villages after his example. Often the inhabitants of such cities and boroughs as the jealousy of state left open to the devastations of the barbarians, fled for refuge to the neighbouring castles; and hence the commencement of that hatred which, during so many centuries, subsisted between the *country gentlemen* and the magistrates and governors of cities.

'The translation of the imperial crown to the Germans secured to every order of society a degree of independance proportioned to its situation and strength; it facilitated the peaceable dissolution of the social tie, and the formation, in the interior of the state, of a crowd of little nations, which became free as soon as they were

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able to exist without the protection of the sovereign. The reign of Otho was signalised by victories without; and within, by the establishment of a constitution conformable to the spirit of the age and the wants of the people. Otho deserves much better than Charlemagne the name of a great man; at least his reign had a much more beneficent influence on the fate of the governed. Charles possessed a conqueror's ambition, and, to exalt his empire, he destroyed, together with the national spirit, the vigour of those whom he subdued. Otho obtained victories not less splendid, but they were obtained against the enemies of civilization, against aggressors who laid waste his empire by their irruptions. Otho did not attempt to extend the limits of that empire, he coveted no other power than that which was necessary for the protection of his subjects, and after having restored peace to his provinces he placed his people in a condition to render themselves independent of his support."

It is well observed that the reign of Charlemagne was destructive of the patriotic spirit—'for no man could look on the *western empire*,' in the vast extent of which every individual feeling was lost, 'as his *native country*.'

What the ambition of Charles extinguished, the liberal and magnanimous policy of Otho rekindled. Though the most powerful and the wisest prince of his age, he could not expect to maintain from his distant court in Germany any direct influence beyond the Alps. He therefore abandoned what he perceived to be impracticable, and generously made use of the power which he actually possessed to lay the foundations of liberty. He encouraged the towns to oppose and restrain the authority of their surrounding nobles, and gradually to assume municipal privileges, yet in gratitude to their benefactors, as long as he or any of his descendants possessed the imperial throne, the Italian cities acknowledged and maintained his supremacy. The death of the last Otho dissolved the tie which only affection had kept together, and then, in name as well as in reality, they first established for themselves free and independent forms of government; the people elected their own magistrates, their consuls and their prætors; every citizen was a soldier; and the nobles, (many among whom were of foreign extraction, being brought by the emperors out of Germany and fixed in the possession of the richest fiefs of Lombardy) finding themselves unable to maintain the shadow of authority over these new republics, abandoned the fruitless struggle, and retired to their private castles and fortresses in the mountains.

The contests which followed on the extinction of the Saxon line in 1002, were still further favourable to the progress of freedom. To this period may be referred the commencement of that peculiar state of society which prevailed so long throughout the Italian commonwealths, in which we find the church al-

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ways united to the popular party and the cause of liberty, in opposition to the nobles and the usurpations of imperial tyranny. That opposition was so strenuous and successful that, before the middle of the century, we view the singular picture of proud and haughty barons suing for the enviable rights of burgesses, and recommending themselves and their fiefs to the *protection* of those cities over which they had so lately claimed the supreme authority.

The next division of the work, (chapter the 3d.) comprises an account of the state of *Rome* during the whole of the foregoing period. This city, once the mistress of the world, never mingled in the tide of Italian revolutions, but preserved her course perfectly distinct from and in a great measure uninfluenced by, the events of the surrounding nations. During the existence of the Lombard dynasty, the Romans disdained to own allegiance to any sovereign but the representative of her ancient masters, the emperor of the east. From the coronation of Charlemagne to the extinction of his family, she acknowledged no other head but the western emperor; and, during the long vacancy of the empire, she assumed the proud stile and title of a republic, and placed her affairs under the direction of some of her own citizens (among whom her bishop possessed the principal power) who formed, it is true, a turbulent and oppressive oligarchy, but preserved the nominal independence of the people whom they governed.

It is impossible for us to follow our author through his excellent details of the subsequent revolutions of Rome; to describe the extraordinary influence of the ladies Theodora and Marozia, the tyranny of the Alberies, the struggles of the two papal factions of Sergius and Formosus, or finally the virtuous and patriotic exertions of the consul Crescentius, under whom Rome once more exhibited the image of its old republican state. This summary brings us down to the period of Hildebrand and the famous donation of the countess Matilda.

The next chapter introduces us to a new and singular spectacle. Very few historians whose merits are known and appreciated by our countrymen have directed our attention to the early annals of those states which now compose the kingdom of Naples, and very few of those among us who are best read in the general history of Europe since the extinction of the western empire even suspect the existence in those parts, during the darkest ages of the world, of pure republican forms of government, of old republican spirit and virtues which would have done honour to the best times of Greece.

The duchy of Benevento which, from its extent and the power of its princes, has swallowed up almost the remembrance of the little independent states which surrounded it, comprised in fact only the midland provinces of Magna Grecia together with

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comparatively a small extent of sea-coast interrupted by several inconsiderable states, which together with Apulia, Calabria, and the island of Sicily nominally retained their subjection to the empire of the east. During the reigns of the first Lombard princes, many attempts were made to complete the subjugation of all these states and provinces; but, by degrees, the conquerors themselves became enervated by the luxuries of a climate so unusual to them, while the natives learned by experience the warlike arts which their enemies abandoned, and became fully equal and often superior to their teachers. The heresy of the iconoclasts, introduced into the empire by Leo the Isaurian in 728, first dissolved the connection between the little maritime republics and their nominal sovereign.

Amidst all the revolutions which afterwards shook and disturbed the Beneventan states, amidst the invasions of the Saracens who made themselves masters of Sicily and the principal parts of Calabria and Apulia, amidst the invasions of Charlemagne and his descendants, to whom the most powerful of the Lombard princes became tributary, the three commonwealths of Naples, Gaeta, and Amalphi remained independent and free. They even appear to have attained to a very high pitch of opulence and civilization, and to have held almost the same situation among the states of Europe during the 10th and 11th centuries that Venice, Genoa, and Pisa obtained in the ages immediately following. It was not till the year 1138 that Naples, the last of these commonwealths, at length submitted to Roger king of Sicily after a most glorious struggle of many years continuance, in the course of which she had more than once humbled the pride and power of her enemies by her single and unassisted force. Even on the rude and savage heart of a Norman adventurer the valour of the inhabitants made an impression of generous and noble feeling.

'The king who till that moment had treated the countries he conquered with a pitiless cruelty, was more generous in his conduct to the Neapolitans. He confirmed such of their privileges as could accord with monarchical power, and preserved the municipal administration of their city, which continued on the same footing for near a century after. Nevertheless, with the submission of Naples to Roger, liberty was expelled from the south of Italy; and Naples, fallen from the only prerogative which can bestow greatness on little states, becomes from that period foreign to our history. Her riches and her commerce diminished, even though her population encreased from her becoming the capital of the kingdom. The royal laws of Roger, the institution of a military nobility, the introduction of a false coin, which the king of the Two Sicilies caused to be circulated, to the destruction of commerce and agriculture, drew from the Neapolitans bitter tears over the fall of their freedom.' Vol. I, p. 821.

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The origin of Venice, and of her rivals in commercial power, the Tuscan and Ligurian states of Pisa and Genoa, forms the subject of the next chapter; and the sixth, (which is the last of the first volume) contains a general and philosophical view of the state of society throughout the north of Italy to the beginning of the 12th century, when we are first able with strict propriety to call the whole of Lombardy and the Marca Trevisana, an assemblage of free and independent states, governed by their own peculiar laws and their own elective magistrates, and capable of forming extensive and powerful confederacies for the general defence of their liberties and privileges. This period is also properly to be considered as that where our history commences.

Milan was at this time indisputably the first in power and grandeur of all the Lombard cities; and ambition, the inseparable attendant on greatness, soon inspired her with the design of extending her territorial influence over the weakest of the neighbouring states. Pavia, in strength as well as dignity, next to Milan, was the only republic which dared to dispute her arrogated superiority; and thus commenced a rivalry almost equally inveterate and lasting with that between Athens and Sparta.

The first important conquest of the Milanese was over the town of Lodi, which, after a desultory and often a successful resistance of four years, surrendered in the year 1111. The conquerors utterly destroyed the place, and distributed the wretched inhabitants into six neighbouring cantonments subject to the more severe and oppressive jurisdiction. It is thus that, in all ages, a free people has been found to be the most tyrannical over their colonies and conquests.

In the year 1118 commenced the famous league against the liberties of Como, and the consequent war which a poet of that nation has commemorated and thought worthy of a comparison to the war of Troy, both from the period of its continuance, (ten years) and the circumstance of its having occasioned the first confederacy among the independent republics of Italy. This event is of the more importance, since it contributed, more than any other, to teach the citizens the use of arms and something like a regular and systematic mode of warfare. The details of circumstances which attended it are very curious and characteristic of the habits of the age. At this time it was customary to give notice by an herald to the enemy of the time appointed for every new assault or incursion; and thus, during the intervals of action, every citizen, quietly and without fear of surprise, betook himself to his usual occupations of manufacture or husbandry. We are accustomed to call these ages barbarous; but

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how much more savage and inhuman, in many respects, are the manners of our own!

We now hear, for the first time, the fatal names of Gibelin and Guelph. On the death of Henry V. the last emperor of the direct line of Franconia, Lothaire duke of Saxony, a prince allied by marriage to those powerful dukes of Bavaria who had usually born the name of Guelph, was called to the imperial throne, and supported by the authority of the pope. Conrad duke of Franconia was elected in opposition to him by another party of the nobles, and during the long war between the rival candidates, Pavia, and the cities in her league, declared for the cause of Lothaire and the Guelphs, while Milan, and the more extensive confederacy over which her influence extended, embraced that of Conrad the Gibelin * who received the iron crown from the hands of the archbishop. But, though nominally partizans, both parties were independent of their acknowledged sovereigns, and the weakness of the two rivals only confirmed the liberties of their Italian friends.

The election of Frederic Barbarossa in 1152 quieted the German factions, and was well calculated to alarm the friends of liberty on the other side of the Alps. He was of the Gibelin family, but connected by marriage to their enemies the Guelphs. The parties were not yet animated by that implacable hatred which signalized their warfare in succeeding ages, and were easily reconciled to act together under the authority of a young and enterprising monarch of the most consummate address as well as of the highest military reputation.

An opportunity soon offered for his interfering in the affairs of Italy, at the invitation of the pope to quell the new spirit of liberty excited at Rome by the declarations of Arnold of Brescia. On his arrival at Placentia, he held a public assembly as sovereign of the Lombard states, before which the deputies of the ruined cities of Como and Lodi appeared to state their grievances and implore the emperor's assistance to deliver them from the yoke of their Milaneze oppressors. In this instance the dictates of policy appeared to Frederic to agree with those of justice; and he hoped, by embracing the cause of the Pavian league, to humble the pride of the most powerful republic in Lombardy. The most cruel system of warfare was immediately adopted by him to disunite the Milaneze confederacy by the force of terror; but the true republican spirit is gloriously apparent in the firmness with which every individual state resisted both his threats and his promises, and maintained even to their de-

* This name which Conrad partly assumed in opposition to the Bavarian Guelphs, was derived from a castle in the possession of the Franconian family.

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struction, the faith which they owed to the common cause of liberty. Asti and Chieri were levelled with the ground; but the fate of Tortona deserves a more particular mention. After sustaining a blockade of 62 days, during which they experienced all the horrors of famine, and after losing in repeated attacks almost all their bravest citizens, the poor remnant of the people capitulated for their lives and liberties, and retired to Milan, leaving their walls and houses to satisfy the vengeance of their besiegers.

'However deplorable might have been the termination of this siege, the Lombard republicans congratulated themselves that one of their cities, one of the least populous and least powerful among them, had arrested for two months the most formidable army which the King of Germany could bring against them, and had cost him more blood and sweat than it had cost Otho to subdue the whole of Italy. A great example of constancy and courage had been given in favour of liberty, the Tortonese were its martyrs; they were immediately taken under the protection of the republics whose cause they had defended. The refugees were portioned among the different families of Milan with whom they had formerly contracted ties of hospitality, and the consuls of that city engaged to rebuild the walls of Tortona as soon as the German army should have left the place.' Vol. 2. p. 64.

The defeat of the Roman republicans was not more glorious to Frederic than the capture of Tortona; since he could not subdue their spirit, and was forced to retreat from their capital with the bare name of a conqueror but without having obtained a single advantage or secured the least substance of authority.

On his return towards Germany, he was even nearly cut off together with the whole remnant of his forces by a stratagem of the inhabitants of Verona; but a lucky chance, the mistake of an hour, saved him from so fatal and disgraceful a catastrophe, However he repassed the Alps with hardly a single follower. an example, almost incredible, of the influence of the love of liberty over the minds and characters of men.

During the short respite allowed by the absence of the emperor, the citizens of Milan rebuilt the walls of Tortona, and re-established those brave friends and allies in their ancient seat. Another revolution at Rome, where the pope, confident in the support of the king of Sicily, declared against his ancient friend and ally the emperor, determined Frederick in 1158 to embark the whole force of his empire on the project of subjugating Italy. The appearance of so vast a force as now poured down on all sides from the Alps over the plains of Lombardy, intimidated

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the clergy and the lawyers, and the authority of these numerous and powerful bodies led along the bulk of the people. All thoughts of opposition were, in consequence, abandoned; and the deputies of the free states, assembled at Roncaglia in pursuance of an imperial edict, resigned their boasted liberties and privileges without a struggle into the hands of the sovereign. By the form of his new constitution, Frederick resumed and extended his regalities; his rights of coining, of tributes and of imposts; he imposed a capitation tax which he again let out to farmers of the revenue; he limited indeed his right of appointing consuls and judges, to the consent of the people; but he again controuled the exercise of this dangerous license by the establishment of a new office, that of a *Podesta* or great justiciary to every town, to be appointed by himself only, with the provision that he should always be a stranger to the people over whom he was placed.

'This innovation, apparently founded only on the love of justice, was capable of becoming fatal to liberty, and was attended, in effect, by consequences the most vexatious and the most durable. The *podestas* found themselves opposed to the consuls; the first, chosen by the emperor from among the lawyers or gentlemen most devoted to the royal authority, shewed themselves always the defenders of arbitrary right; the second, elected by the people from among the citizens, were the champions of that freedom to which they owed their existence. From the moment that this opposition became manifest, the emperor betook himself to the task of abolishing every where the consular rank and substituting the podestas. The wars, which soon recommenced, had scarcely any other pretext. Yet, when the people had succeeded in absolutely shaking off the yoke, they knew not how to get rid of a foreign institution which they owed to the hand of a master. In respect for the established order, they preserved their podestas, only assuming to themselves the right of electing them; and with them there remained in the towns some leaven of arbitrary power, a habitude of appealing to the authority of a single man, who finally became to many of the Republics the immediate cause of the annihilation of their liberties.' P. 105.

It appears probable, therefore, that the Italian states, having once tasted the sweets of freedom and independence, would not long have remained contented under the yoke imposed on them by the diet of Roncaglia, even had Frederick restrained his newly-acquired authority within the bounds of moderation and wisdom. But the immediate cause of their renewed opposition was the tyrannical conduct which the thirst of vengeance against the inhabitants of Milan excited him to adopt.

On his return from Rome in the succeeding year, this implacable fury burst forth against some of the allies of that devoted

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city. The resistance of the little town of Crema revived the recollection of Tortona, and the atrocious cruelties exercised by Frederick, in the siege and destruction of that devoted place, reanimated the ancient abhorrence of tyranny throughout the Lombard states.

This unhappy people, and the city of Brescia, were the only allies on whose fidelity Milan could at that period rely.

'The Tortonese dared not or could not assist her. Frederic had forced the inhabitants of Placentia, and those of Isola on the lake of Como, to renounce her alliance; the towns of Como and Lodi, formerly her subjects, were now armed against her; Lodi, fortified and in the hands of her enemies, became, with its bridge on the Adda, the key of her territory; her fields ravaged in the preceding war, her treasure exhausted, the death of her bravest citizens promised her still fewer resources in herself than she had possessed at the time of the former invasion. The part which they took, to declare war against the emperor, would have been mad, if it had not been generous; but there is a nobleness in daring to say, 'We are weak, we are abandoned, we shall be crushed: be it it so: it does not depend on us to conquer fortune; but this remnant of our riches which we can sacrifice to our country, this remnant of vigour which we find in our arms, this remnant of free blood which still boils in our veins, it is to a noble cause that we devote them; we have not received them but to oppose despotic power; before we submit to it we will wait, not till the hope of victory be lost, (that has been long annihilated) but till no means of resistance remain in our power.' With such sentiments, with such constancy, enthusiasm is transmitted from man to man, the rising generation avenges the overthrow of the preceding, tyrants exhaust themselves even by victory, and on the ruins of free towns is elevated anew the standard of liberty.' P. 112.

This animated and true observation is confirmed by the sequel. During three successive campaigns the citizens of Milan defended themselves against the whole force of the empire combined for their destruction. Once, in a desperate struggle, they obtained a pitched battle against the emperor himself. At length, reduced by famine and all the excess of misery and exhaustion, they gave way. Milan was razed to her foundations, her name abolished—her inhabitants scattered abroad—and her very memory proscribed by the sentence of the conqueror.

That terrible sentence designed for an example of sovereign power and the danger of popular resistance, proved the signal of liberty. It is impossible to conceive a more animating picture than that which the general enthusiasm of the Lombard states, excited by this melancholy catastrophe, presents to our view.

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'Frederick might then have dreamed that his throne was founded on the most immoveable basis of strength; but the power which relies on terror for its support is but ephemeral, when the oppressed nation is not completely abandoned by virtue; and, although this terror was then at its height, the character of the Lombards had not lost all its power of reaction. If for some years it became pliant to tyranny, it was only to rebound with the more vehemence. The emigrated Milaneze, wandering from place to place, related to men, once free like themselves, the lamentable ruin of their country, the destruction of those walls which they had so valiantly defended, the conflagration and profanation of their temples, the plunder and dispersion of their sacred images and reliques, and the intolerable vexations which, even after the loss of their city, prolonged the sufferings of its unhappy citizens. They repeated how the imperial governors, after having dispersed them in four distinct hamlets, which they had caused to be established at two miles distance from the sight of their city, seized their harvests, appropriated their possessions, encreased their tributes, and constrained them to become the carriers of the materials of their ruined city to build castles and palaces for the use of the emperor. Sometimes generous tears flowed from their eyes while they recounted their former struggles, and called back the remembrance of those days of glory when, in the midst of dangers and privations, they yet rejoiced in feeling themselves free and in arms for their country.—One great calamity had extinguished the memory of ancient enmities; Pavia, Cremona, Lodi, Bergamo, Como, opened their gates to the refugees; even in the midst of national animosities, the ties of hospitality had united the families of towns so nearly neighbouring on each other; and those against whom they had been accustomed to fight for the honour of their respective cities, they now received with eager hospitality to their tables.' P. 134, &c.

In the year 1164, Frederick was again in Italy; and it was then that, goaded to the utmost by the exactions and tyranny of the emperor and his governors, the cities of Verona, Vicenza, Padua, and Trevigi, first set the memorable example of a Lombard league armed expressly in defence of liberty. Venice acceded to the confederacy. A new war which broke out between the parties of Guelphs and Gibellines produced the effect of uniting the pope, the Roman state, the king of Sicily, and the eastern emperor, in the general cause; and in 1167, at the commencement of a new expedition of Frederick for the subjugation of Romania, almost all the remaining states, Cremona, Bergamo, Brescia, Mantua, and Ferrara, sent deputies to a congress of the league in which it was resolved to rebuild the walls of Milan.

'While the consuls and deputies of the states, returning to their habitations, submitted to the deliberations of the general parliaments

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the terms of the alliance thus concluded, the unarmed Milanese divided in open villages, and assured that the measure they had lately taken (of sending deputies to the congress) would be observed, feared every hour the arrival of the militia of Pavia, whom they were in no condition to resist. Every night might have been previously marked outfor massacre and conflagration, the approach of darkness froze them with terror; surrounded by enemies, who in half a day might arrive in the midst of them, they were still further alarmed by the officious intelligence given to their hosts by some of the Pavians who had contracted ties of hospitality with them. Their consternation was at its height, when, the morning of the 27 April 1167, there appeared at the entrance of the borough of St. Denis, ten knights of Bergamo, bearing the colours of their commune, and followed by an equal number of the flags of Brescia, Cremona, Mantua, Verona, and Trevigi; the militia of these towns marched after them, and carried arms to be distributed among the Milanese. All the inhabitants of those four boroughs immediately assembled, and advanced uttering shouts of joy, towards their ruined city; they distributed themselves among the quarters of the ramparts, and with the assistance of the allied militia, opened again their fosses and re-established their walls before they thought of restoring their habitations. The troops of the Lombard league (it now began to assume this title) did not return before the Milanese had put themselves in a condition to repel the insults of their enemies and resist surprise.' P. 158.

It is impossible for us to pursue this most interesting analysis to a greater length, to describe the astonishing spirit and success of the new confederacy or the extreme distress to which the emperor was reduced by the incredible exertions which they made in the defence of liberty. At the conclusion of 1167 not an ally was left to him (much less a subject) among all the Italian states, except in the city of Pavia and the territories of the marquis of Monferrat. It was then that the league formed the project of building a new city to divide and harass these remaining enemies. They named it Alexandria after the pope; and, in the first year of its existence, it could boast of fifteen thousand inhabitants.

The operations of the ensuing campaigns, the ineffectual sieges and glorious resistance of Ancona and Alexandria, and above all the splendid and memorable victory of Lignano, present us with scenes not less glowing and delightful to all the better feelings of our natures than those we have already witnessed. The moderation and generosity of these noble republicans in the hour of victory are yet more remarkable than the grandeur of their exploits. At the beginning of the war, they had no designs beyond that of asserting their ancient liberties; at its conclusion they had formed no ideas of a more ambitious nature. In a condition of throwing off for ever all the forms of

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subjection, they required no more of Frederick than the abdication of all his usurped powers, and the confirmation of their antient and legitimate privileges.

The important revolutions which succeeded in many of the Lombard states from the confirmation of the peace of Constance in 1183, to the end of the century, are but imperfectly detailed, owing to the excessive baldness and insufficiency of the contemporary historians. It was, however, during that period of external peace, that internal factions began to disturb the happiness and shake the liberties of the people. The first dispute between the nobility and the commonalty, arose at Milan, and from the record which we have of its cause, we may be enabled to form some judgment of the general state of parties throughout Lombardy. It originated in the question whether the consuls for every succeeding year should be appointed by the council of confidence (composed of the existing consuls, the Podestà, and archbishop,) or by a committee of the general council of the nation.

The power of the nobility was very different, according to the nature of their situations and property; for, while in the flat and highly cultivated countries they were easily controuled by the republics under which they lived, and forced to content themselves with the simple privileges of citizens; in the mountainous and unpeopled districts they became independent of, and hostile to, the popular governments, and even in the midst of the cities were enabled to fortify their houses and castles so as to sustain sieges and repel the attacks of those whom their insolence might inflame. Hence, the cities of the Milanese and of the other countries situated on each side of the Po, remained free and independent long after those of the Marca Trevisana and the states of Venice had submitted to the yoke of tyrants.

The factions of the Guelphs and Gibellines contributed to accelerate this revolution in the mountainous states; for while the people, divided among themselves, embraced with blind zeal one or other of these hostile parties, they became indifferent to the cause of liberty. Almost every city now contained within its walls two rival families, of power almost equally balanced, who became the leaders of the factions; thus at Vicenza, the lords of Vivario, and counts of Vicenza; at Ferrara the Salinguerra and Adelardi, &c. &c; and which ever party was for a time the uppermost, it made little difference to the general cause. A prudent or crafty noble attached himself in fact to neither party, but made the power of each alternately subservient to his interests.

Such appears to have been the general situation of northern Italy at the commencement of the 13th century, and here, with

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very great regret, we shall for the present take our leave of M. Sismondi, omitting to take any farther notice of the remaining portions of the volume now before us, than that, pursuing the general design of the work to the affairs of the maritime and other states, after quitting the republics of Lombardy, we are successively presented with a very interesting sketch of the conquest of Constantinople by the champions of the fourth crusade, of the first factions and early revolutions of Florence, of the establishment of a Tuscan league (in imitation of those of Lombardy) under the auspices of the pope, of the declining power and influence of Venice during the latter half of the 12th century, and of the gradual progress of her rivals in maritime splendour and greatness, the states of Pisa and Genoa.

We have often before now, and once even in the course of the present Appendix, found occasion to notice the scarcity of regular and classical histories in the French language. But we have never read a work so well calculated to remove that national reproach (if it be one) as this of M. Sismondi. We esteem it, however, a much higher praise to say that we have seldom seen a more interesting narrative conveyed in more elegant and perspicuous language, or more just and philosophical sentiments united with a style so glowing, animated, and free. No man can read the work and say, after he has read it; "It is possible that the writer, notwithstanding his energetic expressions and his virtuous declamation, may be a slave and a scoundrel." The spirit which breathes in every page is the spirit of liberty and patriotism, the spirit which animated a Demosthenes and a Cicero, a Tacitus and a Thucydides.

ART. V.—*Des Causes qui ont modifie la Constitution, &c.*

On the Causes which have modified the Physical and Medical Constitution of Nations, both ancient and modern. By M. Gaillard, Doctor and Professor of Medicine, Physician of the Hospital of Incurables at Poictiers, &c. &c. 8vo. Paris, 1807. London, Dulau, Soho Square.

THIS memoir obtained the prize on a question proposed by the academy of Dijon. In the question it is stated that catarrhal fevers have become more common than ever; that inflammatory fevers have become extremely rare; that bilious fevers are decreasing: what then are the causes of these revolutions?

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The author introduces his memoir with a description of each of these fevers, which we cannot praise for distinctness or luminous delineation, and in which we see the pencil of a copyist of the old masters, more than the traits of original genius. And in considering the essential differences of each species assumptions are made, which we deem hardly admissible upon the slight evidence which is adduced in their support. But the principal question is at length forcibly and clearly stated in the following sentence:

'What are the causes, which excite, by preference, the irritability in the sanguiferous, the digestive, and the mucous systems respectively? What are they, which, in certain individuals, render the one or the other of these systems more subject to irritation? This, it is, which forms the line of demarcation between the disposing and exciting causes of each of these fevers.'

The predisposition to each of these fevers M. Gaillard attempts to deduce from the doctrine of temperaments. Each function, he observes, and each organ of the animal œconomy may possess an extraordinary activity from its original structure, or may have it induced from accidental circumstances. The cooperation of these causes will determine the seats of fevers and modify the symptoms. These dispositions may be pretty clearly indicated by external signs; so that it is possible to affix a physiognomical character to each. The following is the sketch which M. Gaillard has given us:

'A body muscular and strong; *embonpoint* more or less plethoric; complexion ruddy and open; a character frank, sprightly, laborious at intervals—for the inflammatory fever.

'Little *embonpoint*; muscles well marked, and more or less active; complexion red, verging to brown or yellow; strong lines; hair brown or black; a character violent, self-willed, obstinate, sometimes vindictive and close—for the bilious fever.

'Muscles with little exterior distinctness, *embonpoint* lax or none at all; complexion white with little colour; hair fair or chesnut; character variable—for the catarrhal gastri fever.

'The catarrhal pulmonary has appeared to attack all sorts of temperaments; notwithstanding it appears to be less common in subjects essentially bilious.'

Having laid down these principles, the author proceeds to consider the effect of a number of accidental circumstances in modifying the system and in predisposing it to one or other of these different species of fevers. Such are sex, moral affections, passions, antecedent maladies, interior dispositions, neg-

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lect of habitual precautions, diet, liquids, irritating medicines, exercise, watchings, excess of venery, dress, baths, houses, cleanliness, atmosphere, temperature, moisture, winds, emanations, climate, soil, government and manners. Some notice is taken of each of each of these agencies; but it is very short, cursory, and superficial.

Having laid down these bases, as he seems to think, upon an immoveable foundation, the author proceeds to apply them to the solution of the problem proposed. In illustration of his principles, he takes a rapid survey of the forms of febrile diseases as they have appeared in different æras and countries. The Hippocratic writings have supplied him with description of the fevers of the republicans of the Grecian states. Antient Rome lived for more than six hundred years without physicians. It will therefore be readily concluded that the diseases of the citizens were few and simple; but to affect to fix the data necessary to the determination of the forms of diseases in the absence of all evidence, as M. Gaillard does, is carrying the spirit of hypothesis to its utmost latitude. Nor is our author at all times very consistent with himself.

'In vain,' says he, speaking of the Chinese, 'is the government subverted, are generations destroyed, and the victors mingle their blood with that of the vanquished; quickly every thing returns into order; all become Chinese, both in their moral and physical character; the dynasty only has changed: but the raw government preserves the antient order, and the most minute forms, like the legislation, brave the united efforts of time and barbarism.'

If this account be true, it is a most striking example of the influence of climate. But what then becomes of all the other influences which are supposed to modify so greatly the human constitution, and to change its habits and its tendencies? They must be regarded as mere nullities, when set in opposition to this powerful and overbearing influence. And in truth we believe that their effects are commonly imperceptible and incalculable.

But the spirit of hypothesis will solve all difficulties, and supersede the necessity of all laborious investigation.

'The constringing power of crude (*worts*) and new wines' says Mr. Gaillard in one of his notes, 'which are drunk abundantly, must act essentially upon the mucous membrane. It is only by a sympathetic reaction that are developed those nervo-bilious colics, so well described by Citois and Huxham, under the names of the colics of Poitou or of Devonshire.'

It seems, from this passage, that the experiments and obser-

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servations of our countrymen Sir Geo. Baker, Dr. Lambe and others, on the causes of this painful disease, some of which have been published five and thirty years, have not yet reached our Gallic neighbours. Instead of the plain, simple and intelligible truth, that these cholics are caused by the poison of lead, we have a supposition, which M. Gaillard may think that he understands, but which is to us perfectly unmeaning. Mankind is doomed ever to travel in the same circle of error and blindness, as long as fictions are substituted for realities, and hypothesis for experiment.

ART. VI.—*Tractatus de Febre Flava. Auctore Davide Grant, M. D. Regiodurci Jamaicæ. Editus anno* 1803.

ART. VII.—*An Exposition of the Conduct and Character of Thomas Dancer, M. D. By David Grant, M.D.* Jamaica. 1803.

AS the first of these two transatlantic tracts, contains some original documents concerning yellow fever, we are willing briefly to notice it, though the date of its publication would, in ordinary cases, have precluded us from admitting it into our catalogue.

The symptoms of yellow fever, as depicted by Dr. Grant, agree in all essential particulars with those described by other writers. It is ushered in by the common symptoms of fever, head-ach, vertigo, sickness, lassitude, &c. In its progress the matter rejected by vomiting becomes more and more black, like coffee-grounds, with filaments floating in it, which seem like an erosion of the villous coat of the stomach. The yellowness comes on the body on the third, fourth, or fifth day, first round the mouth and on the temples, the cheeks become livid, the lips purple or black, and the yellow colour is quickly diffused over the breast and extremities. The patient commonly dies on the fifth, sixth or seventh day, oppressed with hiccup, delirium, oppression about the præcordia and coma. This fever is almost entirely confined to those who have recently arrived from colder climates. It is not contagious. Dissections have thrown little light upon the nature of this fever; the most constant appearance is a diseased state of the villous coat of the stomach: in this membrane, gangrenous spots have been sometimes detected; and they have sometimes extended into the intestines. So long ago as the year 1794 Dr. Grant recommended a plan of treating this fever;

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the basis of which consisted in early bleeding, and the use of evacuations from the bowels; after these processes he gave the bark in full doses, to which he joined a liberal use of diluted sulphuric acid. Into the minuter parts of the treatment we need not enter. Others soon after recommended the use of mercury, which they extolled as a species of specific; parties were formed in favour of each treatment, and a controversy ensued in which from that bitterness with which it was conducted, it is no difficult matter to discern a lurking spirit of selfishness and professional jealousy.

The object of Dr. Grant in this little tract and the documents which accompany it, as an appendix, seems to be to defend his own proposal, after a lapse of many years; and to compare the success of his practice with that of the promoters of the mercurial system. A list of patients of some other practitioners is subjoined, from which the following is given as the result. '*Of 121 not blooded 73 recovered; of 60 blooded, 56 recovered, which makes in favour of blood-letting 25 $\frac{1}{11}$.*' But on this we must observe that these gentlemen did not bleed or omit to bleed at random; but they performed the operation, where it seemed requisite. The evidence then may amount to no more than this; that the danger is least in those subjects where the symptoms of inflammation at the beginning are vehement; which indeed we think to be highly probable.

But we think it must be conceded to Dr. Grant, that, as far as the documents go, he has proved that the treatment by mercury has not the smallest advantage over his own; and we are much disposed to believe it inferior. There is not the slightest probability of mercury possessing a specific power; and when we read of upwards of 100 grains of calomel being given, and an ounce of strong ointment used in twenty four hours, we cannot but be amazed at the presumptuous rashness, which can expose human life to such dangerous empyricism; nor feel surprized at examples of the sweeping destruction of the disease when so treated. The evidence of Dr. Grant on this subject may induce us to consider how much weight is due to the testimony of East India surgeons and likewise *soi-disant* doctors, who order mercury with equal profusion, and we believe with equal want of discrimination.

We cannot commend Dr. Grant's latinity; and we must decline noticing his quarrel with Dr. Dancer, which concerns none but themselves, and their acquaintance.

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ART. VIII.—*Histoire des Campagnes des Armies Françaises, &c.*

History of the Campaigns of the French Armies in Prussia, Saxony, and Poland, in the Years 1806 *and* 1807; *to which is prefixed, the History of the last War with Austria; and a Notification concerning the Marechals of the Empire is subjoined: being a Sequel to the History of Bonaparte.* 3 *Vols.* 12*mo.* Paris, 1807. London, Dulau.

THOSE who have been in the habit of perusing our daily journals (and who is there in these most critical and momentous times who has not?) will reap little information from these volumes. They consist almost entirely of the speeches and addresses of the French constituted authorities, the bulletins of the armies, official notes, legislative reports, and other documents of the same nature. These are cemented together by a sort of journal of the motions of the great Napoleon, whose heroism, genius, beneficence, affability and wisdom are emblazoned in every page. The narrative commences with Bonaparte's assumption of the imperial purple; and one of the objects of this history seems to be to familiarize the ears of his new subjects to the magnificence of his high sounding titles. His august majesty the emperor and king, her imperial majesty, his august consort, with a long train of imperial highnesses, princes, and marechals strut over the stage, and support their new-born dignities with perfect composure and self-satisfaction.

It is therefore needless for us to give an analysis of the contents of these volumes. Our readers do not want to fight over again the battles of Austerlitz, of Jena, of Pultusk and of Friedland. They are too fresh on the memory, and their consequences are too deeply felt in the prostrate state of continental Europe, and the imminent danger to which the British empire is at the present moment exposed, for us to feel disposed to enter into this afflicting detail. But, as Englishmen, we are impelled to inquire how far our own government has contributed mediately or immediately to this unhappy order of things. Are not those who advised the rash, wanton and unprovoked breach of the peace of Amiens in a high degree responsible for all that has followed as its immediate consequence? Do those who have closed the door against peace, who, by refusing to listen to any proposals of accommodation, have virtually and effectively proclaimed an interminable war, well weigh the still more tremendous calamities which their infatuation is about to bring down upon their own country?

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The perusal of one of the first pieces in this collection has irresistibly excited these reflections.

'Your majesty,' says Bonaparte, in his letter to the king, on his taking upon himself the imperial title, 'has gained in ten years, in territory and in riches, more than the whole extent of Europe: your nation is at the highest point of prosperity. What can you hope from war? to form new continental coalitions? the continent will remain tranquil; a coalition will serve only to increase the continental preponderance and greatness of France. To renew our interior troubles? Those times have passed away. To destroy our finances? Finances founded upon a skilful agriculture can never be destroyed. To deprive France of its colonies? The colonies are to France a secondary consideration; and does not your majesty already possess more than you can preserve? If your majesty will reflect upon it, you must see that the war is without object, without any definite end.'

We will not undertake to assign the motive which prompted this singular address; but most assuredly the truths it contains are not less valuable because issuing from the mouth of an enemy; and the course of subsequent events, by confirming completely his predictions have shewn them to have been dictated by a spirit of wisdom and prescience; which superstition would have deemed prophetic.

Napoleon himself cannot help betraying an inward anxiety, and a consciousness that his conduct will not bear the scrutiny of reason, nor the severe judgement of an inflexible morality.

'The talents and illumination,' he observes in his address to the college of the *dotti* or learned at Milan, 'which the sciences expand, have more than every other cause a preponderant influence on the happiness of the people when they are well directed, and *enlightened by the experiences of all ages.* The sciences have often directed the career of government, and they guide the people to happiness. But false theories, which bewilder us in a labyrinth of obscure metaphysics, may often prove the source of national destruction.'

Miserable sophistry! What abuse? What tyranny? What superstition does not claim the sanction of the experience of all ages? The legitimate object of talents and illumination is to destroy the prejudices of ignorance, to break the fetters which by enchaining the reason of mankind, have bent their necks to the yoke and have doomed them to be at once the victims and the instruments of oppression. With what consistency can Bonaparte appeal to *the experience of all ages?*

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Had he regarded it, or rather did he not hold it in utter contempt, he would never have imposed a single domination upon the industrious Hollanders, whose habits, prejudices, forms of civil society, and commercial spirit all demanded the continuation of a federal union, to the cementing of which a dominant aristocracy was perhaps necessary. Did he reverence *the experience of all ages*, would he at this moment harrass the unoffending Swiss; and attempt to force them to renounce their independence and institutions congenial to their circumstances, and to their moral and physical condition?* Napoleon overthrows every thing, new models every thing, changes every thing; and still he affects a deference to *the experience of all ages*. Is unlimited monarchy the only form of government sanctioned by the experience of all ages? Despotism should content itself with acting, man must yield to its force, as to the torrent, the earthquake, or the volcano. But let it not presume to reason: the tongue of an infant can expose its futility and put it to silence.

If Napoleon be a model of heroism, Josephine is likewise a pattern of goodness and condescension. At Milan, we are informed,

'The desire to see and to approach the emperor increased at every instant the throng which surrounded him. An old man of eighty, who in making vain efforts to go before him on a staircase was crushed and thrown down on the steps by the spectators animated by the same desire. The empress, who was following, ran herself to his assistance. The emperor turned back, put some questions to the old man, who was more affected with joy than with his fall, enquired his name and promised him his protection. This scene of sensibility produced a general emotion, and their majesties were reconducted with the acclamations and the benedictions of all the people.'

Surely the traits of *goodness* of their majesties the emperor and empress must be extremely rare, or wonderfully secret, to authorize this silly and frivolous story to find its place among the *memorabilia* of the reign.

Of all the men who ever existed, Bonaparte can certainly with the gravest face affect sentiments to which his heart must be an entire stranger. To see the ruler of so many nations, and the conqueror of such mighty

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* We have lately been informed that a decree prohibiting the introduction of cottons into Italy except manufactured in France has caused *a great sensation* among the Swiss manufacurers. Such a decree can only be designed to starve these unhappy manufacturers and make them supplicate a union with France.

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hosts, in a hut of straw on the night before the battle of Austerlitz, cannot but excite emotions of admiration; the simple dignity of the scene smothers our contempt for the tinsel and frippery of his court day shows. But when the following speech is put into the mouth of the man who ordered the massacre of Jaffa, the illusion is completely broken.

'This is the finest night of my life; but I regret to think that I shall lose a great many of these brave fellows. The pain which this reflection gives me, makes me feel that they are really my children; and in truth I sometimes reproach myself with this feeling; for I fear that in the end it will make me unfit for the profession of arms.'

Who can read such mummery without laughter?

After this battle it is said that Napoleon ran through the ranks to make the carnage cease. We have no doubt that he was employed much more to his own purpose. He had himself told his soldiers, in his address to them before the engagement, that he should keep his person at a distance.

The taste of Napoleon, it seems, is too refined to suffer the intrusion of coarse and vulgar adulation. At Munich they took special care not to shock his delicacy.

'It is well known that Napoleon, does not love the adulations which are emphatical and personal, in which the spirit of the flatterer is more remarked than the merit of the hero. Researches were made among the great men of ancient and modern history; one only was to be found clothed with the imperial purple, who has been surnamed *the delight of the human race;* he it is to whom they compared Napoleon.'

Admirable trait of modesty!

The campaign of Vienna, terminated by the battle of Austerlitz, which caused the peace of Presburgh, forms the first part of this collection: the second is imperfect; for it terminates at the battle of Eylau.

The greater and certainly the most valuable part of the second volume consists of the correspondence between the French and English governments on the subject of the abortive negociations for peace. They have already appeared at length in all our newspapers, and therefore we need say no more than express our opinion, that the compositions of the French minister Talleyrand are perfect models of chaste reasoning and elegant composition, the dignity of the statesman, the urbanity of the gentleman, and the refined taste of the scholar are preserved in every line. On the question of sincerity, it grieves us to decide on the whole in favour of the enemy. We be-

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lieve the French government was sincere in its wish to terminate hostilities. We believe so, not from the professions of Bonaparte, which we value not at a straw. His words and his actions have been so uniformly at variance, that when he speaks of friendship, we are involuntarily led to expect some outrageous act of aggression. But we think that he desired peace, because peace is his obvious interest. Under the present circumstances (and under those indeed in which this negociation was begun) the retention of Malta by England has become a mere trifle, not to be balanced a moment against the advantages of an unrestricted commerce. But the situation of England is widely different. Her true and her ultimate interest we cannot doubt is placed in peace; but the immediate interest of the most powerful bodies of the nation is opposed to it. Of the sincerity of Mr. Fox we cannot doubt; but his influence even if he had lived, would probably have been sufficient to counteract the machinations of the party behind the throne. War, with all its horrors, could never excite one spark of sensibility in their selfish hearts. The position of the nation too is so singular as to give to the present contest a peculiar character unlike all former wars. Men see in peace a danger so much the more terrible as its form and features are indefinite and undescribable; and without being able to see distinctly what is to be gained by a continuance of war, they are more willing to submit to its certain evils, than incur the unknown dangers of a new situation. How much of the apprehended danger is real and how much imaginary we will not undertake to determine. It is, however, obvious that the war is continued for no definite object whatever. Had it been about terms it might have been concluded two years ago: for Bonaparte offered to renounce Malta and the Cape; and we suppose no one expects better terms than these. Under this view the contest is absolutely interminable; a prospect to which we think peace almost upon any terms to be preferable.

In the third volume are detailed the occurrences which in the space of a few weeks led to the extinction nearly of the Prussian monarchy. No event can prove more distinctly that public councils, and the actions of great bodies of men are subject to fits of insanity, in which all the calculations of prudence and experience are set at defiance. This paroxysm of blindness, delusion and misplaced confidence, erased a monarchy of the second order out of the list of the powers of Europe, and a few hours demolished the fabric erected with so much labour by the toil and genius of Frederick the Great. These circumstances are so recent, that it would be absolutely intruding upon the time and patience of our readers to do more than give them this brief notice.

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The accounts we here receive of Bonaparte's new marechals of France, are little more than memorandums of their birth, rise and public services. We shall conclude our account of this work with two or three of these *notices.*

'Alexander Berthier. He was born at Versailles, and served in the corps of Genie. He first distinguished himself in the profession of arms in America, under the command of the Marquis de la Fayette; in Italy he was the companion in arms of the emperor, alternately employed in the civil and military departments; he triumphed at the battles of Arcola and Marengo, made a campaign in Egypt, and was appointed ambassador at Madrid. He was present at the battle of Austerlitz, and has not quitted the emperor since the opening of the campaign in Prussia.

'Massena. He was born at Nice. The day of Arcola procured for him the name of the darling child of victory. He distinguished himself by the defence of Genoa, prevented the enemy, by his long resistance, from succouring the Germans at Marengo; served with the greatest distinction in the last wars of Italy, where he harassed the prince Charles without remission, and very recently repulsed the combined Russians and English. He has just been called into Poland, where he commnds a corps of the grand army.

'Louis Nicholas Davoust. Davoust was born at Anneaux, in the department of the Yonne, the 10th of May 1770. The military school of Paris united him to Bonaparte; in 1785 he was sub-lieutenant of the royal Champaigne regiment of horse; in 1790 he was appointed chief of battalion to the third of the Yonne. Desaix esteemed him greatly. By preliminary attacks before the town of Conde, he paved the way for the victory of Jemappes. Having been kept long in inaction, he was restored to glory under the walls of Luxemburgh. A mill situated in the interior of the place, furnished subsistence to the besieged; Davoust, fearless of danger, at the head of the grenadiers of the first battalion of the Vosges, gets over the palisades with planks, carries off several citizens who were in the covered ways, arrives at the mill, destroys a post of four and forty men who served as a guard, sets fire to the building and withdraws.

'Upon the defection of Dumourier, some of the officers wished to draw over the soldiers to the standard of the enemy. Davoust hears of it, throws himself into the middle of the troop, and exclaims, 'my friends, are you no longer Frenchmen? well then, begone; for myself, I will die at my post.' The soldiers remain with Davoust.

'Egypt attests his courage. He returns with Desaix, and Italy is the witness of his intrepidity. With a handful of soldiers he passes the Mincio, attacks two thousand Hungarian grenadiers, routs them, and makes himself master of the field of battle.

'Germany, Prussia, and Poland continued to be the fields of honour, in which Davoust has confirmed the high opinion, which Na-

poleon, the most consummate judge of merit, had at all times conceived of his talents, and of his coolness under all the chances of war.'

But enough of those heroes and their Bobadil exploits. It is however pardonable that in the eyes of Frenchmen every one of their leaders should unite the valour of Achilles to the wisdom of Ulysses. But there is little need to suppose very wonderful or supernatural powers either in the chief or in his subordinate agents, to account for the extraordinary success of Bonaparte. Louis the Fourteenth, a prince of talents undoubtedly not above mediocrity, had very nearly attained to the same pinnacle of exaltation. The physical strength of France is so great, that nothing but the most perfect union and co-operation among her rivals can prevent her aggrandizement. After the peace of Amiens Europe required a respite. The imprudence of drawing Austria into the contest at a time in which she was not prepared for so terrible a struggle has been explicitly avowed by Lord Grenville in the House of Lords. As well-wishers to the liberties of Europe, we cannot but lament the fatal rashness which provoked such a contest. As still warmer well-wishers to the liberties of England, we cannot but look with the utmost alarm to the continuance of a contest, the issue of which is utterly hopeless as to any good it may produce; but of which the evils that may flow from it are absolutely incalculable.

ART. IX.—*Spüren Ægyptischer religions begriffe in Sicilien und den benachbaren Inseln, &c.*

Traces of the Religion of the Egyptians in Sicily and the adjacent Islands. By Frederick Münter, D.D. Professor of Theology in the University of Copenhagen. 8vo. with Engravings. Prague. 1807.

THE above work was presented by its author to the royal society of arts and sciences of Bohemia, a circumstance which accounts for its publication at Prague instead of Copenhagen, and it was thought of sufficient merit to entitle it to be sent to press previous to the appearance of the ensuing volume of the Memoirs of the Prague Academy.

Dr. Münter sets out with some judicious observations on the various religious systems of the ancients. He infers that although in general some of them were peculiar to a nation, and though the religious ideas of the people were more or less adapted to the peculiar laws, manners and customs of the coun-

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try in which they lived, yet it must have frequently happened, in consequence of the extension of commerce and colonies by wars or otherwise, and by the interchange of the arts and sciences, that the religious ideas of nations have been transfused into neighbouring or distant states. In this manner, adds Dr. Münter, was the ancient worship of the stars along with the elements of the sciences spread from Babylon to Phenicia, if the Phenicians had not adopted the worship of the sun at a far more early period, when they inhabited the shores of the Red sea. Several Grecian traditions are evidently of Phenician origin, and even the most distant nations of the east have had some influence on the inhabitants of the shores of the Mediterranean. The *Dionyses* of the Greeks is of Indian origin, and at the time when the conquests of the king of Persia extended to the Mediterranean and to the Egean sea, the doctrine of Zoroaster evidently exercised some influence upon the worshippers of the Greek and Asiatic divinities, without, however, disseminating the principles of theism upon which the sage's doctrine is founded. From this Dr. M. concludes that it is not astonishing to find out of Egypt religious ideas originating in that country, and to meet with several traces of the Egyptian worship, even in countries, where, at first sight, we cannot conceive how they could have had any connection with Egypt.

Without going back to the dark ages, or to the period when Egypt was governed by the Ptolemies and became a Roman province, Dr. Münter confines his enquiries to the age from Psammeticus to the first of the Ptolemies, a period during which the religion of the Egyptians seems to have spread westward.

The histories transmitted to us from antiquity do not furnish us with precise information upon this point; the opinion is merely rendered probable by what we know from monuments and inscriptions. From some monuments we learn that in the islands of Malta, Gaulos (or Gozo), and Cossura, situated near the coast of Sicily, and which were peopled with Phœnician or Carthaginian colonies, the worship of several Egyptian divinities existed at a very remote æra and were confounded with the deities of the original inhabitants. These same monuments also inform us that the religious ideas of the Egyptians found their way into Sicily, and were very prevalent in Catania at the foot of mount Etna.

After these preliminary observations Dr. Münter proceeds to enumerate the antiquities by which he was guided in his enquiries. In this part of the work, he displays more than common abilities as an antiquarian, and as the subject is not without interest, from the manner in which he has treated it, we shall follow him briefly through the evidence he adduces in

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support of his opinions, without swelling our pages by giving even the names of the authors whom he quotes at full length.

Several bronze medals from the island of Malta present on one side a female head with the legend ΜΕΛΙΤΑΙΩΝ, ΜΕΛΙ, or simply ΜΕ and in reversed letters ΝΩΙΑΤΙΛΕΜ. Upon some of these medals, the head is evidently dressed in the Egyptian fashion, in others the Egyptian head-dress gives way to the Grecian veil. In all of them, however, the figure has an ornament of Egyptian origin on the crown of the head representing the lotus. Among these medals a small number represent a man's head with curled hair, but with the lotus also. On the reverse of these medals we find a figure of a naked man having four wings and resting one knee on the ground; his head is decorated with a mitre, and with both hands he holds a whip on a sceptre forming an angle at its extremity, or rather a crooked stick.

Some bronze medals found on the island of Gozo near Malta, present on one side a female head dressed with a veil and sometimes a diadem, on the reverse they have the figure of Osiris between two females, who seem advancing towards him, who with one hand present a patera to him, and in the other hold a sceptre bent at one end. Above there are three characters which have not yet been explained.

Several among these medals have a female head on one side and a ram's head on the reverse with the above character.

Upon others we read the word ΒΑΣΙΛΙΣΣΑΣ round the head of the female; and lastly upon some we find the above three mysterious characters, with the word ΦΙΛΙΣΤΙΔΟΣ.

In the island of Cossura medals have been found, having on one side a Phenician inscription, and on the other the figure of a dwarf, which is frequently met with upon Egyptian monuments. In others this dwarf is to be found upon both sides of the medal, and sometimes the sistrum occupies the back ground.

A silver medal in Dr. Münter's own cabinet and which he has engraved at the end of this memoir, presents on one side this same figure of a dwarf, holding a crooked stick, and on the reverse an ox.

As to the medals of Catania, M. Münter mentions one in bronze, having on one side a bearded head decorated with laurels, and various other ornaments, and on the reverse the word ΚΑΤΑΝΑΙΩΝ around the figure of Isis crowned with lotus, and holding a sceptre which touches one of the monograms which are frequently seen upon the medals of Catania. Before her is a naked infant with the lotus on its head, in a suppliant posture: in the back ground is a sistrum.

There is a medal something similar to this, but the ornaments of the head are less barbarous, there is no monogram

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near the sceptre, and the infant placed near Isis is clothed, and we find a bronze medal presenting on one side the heads of Isis and Osiris united.

Dr. Münter maintains that all the above figures are Egyptian, and adds the following observations:

'The inhabitants of Melita worshipped two divinities; one was Hercules, the god of the commerce of the Tyrians: this figure is to be found on the medals from Tyre and its colonies, particularly *Gades*: the other divinity was Juno, whose temple is mentioned by Cicero as being an ancient sanctuary which Verres was the first to rob of its treasures and works of genius. It is not surprising to find Juno worshipped by the Phenicians, when we recollect that the Greeks and Romans were in the habit of confounding strange divinities with those worshipped by themselves, and described them by names implying similar attributes.' Thus they changed into Hercules the god of commerce among the Tyrians, who must certainly have been a warlike divinity also, for in these days navigation and commerce were almost always united with piracy.'

In the same manner *Astarte* or Astoreth the queen of Heaven among the Phenicians and Syrians, was called the wife of the father of gods and men. Dr. Münter thinks he has discovered this Juno upon some medals from Gaulos (Gozo) she wears a veil in some, but in others a diadem, which approaches the Grecian costume. The reverse is evidently Egyptian—we there find two priestesses offering a sacrifice to Osiris. The three characters above the figures have been hitherto regarded as Phenician by all antiquaries, who give various explanations of it. Dr. Münter thinks that both the character and figure are Egyptian.

'Their form' he adds, 'agrees with this opinion, for the two last of these characters are found upon the bandages of the Egyptian mummies as well as in the Egyptian inscriptions engraved upon stone, and the first is frequently seen upon the specimen of the papyrus published by Denon.'

Upon other medals from Gozo we see the head of a ram, and the Egyptian origin of this symbol will appear very probable to those who recollect that *Amun* the god of the Thebans, called *Ammon* by the Greeks was represented with a ram's head in the principal temple dedicated to him at Oasis.

Dr. Münter then proceeds to the medals of the island of Cossura; several have a Phenician legend in the back ground, and on the other the figure of the small dwarf which is frequently seen upon Egyptian monuments. Here we have a mixture of Egyptian, Phenician, and Greek mysteries of the most remote ages.

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'For,' he adds, 'we know that the worship of the Cabiri was founded by the Phenicians in Samothracia; as for the Cabiri, they are evidently of Egyptian origin, as we see from their inscriptions, which cannot be explained without the help of the Egyptian language; Pthas, the spirit of the world, was regarded by the Egyptians as the eighth and greatest of the Cabiri. The sistrum seen in the back ground of one of these medals, also points out an Egyptian origin; can we say the same of the ox, as indicating Apis, Mnevis or Onuphis?"

Upon the Maltese medals, with the Greek legend and which seem to be more modern than those from Cossura or Gozo, we have evident traces of the religious ideas of the Greeks. We find Isis with the lotus flower, sometimes with a head dress entirely Egyptian, like those we find on mummies and various works of sculpture; all this, however, is a little like the Grecian, and on the reverse we find Osiris, who besides his ordinary attributes has four wings.

We know that upon the Egyptian monuments, several divinities, and among others Isis, are sometimes represented with wings, but Osiris never has any. Perhaps the circumstance of the Sicilian medals exhibiting winged divinities may have induced the Maltese to give this attribute to their figure of Osiris; but the number of the wings being four instead of two is an idea completely Egyptian, of which their monuments furnish us with plenty of examples.

We shall be less surprized to find upon the medals of Catania the sistrum or Isis, and her son Horus when we recollect that the Greeks confounded Isis and Ceres together, and that they borrowed from Sicily the worship of the goddess of agriculture; that her temple was in Sicily, and that the island was regarded as entirely belonging to Ceres and her daughter.

After this it is not surprising that the Catanian medals present some representations of Ceres in the garb of Isis. There are several other traces, however, of the connection of this city with Egypt, and Dr. Münter returns to the subject at the end of his dissertation.

Besides the Maltese medals, several other monuments of this island present evident traces of Egyptian ideas, and the recent discoveries in Egypt in consequence of the English and French expeditions, entitle us to attribute to the Egyptians several monuments in Malta, which have been regarded as Phenician.

Near *Citta Nobile*, there was found in 1624 in a sepulchral vault, a sarcophagus of baked earth, the external form of which considerably resembled a mummy and which contained the remains of a human body. It is true the form of this sarcophagus was not entirely Egyptian, but the head-dress is completely so; it cannot, however, be asserted that these kinds of

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tombs are Egyptian, as the practice of embalming the dead and placing them in sarcophagi was known also in Palestine and in the country near Palmira.

Dr. Münter is of opinion, that a decisive opinion cannot be formed of a plate of gold of an oblong form, which was inclosed in a small gold capsule and found in Malta in 1693. This antiquity published by Torremuzza, exhibits above two rows of uncouth human figures, some with the heads of animals or serpents. At first sight, all these appear to be Egyptian: one of the figures has a dog's head, with the Egyptian Pan in its hand; we also find a bust of Apis, and the goat of Mendes; the whole seems to relate to the worship of serpents in Dr. Münter's opinion, as adopted by the Phenicians from the Egyptians.

From all these circumstances this learned antiquarian concludes that there are in Malta evident traces of the language and religion of the Egyptians: the latter must have been publicly authorized; since we find it alluded to on the coins of the country; Jupiter Ammon, Osiris, Isis, Pthas and the sacred Ox, were objects of religious worship with the inhabitants of these islands, and we may therefore conclude that the Egyptians were for some time masters of Malta, Gozo, and Cossura.

Although history leaves us in ignorance upon this subject, it is incontestibly proved by the authority of ancient medals. These last however throw no light upon the period when this mixture of the Egyptian religion with that of the Phenicians and Carthaginians took place in the islands of Malta, Gozo and Cossura.

Dr. Münter has devoted a considerable part of his work to the investigation of this period. Swinton, he says, has published a medal from Gozo with the legend ΒΑΣΙΛΙΣΣΑΣ ΦΙΛΙΣΤΙΔΟΣ, the character of which is in other respects like all the medals of that island. This is the only one of the kind hitherto known: if its authenticity were unquestionable, Dr. Münter inclines to think that it belongs to the 4th century before the christian æra, being the time of the last kings of Persia since Artaxerxes Mnemon. There is reason, however, for thinking that some impostor had so far falsified this medal, as to add the name of Philistis to it. In fact there is only one of the kind in existence in the Bodleian library at Oxford, and none similar have been found in Sicily or Malta. Upon the whole Dr. Münter concludes that we shall be much deceived if we ascribe many of the Siculo-Phenician medals to the period when the Carthaginians were settled in Sicily.

This opinion also agrees, says our author, with what we know of the government and constitution of Egypt as well as of the connections of this empire with other nations. We

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know that Psammeticus was the first of the kings of Egypt who tried to civilize his people, and to make them acquainted with the other civilized nations on the shores of the Mediterranean; his successors were equally strenuous in encouraging the commerce of their country, which was rich in resources and favourably situated for those speculations to which the Egyptians were attached, by means of caravans sent to the remotest corners of the east. At this period the fleets of the Egyptians overran the Mediterranean and even exercised a certain kind of dominion in it; their commerce must therefore have acquired considerable increase, particularly from the period, when they succeeded in humbling the maritime cities of Phenicia. Under the dominion of the Persians, the Egyptians were equally known as excellent seamen, and they preserved this reputation under Ptolemy also.

It is easy to conceive how the possession of Malta and the neighbouring islands should appear important to the sovereigns of Egypt whose subjects were so extensively engaged in commerce. Malta was besides in possession of the principal manufactures of the Carthaginians and particularly that of weaving. It is natural, therefore, to suppose that several Egyptians were established there, and that their religious ideas must have had some influence upon the Carthaginians. The commercial warfare between the Egyptian and Phenician cities had produced similiar disputes with the Carthaginians, and the kings of Egypt had exasperated them because their manufactures of the Byssus were not held by them in the same estimation as those of the Carthaginians. Perhaps it was in one of these wars that the islands of Malta, Gozo, and Cossura, were conquered from the Carthaginians, and that the Egyptians sent colonies there; and perhaps at a subsequent period the Carthaginians retook these islands from the Egyptians. Upon all these points, history gives us little or no information.

From the island of Malta the worship of the Egyptian divinities was easily conveyed into Sicily; but the people were too much attached to the worship of Ceres and Proserpine, as well as to their temple at Enna, for the religious ideas of the Carthaginians and Egyptians to take root and be propagated among them. Syracuse and Catania were the only exceptions to this rule, here there was a sufficient number of objects of worship among the heroes and divinities of the soil, although some Egyptian deities seem to have had a share in their veneration. We have several medals from Syracuse, upon which we find the figure of the Lotus; medals also shew us that the inhabitants of Catania were acquainted with the worship of Isis and her son Horus. In this city there was a celebrated temple of Ceres and another near it consecrated to Cybele; perhaps

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the introduction of the worship of Isis among the inhabitants of Catania arose from the idea that this Egyptian goddess united the qualities of Ceres and Cybele. Besides this the inhabitants of Catania were extensively engaged in commerce, and it is very possible they were taught the worship of Isis among their neighbours, the inhabitants of Malta, or even among the Egyptians with whom they were no doubt connected in trade. In this manner they must have become acquainted with Osiris, Horus, and Anubis; this last is sculptured on an unpublished medal of Catania in Dr. Münter's private collection, and which he has engraved at the end of his memoir.

But besides these medals other traces have been found at Catania of Egyptian antiquity, such as a bust of Jupiter Ammon, another of Isis, an Anubis, all preserved in the cabinet of prince Biscari; several Egyptian stones engraved, some amulets, one of which, in ivory, represents the sacred hawk. But the most remarkable antiquity in Catania, besides the immense granite columns generally supposed to be Egyptian, is the octagon obelisk in front of the cathedral and the top of another in the possession of prince Biscari; both were probably the *metæ* of the great circus at Catania. These very important monuments have been published several times; but Dr. Münter observes that they are not unworthy of being once more examined, as M. Joega in a late work, "De origine et usu Obeliscorum," thinks that these two obelisks have something anti-Egyptian in the design and arrangement of the figures, and that they have not been brought from Egypt but wrought by some Phenician, Greek, or Roman artist. On carefully examining the kind of stone which composes these monuments, we might probably find that the quarry which produced them was near Catania; in this respect, however, they are very remarkable, because, with the exception of the obelisk Ludovisi at Rome, they are the only examples of an imitation of this kind of monument of the ancient Egyptians. It is besides a proof of the respect paid to Egyptian manners at Catania:—as to their epoch, nothing can be advanced with precision. It is very probable, that the medals with Egyptian subjects on them are anterior to our era, since the cities of Italy and Sicily do not seem to have preserved the right of issuing their own coin longer then the reign of Augustus. The obelisks, on the contrary, might rather have been of the time of Hadrian, when the stile and manners of the Egyptians became more and more in fashion. Before the end of the republic, however, the religion and mysteries of Egypt began to prevail in Italy. According to this reasoning it is impossible to determine with any probability the age of these obelisks.

From the details we have thus entered into Dr. Münter

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seems to have made out a case to prove that at a certain period in the history of the world, the religious ideas of the Egyptians were known in the islands of the Mediterranean situated near Sicily, and that there must have been colonies of Egyptians in these islands. Our author concludes his dissertation with the following sensible observation; 'whatever may be our opinion of the connections between the people of ancient Etruria and the Egyptians, it is certain that if the latter were established in the above islands, as appears more than probable from the evidence before us, we can no longer deny the possibility of immediate relations between them and the most civilized people of ancient Italy. And perhaps we shall ultimately find that, long before the epoch generally assigned, the Egyptians carried on a very extensive maritime commerce and had connections with the most cultivated nations of the ancient world.'

We should not be doing justice to the learned author of this dissertation were we not to take notice of the many elaborate and valuable notes with which he has enriched his performance.

Among the modern antiquarians whom he has quoted as authorities we find the learned works of Torremuzza *Siciliæ veteris Nummi* frequently referred to. Dr. Münter has also paid some elegant compliments to the merits of the British travellers Pococke, Hawkins, Brown, and Forster.

ART. X.—*Prysver hand linger, &c.*

Prize Essays upon the best Method of preventing Duels; published by the Society of Arts and Sciences at Utrecht. 8vo. Utrecht. 1807.

THE volume now before us contains two well-written performances on a subject, which perhaps renders them more applicable to this country than to Holland. The first of these memoirs is by M. de Vos the pastor of the baptist congregation of Amsterdam, and contains some judicious and solid observations on the immorality of sacrificing the life of a human being to the laws of honour, a standard to be calculated upon so little, that no two *soi-disant* men of honour are agreed as to any single enactment of their fanciful code. M. de Vos expresses his aversion from capital punishments as a preventative of duelling. In the true spirit of Dutch industry he suggests hard labour and a low diet, as the best means of punishing these fashionable assassins. The second memoir is from a M. Heylus but its merit does not seem by any means equal to

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that of M. de Ves, although the proceedings of the Utrecht society inform us that both were of equal merit in the opinions of the judges.

Art. XI.—*Over de Blyken, &c.*

Proofs furnished by History of the Divine Wisdom. Read before the Literary Society of the Hague. By M. Meerman, Lord of the Estates of Dalem and Vuren. 8vo. Hague. 1807.

This is also a successful prize essay.

"Divine Providence, far remote from all arbitrary views, has for his object to conduct those rational beings who people the earth, considered not less collectively than individually, by gratitude, submission, patience and virtue to an economy far more elevated than the present order of things."

Such is the thesis which M. Meerman endeavours to establish. He considers three successive epochs: the first extends from the creation of the world to Abraham; the second from Abraham to Jesus Christ, and the third is that of Christianity. When speaking of this last epoch; the author argues very forcibly, that independently of the predictions of the sacred writings, the preceding events of the world teach us to regard the æra of Christianity as that under which there will be an union of the posterity of the patriarchs with other nations, so as to produce thoughout the whole world, one religion and one people.

Art. XII.—*Sainclair, ou la Victime, &c.*

Sainclair, or the Victim of Arts and Sciences. By Madame de Genlis. 12mo. *pp.* 181. A Londres. Dulau. 1808.

A DELIGHTFUL little tale, told with great simplicity, and conveying an excellent moral in the most pleasing form. Sainclair, a young man possessed of real feeling and good sense, together with excellent talents, is thrown out of humour with the 'arts and sciences' by his residence in a family of provincial 'beaux esprits;' of whom the baron d'Elbach, his uncle and guardian, has distinguished himself

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by treatises on the *thau* of the Egyptians, on the *aorasia* of the gods of paganism, on *nectar* and *ambrosia*, on the *statue of the gladiator*, and on the *monnoies bractéates* and *reines pédauques* of the middle ages; his aunt translates from the English and writes romances; their son *Ovid*, though christened with a view to *poetry*, is an enthusiastic pursuer of *botany*; and their daughter, *Clemence*, writes verses and composes sonatas. The latter is also designed to become the future wife of her cousin; but, while he with difficulty conceals his disgust at her immoderate devotion to the muses, she can only despise a man, so deaf to the voice of glory, that he has never even contributed a paper to the *Lady's Diary*, and at length decisively evinces her contempt for him by bestowing her hand on Versillac who has lately carried off the prize of poetry at the floral games.

The indignant Sainclair instantly quits Toulouse and hastens to Paris, where he resolves to look out for a wife and never to rest till he has found 'a young, gentle, amiable, and modest woman, without any shining talents, and consequently without any pretension *to glory*.' His friend Duval warns him of the difficulties he is likely to experience.—'We are arrived,' says he, 'at such a point of *perfectibility*, that every body at Paris has his share of reputation, more or less extensive; every woman is quoted with some peculiar eulogy, either in her own society, or in the quarter where she resides, or all over the town.' 'Nevertheless,' rejoins the humourist, 'I will marry only her of whom nobody speaks at all.'

Poor Sainclair sets out on this whimsical search under very unfavourable auspices, being first driven out from his lodgings in the Chaussée d'Antin by a young actor spouting Orestes, and when he thinks he has secured a quiet asylum at the house of a grave lawyer in the quarter of the Palais, being roused at midnight by a chemical *intonation*.

It soon becomes public that Sainclair is in quest of a wife; and female accomplishments are spread out on all sides, wherever he goes, to entrap him. He flies with horror from all these *repulsive attractions*, only to become a captive to the sweet excess of sensibility displayed by the fair Clotilda.

In this finished coquette, he persuades himself that he has at last found every thing that he requires. Somewhat startled by the disovery that she paints, and exposes her pictures at the public exhibition of the Louvre, his heart finds means to reconcile even this deviation from his proposed model with his sense of perfection: and thus, notwithstanding his resolution, he is on the point of falling a victim to the vanities which he abhors, when a lucky accident removes the mask; and the soft, ele-

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gant, feeling Clotilda, appears before him in her natural colours of cold and hardened hypocrisy.

He now hears that the modest Albine, for whom he has scarcely been able, during the whole time of his connection with the coquette, to conceal a lurking preference, is free from an engagement in which he apprehended her to be involved. He instantly throws himself at her feet, and is referred to her father, who receives him as favourably as he can wish.

'But,' adds he, smiling, 'you pass for a very singular being; I hear that your wife must be without talents. Now I ought not to deceive you, Albine has many.' 'How?'—'Yes, Albine draws well, she has a fine voice, she sings delightfully, she has great execution on the piano forte, she is mistress of Italian and English, she loves literature and the arts; you see I do not dissemble; when one enters on such an engagement as this, there should be no concealments.' 'What! Albine possess all these accomplishments, and she would not talk of them!'—'She has cultivated them without pretensions; they are for her only simple recreations from more useful employments.' 'Ah! it is thus that they give to woman her most exalted charm; it is thus that, united with winning modesty, they embellish youth and beauty, and shed over the whole of life the most delicious enchantment!'

Thus the happy Sainclair becomes a convert; and, not long after, he and his wife are present at the damning of a new opera, the joint production of Versillac and Clemence, from which they had fondly expected to reap immortal glory.

ART. XIII.—*Le Siège de la Rochelle ou le Malheur et la Conscience.*

The Siege of La Rochelle, &c. By Madame de Genlis. 3 Toms. 12mo. Dulau. 1808.

THE prolific pen of Mad. de Genlis has never produced any thing more pathetic nor more highly wrought than the present performance; at least, than the first volume; for we are sorry to qualify our praise by complaining that the two last, notwithstanding the interest which forcibly leads us on to the conclusion, fall off considerably from the extraordinary merit of the commencement.

From the title, we feared that it was the authoress's intention to introduce us to another of those literary monsters with the tribe of which she has of late been so conversant under the name of historical romance; but we were most agreeably

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disappointed to find that the siege of La Rochelle as recorded in history has nothing to do with the plan or ground work of the novel, and that all the characters are strictly and purely imaginary; indeed, any other siege might have answered Mad. de G.'s purpose quite as well; and in this instance we applaud her idea of introducing no more than the *name* of an historical event, which suffices to ascertain the period of her action, and to throw an air of truth over the invention, without disturbing our faith, or shocking our prejudices, by the misrepresentation of well known and established facts. If we have any objection to the present romance, therefore, on that score, it is only with regard to the title, which hangs out false colours, by giving a mere auxiliary event the air of being the main subject of the fable.

Mad. de Genlis was always an enthusiast; but we do not recollect any of her works which are so warmly coloured as the present by the enthusiasm of religion. In some respects, this may be carried too far; and, were we disposed to criticize in cold blood so animated a performance, we might be tempted to institute a comparison between some of the raptures of Clara, and those of Miss Louisa Cooke and other heroines of the Evangelical Magazine. Indeed, the Methodists of the present, and the Puritans of the last, age, present many striking points of resemblance to the idolatrous worshippers of the whore of Babylon whom they so piously abhor. But this is no place for such reflections; and, even admitting that Mad. de G. has been carried a little too far by the warmth of her imagination, still we do not envy the feelings of that man who can read through the present work without imbibing a great portion of the enthusiasm which inspired its writer.

The heroine of the romance, adorned with every female grace and virtue, and possessed of the most acute sensibility, falls by a very natural concurrence of circumstances under the suspicion of a most atrocious crime, the murder of the infant son of a man to whom she is about to be married. She was in fact, the only witness to the deed; and filial piety inspires her with the resolution of concealing her knowledge of the author and suffering in his stead: she communicates the truth to no human being except an old monk, the friend and guardian of her youth, under the sacred seal of confession; and he, (certainly by a refinement of religious morality) fortifies her exalted determination. She undergoes a trial, and is condemned upon the imperious evidence of facts. In the solitude of her dungeon she is visited by all the extacies of devotion, and learns to contemplate, almost with indifference, the bitter agony of a moment which is to conduct her to the joys of immortality.

'At four in the morning she took her prayer-book and prayed

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till six. She then dressed herself in a long robe of white, and afterwards taking up her book again, resumed her attitude of supplication. At this moment father Arsenius entered her cell. This holy man expected to have found Clara pale, trembling, dejected, and he was struck with astonishment and admiration when he beheld her at the same time calm, animated, irradiated! 'Where am I?' he exclaimed: 'with what lustre does the divine Majesty illuminate this cell! Great God! thine omnipotence appears to me less admirable when it changes all of a sudden the face of empires, or when it suspends the laws of nature, than in thus clothing with fortitude and heroism, a young girl, the most feeble and timid of thy creatures! O Clara!' he continued, 'I have just visited in his last moments a man, an old warrior renowned among the brave by his valour and his high deeds, and I have not been able to dissipate his terrors; I have seen him tortured to his latest breath by the regrets of ambition and by the dread of eternity!—and you, my daughter, you, who have known only the sanctity of a cloister, you, who have sought in marriage only a virtuous protector and a faithful friend, you, whose innocence has never been tainted by human passions, you see nothing in death but a happy goal, the recompence of all the pains of life. Come, my daughter, and complete your union with the God, full of mercy and goodness, who calls you and is about to receive you in his bosom.' The communion was administered. It was then that she believed herself to be truly transported to heaven, and possessed of God himself! The purity of her ideas, the delicious calm of her soul, the ardour of her joy, her empassioned gratitude, all bore witness to her of that supernatural and celestial union; the universe no longer existed for her. It was no longer in the power of the masters of the earth, armed with sovereign authority, to trouble or intimidate this heart elevated above human nature by an all-powerful faith, by the most lofty hopes, by a feeling indefinable and sublime.—She no longer spoke; by the side of Father Arsenius she remained alone with God.'

There are few men who cannot conceive the enthusiasm here painted; the scene of the scaffold is equally congenial with the best and most noble feelings of our nature. The martyrdoms of the primitive church, abstracted from all the nonsense of the Romish legends, presented, doubtless, many similar scenes; we believe, indeed, that parallels may easily be found among the annals of the French revolution. The effect produced on a mind so prepared, by the unexpected pardon, is strictly just, and presents a very fine stroke of natural painting. We will venture to say that every reader who has followed Clara in imagination through the former stages of her sufferings, will participate with her in the consequences of the latter also.

'Arrived at the place in which the scaffold was erected, the car-

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riage could with difficulty force a passage through the immense crowd already assembled. The guards made the people give way—the carriage stopped at the foot of the scaffold—the door was opened—Clara alighted: two guards offered to support her, she pushed them gently aside. She advanced with quick but firm steps to the scaffold; and there, looking back to see if her venerable confessor followed her, stopped for an instant to wait for him, and then ascended the stairs. Arrived at the top, she took off her veil: at this moment her beauty appeared so majestic that it struck all the spectators with astonishment and admiration. Clara held her crucifix firmly resting against her bosom, her eyes were raised to heaven, and in this attitude her charming countenance expressed all the purity of an angelic innocence, and all the fervour of an exalted piety. They contemplated her in silent suspense; surprize appeared to have petrified the multitude. After a moment's silence, Clara fell on her knees, crying with a loud voice, "I die innocent! My God, pardon the unknown author of the crime, open his heart to repentance! Forgive me my faults, and deign to accept with paternal goodness this voluntary sacrifice of my life!" At these words, a thousand voices were heard to cry and repeat with vehemence, "She is innocent! she is innocent!" Clara, seeing only God, desiring only death, looked back on Father Arsenius to receive his last blessing: at last she said, laying her head on the fatal block, "O my Creator! O my Father! I resign myself wholly to thee!"

'All shuddered when they beheld the uplifted axe in the air. At that instant, a man on horseback forced his way through the press, exclaiming, "Pardon! Pardon! His majesty proclaims pardon to the culprit!"

'At this unexpected event the loudest acclamations of joy resounded through the square, and along the quay. Father Arsenius thanked God—but Clara, fallen back from heaven to earth, could not support this revolution without the most painful emotion. "Alas!" she said, "I must then wait and suffer still!" In pronouncing these words, she endeavoured to rise; her strength abandoned her, and she fell senseless in the arms of father Arsenius. She descended without sense or knowledge the scaffold which she had mounted with so much courage. They bore her to her carriage, and the guards received orders to conduct her to a cloister destined to receive, by letters de cachet, such persons of her sex as were defiled by crimes, or dishonoured by a scandalous life.'

We cannot indulge ourselves in making any longer extracts, and will only add, that Clara's adventure in the Castle of Rosmal, equals any horror of Mrs. Radcliffe's pen. This novel, as well as 'Sainclair,' which we have already noticed, is translated, as we understand, by Mr. Dallas, the author of Percival, &c.

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DIGEST OF LITERATURE FOR THE LAST FOUR MONTHS.

HISTORY.

Coxe's 'History of the House of Austria,' is the only book of history of any importance, that has come before us during the last four months, or indeed for a considerable time. It is a ponderous work, and is by no means entitled to the highest praise of history; nevertheless it has extensive claims to notice, from its being enriched with a quantity of original information, which Mr. Coxe has found means of procuring in the course of his travels, and which elucidate many points of character and policy which had hitherto been mistaken or obscure.—The 'History of Jamaica,' by Mr. Renny, would more properly have been denominated an *account* of that island, and have come under the head of travels, as it consists principally of observations made upon the climate, productions, inhabitants, &c. of that island, during a residence of some years. As such, it attains the praise of mediocrity. The history of the island, since its first discovery by Columbus, is also given in a few pages; but the annals of a colony, which necessarily moves like a satellite round the mother country, can neither be very diversified nor very important.

BIOGRAPHY.

The life of the celebrated painter, Morland, presents to our attention an instance of a man highly gifted by nature, but rendered, by an injudicious education, the dupe of vulgar profligacy and the victim of intemperance. It awakens our sympathy, by a display of fervid imagination, refined taste, and distinguished genius, debased by the indulgence of low company, till their unhappy possessor was sunk to a level with the meanest and most worthless of mankind. Mr. Dawe, the biographer of Morland, has executed his task with the strictest impartiality and regard for truth. And we think the public gratitude is due to those, who, by marking the aberrations of resplendent genius, erect beacons upon those rocks, upon which the most valuable endowments of nature have been frequently wrecked, and point out those sands that have so often swallowed up talents, whose early dawn had given promise of the brightest and most unclouded day.—We were glad to see the life of so pure a character as Washington published

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in the accessible form of a modest octavo. The style of Mr. Ramsay, the author, is not less plain and unambitious. He also deserves the praise of having given a perspicuous narrative of the principal events in which Washington acted a distinguished part; but we wish he had made us more acquainted with the private character of that great patriot, which alone can completely familiarize us with eminent characters.—Fell's 'Memoirs of Fox' are professedly compiled from newspapers, magazines, and other publications of the day. It is executed with sufficient judiciousness.—Mr. Macdiarmid's 'Lives of British Statesmen' is a work that should be added to every gentleman's library. It contains the biography of the four following eminent characters, viz. Sir Thomas More, Lord Burleigh, the Earl of Strafford, and the Earl of Clarendon, and is written with great judgment and taste, so as to combine the interest of the political history of the times with that of the private biography of illustrious individuals.

POLITICS AND POLITICAL ECONOMY.

In his 'Essay on the Theory of Money and Exchange,' Mr. Smith has puzzled himself and his reader with some as idle fancies, the offspring of a confused imagination, as we ever remembered to have witnessed.—'Emancipation in Disguise,' or the 'True Crisis of the Colonies,' is a work which evinces the greatest possible good sense and moderation. The author remembers that justice and policy are never at variance; they are united by an indissoluble tie, and we wish that aught we could say would assist him in convincing the country at large of this momentous truth, whether it be in the case of the colonies, which are the subject of the treatise in question, of the sister kingdom, which has so much to complain of, or of the nations of Europe in general, which the attack on Copenhagen has so grievously outraged.'—In his answer to Spence and Cobbett, who have been endeavouring to prove by sophistical arguments, that commerce is not necessary for the prosperity of England, Mr Mill has proved himself a close reasoner, and an able writer.—We were disappointed in Mr. Roscoe's publication 'on the Causes, Objects, and Consequences of the present War.' But it has for its end, to diffuse a spirit of peace, and if for that cause alone, would deserve our praise.—Mr. Baring also, in his 'Inquiry into the Causes and Consequences of the Orders in Council,' displays a consummate knowledge of the subject, and brings forward arguments which can hardly fail, we think, to carry home conviction to the minds of the most perverse.

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PHILOSOPHY, MORAL, PHYSICAL, AND METAPHYSICAL.

Mr. Bridgman has given a translation of a 'paraphrase of an anonymous Greek writer (hitherto published under the name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle.' He has executed it with considerable ability, and the translation is as clear as the darkness of the subject would admit. But the paraphrast himself has thrown little light on the meaning of Aristotle. They are both equally obscure, and we wish Mr. B. had rather bestowed his labour on a new translation of the original work, with the addition, perhaps, of such parts of the paraphrase as really tend to illustrate the intricate meaning of the philosopher.—Dr. Murray's 'System of Chemistry,' is distinguished by a minute and profound attention to elementary principles. Its unnecessary diffuseness in some instances, and other minor errors, have been pointed out in our review of the work. But upon the whole, it will not disappoint those who expect from it an ample, luminous and well arranged view of all the facts connected with the science up to the eve of publication. For so imperfect is our knowledge of this branch of science, that even since that period, however little removed, some important truths have been brought to light.—We have a Supplement to the 'Practical Seamanship,' by Mr. Gower, who clearly demonstrates that the art of ship-building is susceptible of considerable improvements, and as the theories which he advances, have undergone the test of experiment, his work must be pronounced of considerable utility. The style is plain and unaffected; it evinces a mind capable of embodying mathematical truth in the most practical form, and is eminently adapted to promote the sciences of navigation and hydrography, which can never be sufficiently attended to in a maritime country like ours.

MEDICINE.

If, from his confined opportunities, we do not feel implicit confidence in all that Mr. Curtis has advanced in his 'Account of the Diseases of India,' yet that work may be safely recommended to such medical men as are called to that part of the world, where they generally feel themselves involved in much embarrassment, in consequence of so little being known, on general principles, of the morbid constitution of the East.—Mr. Lawrence's 'Treatise on Hernia' obtained the prize offered by the College of Surgeons in 1806. It is written in very elegant language, abounds in correct descriptions, and displays the judgment and learning of the author in a conspicuous point of view.—The authors of the 'Edinburgh Medical and Physical Dictionary,' must be denominated a set of book-makers;

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who have produced a ponderous compilation, where the dross predominates in a great degree over the sterling ore, and where, of the little that is valuable, not a single line has been contributed by them.—The 'Treatise on Pulmonary Consumption,' by a Dr. Sanders, whose name now for the first time reaches our ears, is written with all the pertness of a conceited youngster. It is replete with extravagance and absurdity (we will not qualify those harsh expressions,) and (with the exception of some observations on fox-glove, which are subjoined) destitute of a single remark of value.—Mr. Ware's 'Remarks on Purulent Ophthalmy (commonly called the Egyptian Ophthalmy) are of course entitled to the same attention with every thing that proceeds from the pen of that eminent oculist.

VOYAGES AND TRAVELS.

In the years 1805 and 1806, Mr. Corry performed two voyages to the river Sierra Leone, from whence he made some excursions up the country, but not of sufficient extent to satisfy the thirst for information on that only part of the world which can now be said to be unknown, the interior of Africa. But his 'Observations on the Windward Coast of Africa,' may be read with pleasure, as an amusing book of travels, and, as far as they go, are not destitute of instruction.—Davis's 'More Subjects than One,' would not be suspected, from its title, to be a book of travels, did not the author proceed to explain that ambiguous denomination by, 'Cursory Views of various Objects, principally connected with France and the French People.' Dr. Davies is one of that numerous tribe of writers who have been deluded into a notion of imitating Sterne. That is, he caricatures that writer's peculiarities till nothing is left but a *caput mortuum* of absurdity, without possessing one tittle of his talent for making us either laugh or weep.—Dr. Buchanan was ordered by Lord Wellesley, when governor-general of India, to undertake a journey through the Mysore and other neighbouring territories, for the purpose of investigating the state of the agriculture, arts, commerce, religion, manners, antiquities, and history, natural and civil, of those countries. He seems to us to have executed his commission with ability. The splendid work, in which he has described his journey, contains a great variety of useful rather than entertaining matter of information, which will hardly amuse the general reader, but which will be highly important to the merchant and the statesman. This fault, if fault it be, is to be imputed to the nature of his orders, and not to the writer, whose great and sufficient praise it is, to hold the highest rank among travellers in point of practical usefulness and instruction.—Malkine's 'Scenery of South Wales,' is an-

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titled to rank with our most interesting and valuable domestic tours.—'Letters from England,' professedly by a Spaniard, but, as is suspected, by Mr. Southey, are evidently the production of a man of talents. But as they are *not* what they profess, the letters of a Spaniard, they are a forgery, and we reprobate all literary forgeries.

POETRY.

As so few in any age, and more especially the present, deserve the appellation of poets, it will excite no surprize that Mr. Polwhele is not one of the number. He has some fancy, and a small store of poetical ideas. And if, in his three volumes of 'Poems,' some few rise above mediocrity, we are obliged to pronounce that much the greater part do not attain that character.—Mr. Howard, in his 'Translation of Ovid's Metamorphoses into blank verse,' shews himself possessed of poetical abilities, from which, if industriously cultivated and seasonably matured, much may be expected. His present, which is also his first work, is, of course, disfigured with many and glaring blemishes. Nor could that be expected from the undisciplined efforts of so young a writer, which was not accomplished by the assembled talents of Dryden, Addison, Pope, Rowe, Gay, Congreve, and Garth. But Mr. Howard's translation has many merits, all of which are unborrowed and its own, and which, we repeat, inspire us with the highest expectation from the author's future exertions.—In closely imitating the versification and style of narrative of Dryden, Mr. Bland has at once transfused into his two tales of Edwy and Elgiva, and sir Everard, many of that great poet's excellencies, and has displayed original powers of invention and expression, which we have rarely seen paralleled in the present degenerate age of poetry. This little work is but a prelude to more important labors, and though in treading the slippery paths of poetry, but few escape without a fall, from which it is impossible ever to rise, yet we do not hesitate to make the hazardous prediction, that Mr. Bland is one of the favoured few, for whom a large harvest of genuine reputation is in store.—The 'Poetical Remains of Henry Kirk White,' which is published by Mr. Southey along with a faithful, and impartial account of the author, contains every mark of superior genius. But the author, like another Chatterton, lately died, having only displayed to the world the dawn of his genius.—The Minstrel of Dr. Beattie, which, it will be recollected, was left unfinished, has been continued by an anonymous author, whom we consider to be rather superior than otherwise to his predecessor. This is no common praise. —Mr. Walter Scott, the author of that deservedly celebrated

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poem, the 'Lay of the last Minstrel,' has gained no additional credit by his 'Marmion.' It is difficult to believe, what is nevertheless most indisputable, that a production of so great length, from the pen of a poet, who may fairly be styled the first of the age, should not only be defaced by so many faults—that might be excused,—but should possess so few passages that rise above mediocrity. The reader searches in vain through the pages of an immense quarto for any scintillations of that genius which animates the rest of that gentleman's compositions. But Mr. Scott has tasted the sweets of lucre, and it is grievous to see a writer of his talents sacrificing the desire of honest fame to the desire of gold.—When a gentleman has already condemned himself as a poet, by a Seatonian prize, it is not likely that he should retrieve his reputation by writing an epic poem on the same subject, particularly when that subject is 'Exodus.' This is the case with Mr. Hoyle, whose epic poem is not even so good as might have been made on that subject, however bad and ill calculated for the purpose; but it is exactly what might have been expected from the prize poems, odes to humanity, and other proofs of unpoetical talents which that gentleman has already laid before the public.

DRAMA.

Some years ago, the public taste and morals were corrupted by the importation of dramas without number from the sentimental and immoral school of Germany. Lord Holland, in his life of the celebrated Lope de Vega, excited in the public some curiosity about the Spanish stage, and it is to be feared that we may soon be inundated with translations from the dramatists of that country. An anonymous author has commenced his operations by presenting us with 'three Comedies translated from the Spanish.' The style and language of the translator are unexceptionable, but we do not approve of the manner in which he has executed his task. He has rendered the plays into prose, where they ought to have been, like the originals, in verse; and by a wish of modernizing his subjects, and rendering them more agreeable to the English taste, he has deprived them of the greatest of all dramatic merit, that of exhibiting a correct representation of the age, state of society, and manners of the country in which they were written. We are convinced that the Spanish drama will never succeed in this country.—Mr. Godwin has written a tragedy for the stage called 'Faulkener,' a tame and spiritless composition, and in every respect unworthy of his undisputed talents. The other ephemeral productions of this description, by which the Colmans, the Reynoldses, and the T. Dibdins of the day, endeavour to furnish a little variety of amusement to the depraved

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taste of the public, we shall of course not lose time in enumerating.

MISCELLANEOUS.

Mr. Henry Siddons, the very worst of actors, has endeavoured to teach others to excel himself, by translating from the German, 'Practical Illustrations of Rhetorical Gesture and Action,' adapted to the English drama. Many parts of this work may be studied by players with effect. It is also of that light and general nature, which will entice and gratify a numerous class of readers, being on a popular subject, and neither two superficial nor too profound.—It cannot be denied that our great critic, Johnson, was sometimes unnecessarily severe, sometimes unjust through prejudice, while in other instances he shews an unworthy partiality, as in the simple circumstance of admitting Yalden, Watts, and Blackmore, into the rank of eminent English poets. Mr. Stockdale has taken courage to arm himself against this Goliah of literature, and if he has not unfrequently failed, in his 'Lectures on the truly eminent English Poets,' to disprove the acute arguments of his gigantic opponent, he has occasionally combated him with success, and has throughout displayed considerable ingenuity, and great liberality of sentiment.—Dr. Graham has revived the old controversy on the authenticity of the Poems of Ossian, and has combated Malcolm Laing, who, after Johnson, was the prince of infidels, with much skill, and, as it seems to us, with great success. He has certainly disposed us, after a most attentive investigation, to lean to the side of the believers.—Gunn's 'Inquiry into the Performance on the Harp in the Highlands of Scotland' is an ingenious and entertaining publication.—A selection of speeches of the most distinguished parliamentary orators has long been a desideratum. Never was there a more enlightened popular assembly, nor one that afforded more occasions for distinguished oratory, than the British senate. But we cannot congratulate Mr. Hazlett, who has attempted to supply this desideratum, on having made a judicious selection. He has revived the speeches of several obscure individuals who ought to have remained for ever in oblivion; though it must also be confessed that he has assembled together a larger portion of British eloquence than we ever before remember to have seen in a single collection.—We are obliged to Mr. Douce for his 'Illustrations of Shakespeare,' which is a very useful and entertaining work. The author is already well known by the very valuable incidental contributions which he has made towards the elucidation of our great dramatist, and no man is better qualified for the task of illustrating the manners, characters, modes of thinking, and peculiar customs and expressions of our forefathers.

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In the steril department of 'Novels,' we have nothing to announce that is worth commenting upon, since the conclusion of our last volume. The light publications of the day have been as usual. Some very good pamphlets have appeared on the American question. Among the best are Medford's 'Oil without Vinegar;' 'The British Treaty, with an Appendix of State Papers' (published first in America), and 'Peace without Dishonour, War without Hope,' by an American farmer.

DIGEST OF POLITICS.

SINCE our last Appendix we cannot congratulate our readers on any favourable change in the general aspect of our affairs either abroad or at home. Abroad we have but one ally left in the person of the King of Sweden, whose resistance to the gigantic hostility of Russia and France, excites our sympathy from the comparative smallness of his force; but we should feel a much more lively interest in his fate, if, previous to engaging in such an unequal conflict, he had augmented his own popularity and breathed the ardour of enthusiasm into the native valour of his subjects, by restoring them to the blessing of a free constitution, of which they were deprived by the treacherous tyranny of his father. The present constitution of Sweden is despotic; and though we may lament the destruction of one species of despotism by a worse, yet our generous feelings are never so much kindled by the subversion of a system of tyranny and oppression, as of one of justice and of liberty. When slaves are conquered by slaves, a change of masters is the only change that is experienced; but, when freemen are subjugated by a tyrant the change from liberty to servitude is one in which the horror of the present is aggravated by the recollection of the past. When a man in prison is only removed from one cell to another, but little alteration can be made in the comparative comfort of his condition; but when he is transported from the light of the sun and the verdure of the earth where he might roam without restraint amid the beauties of creation, to a dungeon confined and dark, where he must breathe an unwholesome air, till aches and rheumatisms paralyze his limbs—the loss of liberty is worse than death.

The great despotism of France will probably ultimately swallow up all the smaller despotisms of the continent. This

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we have little occasion to regret; nor can we consider the subversion of the majority of the continental governments in any other light than a just but signal retribution for the original iniquity of their selfish and ambitious interference in the affairs of France. The primary object of the confederated monarchies of Europe was to dismember France; and France has ultimately succeeded in erasing them from the list of independent nations. They have become the vassals of the state which they had conspired not only to conquer but to obliterate every vestige of her political independence. Such is the retributive justice of Providence! Such the moral government of God! But, what will become of this great mass of despotism which France has established in Europe, which has broken in pieces the different structures of civil and ecclesiastical tyranny, which had been erected in the course of ages by the proud domination of kings, and the equally proud, but more crafty policy of popes and priests? Will this despotism remain entire and unchanged? or, after having performed its proper office in crushing thrones and overwhelming principalities and powers, will it terminate in a system of civil and religious liberty suited to the nature of man, and according with the precepts of Christianity? Our opinion is that the present colossal despotism of France will not be durable; that it will continue till it has performed its appointed work, and that then, though it seems erected on a basis of iron and pillars of brass, it will fall to pieces as if it were a structure of clay on a foundation of sand. We are to consider that the age of ignorance, and consequently the period most favourable to the establishment of religious and of civil tyranny is passed away; that man will not long submit to the wily scheme of policy which is supported only by cruelty and oppression; and that nothing but a free, humane, and enlightened system of government can hope for any length of duration, or for general acquiescence. Even in France itself, which seems at this moment the central abode of the most formidable tyranny that was ever witnessed in the world, a degree of knowledge is diffused that will not suffer the nation to be long enslaved. Though popular opinion is at present laid under a sort of inquisitorial restraint in that country, yet it will in some shape or other, make its way among the people, and even penetrate the councils of government, and the cabinet of the emperor. Though like an airy abstraction, this controuling power seems to possess no physical force, yet its strength resembles that of an invisible being, which tacitly and, imperceptibly but cogently and irresistibly acts on the mind and heart, on the volition and the sensibility of man. Knowledge is only another name for power; and in proportion as knowledge is diffused, the power of counteraction is increased to

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tyranny and oppression. In the present state of increased civilization and social improvement, where the exertions of mind, considered generally, are so vigorous, and the communication of individual minds are so rapid and efficacious, the brute power of physical oppression (and what other power can tyranny boast?) must, ere no long interval elapse, yield to the well-conducted opposition of moral and intellectual man.

We believe the interior of France to be highly enlightened and in a state of rapidly increasing illumination, and that the prevailing opinions of the people are, as indeed they naturally must be, hostile to the dynasty of the Corsican. He may be feared, but he is not loved; his great and unparalleled triumphs over the weakness, the selfishness, the vice and ignorance of his enemies may cause him to be admired; but he has none of the magnanimous, the truly heroic, the generous qualities which impress reverence and conciliate esteem. His system of foreign conquest is well digested, long revolved, and never completely unfolded, even in any of its individual parts till it is ripe for execution; but his plan of civil government seems but ill-adapted to the people or the times. It would have been tolerated in a darker age, but it will not long endure the searching light of the present. The sole exclusive object of the usurper is to engross in his own person all the power and splendour of the state; to make the whole complex machinery turn on the pivot of his own arbitrary will; to be at once the sole legislative, judicial and executive authority, and at the same moment to exercise the incongruous offices of lawgiver, of judge, of general, of emperor, and pope. But the people of France are too wise not to know that the only legitimate end of government is the good of the people; and that nothing like that end can be reasonably expected to be pursued, where the people do not constitute at least an efficient portion of the government; where their voice is not heard and their power not felt. The sensation of civil and religious liberty, which has once vibrated through the heart of France may be repressed, but it will never be ultimately extinguished while the power of thought remains, and the press, though shackled with restrictions, can emit light enough to communicate one ray of truth, of virtue, and of liberty to the mind. THE TYRANT will live and flourish till he has done his appointed work, and exterminated the monsters that have been engendered in fifteen centuries of barbarism and darkness; but though he will be the instrument of *their* destruction, he will not long survive their fall. Let those who will write his epitaph; we are contented to prognosticate his doom.

To us the most important question is, are we likely to survive this subversion of governments, this overthrow of nations?

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Is it at all probable that Bonaparte will ever lead his victorious legions into the streets of Westminster, and make the king of England as much his vassal as the king of Spain? Here let us pause; and ask, what is it which has hitherto principally saved this kingdom from his rapacious grasp? What is it which has preserved the fields of Britain free and inviolate from a foreign foe, while every other European nation has witnessed his march of ravage and of blood? Is it the narrow neck of ocean which separates this country from France? Is it the strength, great as it is, even of a thousand ships of war? No, it is not entirely, not exclusively this. But it is the spirit of liberty which makes the people of Britain differ from other people which France has overrun; and without the epidemic enthusiasm of which, spreading among our seamen, and inflaming the hearts of our officers, we should hardly have been more than equal to the enemy at Aboukir, Trafalgar, and Camperdown. It is this superior love of liberty, which is a sort of hereditary feeling in Englishmen that renders us most secure both by land and sea. This spirit it is the duty of the government not only to respect but to use every exertion to cherish and keep alive; for, if it fades and dies, the glory of Britain has perished; and her greatness is no more. The hulls of our fleet may be manned, and the ranks of our armies may be filled with persons of similar limbs and shape; but though similar they will not be the same. The difference will be vast indeed! It will be that difference which necessarily must exist between a freeman and a slave; between a piece of machinery and an animated mind; between the carcase of a man and a man with a rational soul. At this awful crisis the paramount duty of the government, as it values not only the happiness of the people, but the security of the empire, is by every possible means to kindle the enthusiasm of liberty among the people. The safety of the monarch himself is at this moment identified with the freedom of his people. In proportion as they are deprived of the blessing of a free constitution his crown is in danger from the open violence, or the secret machinations, of the enemy. At the head of a free people and surrounded by ministers, who will pursue no interest but the interest of the country, the sovereign of these realms may bid defiance to the menace of Bonaparte, and to the hostility of the united world. But, if the time should arrive when evil counsellors shall surround the throne, when, lurking behind the broad shield of royalty, they shall instil evil suggestions into the monarch's ear, if they shall be artful enough to make him believe that his glory consists in enlarging the sphere of the prerogative and in contracting the liberties of the subject, then our fears will

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be alarmed; and we shall think that the ruin of the country is nigh.

Sorry are we to remark that we discern in the measures of the present ministers, nothing that tends either to exalt the character of the sovereign or to increase the good will of the people; to diminish the causes of discontent or to open one new source of national joy. We discern no patriotic propensity to reduce the public expenditure; to bring old defaulters to justice, or to adopt such restrictions as will prevent new. The bill for preventing the grant of reversions has been indeed past, but in a manner so modified and restrained as almost to defeat the intention of the authors, and certainly entirely to do away the impression that it is a free and gratuitous concession of the present ministry to the wishes of the people. It has been said that in this measure, the benevolent projects of the ministry were frustrated by a faction that lurks in ambush behind the throne; a faction which with the vigilance of Argus, is always prepared to counteract the progress of any measure that seems likely to invigorate the popular branch of the constitution. If this were the case, if ministers in truth only be puppets that are moved by secret wires, would it not have been more honourable in them to resign the nominal elevation of office rather than to retain it without honour to themselves and without benefit to their country? Hardly indeed did we expect *from them* this exertion of disinterested virtue; but we did hope that in this instance their vice would have come to the aid of their virtue; that their pride would have counteracted their selfishness; and that the lucre of office would have had less weight in their decision than the exasperated feelings of mortified vanity and insulted independence.

Among the measures most favourable to the liberties of the country, which have been passed during the present reign, may be reckoned those limitations in the service of the army which were effected by the last administration. The greatest danger to a free government is from a standing army; for, as lord Chatham observed, though the two houses of lords and commons be entrenched up to their ears in parchment, the sword may find its way to the very vitals of the constitution. In the present circumstances of Europe a larger standing army has become requisite than would have been endured in any former period of our history; and it appears to us that limited service is no bad expedient for reconciling such an army with the liberty of the subject and the safety of the constitution. By unlimited service the soldier is made a slave for life; he is placed in a state of hopeless exclusion from the civil privileges of his fellow citizens; instead of having any interest in common with them, his interest is converted into an opposite channel; and if their rights are attacked how can he be expected to vin-

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dicate that of which he has no participation? But limited service identifies the military and the civil character of the individual, the duties and the interests of the soldier and the citizen. By abridging the period of a military life we necessarily increase the numbers of those who receive a military education; for, when the periods of limitation begin to operate, a constant succession will take place of citizens who are becoming soldiers and of soldiers who are constantly merging into their original character of citizens. The parents of youth will no longer consider the military life as a vortex of ruin from which the individual can never be redeemed; but as an interval of exertion, which he may quit at the expiration of his term. This wise provision, not only for the freedom but the morals of the people as well as for the happiness of the military, has been rendered totally inefficacious by the subsequent regulations of the present ministry.—The new militia bill of Lord Castlereagh seems to be more vexatious and oppressive without being in the least more likely to benefit the country than Mr. Windham's training bill. It is a species of French conscription; it has all the severity and none of the advantages.

In the conduct which ministers are pursuing towards Ireland, we discern nothing like a wise system of conciliation and reform. Grievances are suffered to accumulate, and no one cause of discontent is taken away. The rancour of former animosity remains, and instead of acting on some broad system of an enlightened philanthropy, which might reconcile jarring interests and contending claims, the old mode of governing Ireland by arming one faction against another, and by inflaming the spirit of political and religious animosity, is still pursued. The cry of *No Popery* is not yet hushed to rest, and, as long as they are paid for the godly task, numbers of bigots, fools, and knaves will never be wanting to raise the cry! We are friends, on the great principles of christian charity, which teaches us to love all men as brethren, to the measure of Catholic emancipation; but we do not anticipate such inexhaustibly copious benefits from its adoption as some of its advocates expect. We think that it will add much to our military resources, and much to our stock of ecclesiastical amity and peace. But if it did no more than remove only one reasonable pretext of discontent from a large and upright body of subjects in a crisis when all political and spiritual dissention is so much to be deprecated, still we should say that this would be a solid argument for the immediate accomplishment. We are no friends to half measures nor to feeble and temporizing politics; we think that they usually do mischief in the mass and good only in the detail. If we can pay a debt, it is our duty and our interest at once to discharge the whole; and not to liquidate it by minute instalments which are of little avail to

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the creditor; which excite less satisfaction by what is received than ill humour and discontent by what is left unpaid. In cases of political concession we nourish dissention rather than concord in proportion as we keep importunity clamorous, and expectancy fretful by withholding what is right or not abolishing what is wrong. Give to the Catholic his due, his whole due and no more than his due; but give it him at once, instead of keeping the petitioner in suspence; and inciting him to vent his imprecations at your door. It does not become a wise and a powerful government to be generous by piecemeal. We do not wish to make the Catholic lord of the establishment; but we wish to unite both Catholic and Protestant in a league of amity against the foreign foe. 'I do most sincerely wish, said Bishop Berkeley in an excellent letter which he addressed to the Roman Catholic clergy of Ireland that 'there was no other contest between us, but who shall most completely practise the precepts of him by whose name we are called and whose disciples we all profess to be.' Will our ministers follow the suggestion of the good bishop, and leave the senseless contest about creeds and systems to be replaced by a more generous competition for the palm of virtue and beneficence? 'When,' says Bishop Berkeley, 'a leak is to be stopped, or a fire extinguished, do not all hands co-operate without distinction of sect or party? or, if I am fallen into a ditch, shall I not suffer a man to help me out, till I have first examined his creed? or, when I am sick, shall I refuse the physic because my physician doth or doth not believe the pope's supremacy?' In such an extremity of danger as the present, when it is necessary to summon the whole collective energies of the country into vigorous action against the common foe, shall we reject this man, or accept that, according to the degree of absurdity to which the respective persons ascend in the scale of religious speculation? If we admit a protestant because he prays according to a Calvinistic liturgy, why should we repel the Catholic, because he offers up his petitions to heaven according to the forms of the Popish mass? Whether a man count his beads or repeat his Athanasian creed, whether he eat a wafer at the communion, or a piece of wheaten bread, we do not believe that any difference in these solemnities has any tendency whatever to produce a difference in the ardour with which each will defend his common country, the place of his nativity, and the tomb of his fathers. In an age like the present shall we relapse into the barbarism of a darker period, and make the eccentricities of theological belief the symbol of enmity and the signal for war? Let us away with that hypocritical cant which places the essence of piety and virtue rather in the mummery of the creed than in the purity of the life.

But while we plead for the boon of emancipation to the

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Catholics, let it not be supposed that they are exclusively oppressed; or that there are not several sects of protestants in the united kingdoms, who are bending under the pressure of political and ecclesiastical domination. There are numerous laws on the statute book which are still unrepealed; and which may be put in force any day in the week, which are as characteristically marked with a blood-thirsty and persecuting spirit as any laws which ever disgraced the most sanguinary and persecuting code. We understand that a petition will soon be presented to parliament for a repeal of some of these obnoxious acts; and though we have not much hope that it will be carried into effect, still we congratulate the country on the certainty that the subject will be discussed; and that there are many enlightened men in both houses of parliament who will spare no pains to banish the spirit and the practice of intolerance from this Christian realm. Many truths of the greatest moment and the most comprehensive interest, though they seem so clear as to be obvious to the dullest understanding, are yet found to be rejected even by more cultivated minds; and to be impeded in their progress by the most unaccountable opposition. This has often been the case even with many truths in philosophy and science, which seem little calculated to inflame malevolence or to provoke hostility; and which, though designed to promote only the good of man or to amuse the curiosity of harmless speculation have been encountered with all the bitterness of inveterate rancour and even personal resentment. It cannot therefore excite astonishment that political and religious truths, of which the opposite errors bring to their aid some of the strongest passions of our nature, should be resisted with the most implacable animosity, and should have gradually to wind their way to the common apprehension of mankind through a passage darkened with prejudices, sharpened with asperity, and beset with enemies. But, however adverse particular truths may be to the mass of received opinions, the public discussion always tends more or less to increase the number of their advocates, and to weaken the force of their opponents; to dispel the darkness by which they are hid, and to augment the light in which they may be seen. Though truth has a tardy step, yet, since the art of printing has facilitated the multiplication of books and given a sort of perpetuity in the operations of mind, it cannot be retrograde. IT WILL ADVANCE, and its velocity keeps increasing in proportion to the progress it has already made. Many religious truths, which were once so opposite to the reigning prejudices of mankind that they were esteemed the most pernicious errors, are now generally acknowledged, that it is wondered how the understanding of past ages could have

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been so dull as not to recognize their validity at the first glance, or so bigoted as to have opposed any obstacle to their reception. The question of Catholic emancipation could hardly have been debated with safety fifty years ago; but it will probably appear surprising how it could ever have been made the subject of debate fifty years hence. TIME ALWAYS ULTIMATELY DOES HOMAGE TO THE ETERNITY OF TRUTH!!!

The Indictment Bill which was smuggled through the House of Commons, and which, at the moment we are writing this, has been twice read in the House of Lords, we cannot but regard as a most *ominous* feature in the character of the present administration. It portends designs very unfavourable to the personal liberty of the subject, and it seems a direct attack not only on the freedom from arbitrary arrest, which we have hitherto enjoyed, but on that sensation of security which is a necessary ingredient in all social and political enjoyment. As far as we understand the present bill, no man can be safe from the moment that it passes into a law. Every individual is liable to be torn from his family and his home, to answer for some unknown or imaginary offence, with which he may be charged by the malice of political or of personal hostility: and must either give bail at the discretion of the judge, or be thrown into prison. Is this congenial with the spirit of the English constitution? Is it not rather an approximation to the old government of France? Is it not like authorising '*lettres de cachet*,' to be issued at the desire of secret accusers, and insidious foes? Another feature in the present bill is, that a man may be *tried in his absence* for crimes which may have no other foundation than the malice of his accusers. Do we not discern in this instance, a striking departure from the good old principles of English jurisprudence? In short, whether we regard this bill in its nature or its tendencies, in the encouragement which it holds out to private informers, to personal foes, and political opponents, or in the deduction which it must make from the liberty, the security, and consequently the happiness of every Briton in the humble and the middle walks of life, the more we must regard it as a dangerous innovation on the laws and a formidable attack on the venerable fabric of the constitution. But when we connect the introduction of this bill, with other acts unfavourable to the liberty of the subject, or the welfare of the country, when we see that it makes part of a system which threatens the very existence of civil liberty, we are almost led to imagine that we are living in the *last days* of British glory, prosperity, and independance. This country has for many ages been the honoured assylum of CIVIL LIBERTY. That liberty which a corrupt, despotic, and vexatious system of jurispru-

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dence had banished from the other regions of Europe, has in this been secured for ages in her original SAXON SHRINE. The common law of England, which, with the trial by jury, is of Saxon origin, surpasses the celebrated code of Justinian in the good sense which it displays, and in the barrier which it affords against any invasion of the private rights of individuals. But this beautiful system must be deformed in proportion as we increase the number of trials by *information*, in proportion as we extend the power of judges, and contract that of *grand* or of *petty juries*. The constitution has wisely placed, as Blackstone says,* 'this strong and double barrier of a presentment and a trial by jury, between the liberties of the people, and the prerogative of the crown.

'The liberties of England,' says the same high authority, 'cannot but subsist so long as this *palladium* remains sacred and inviolate; not only from all open attacks (which none will be so hardy as to make) but also from all *secret machinations which may sap and undermine it*; by introducing *new* and *arbitrary methods of trial*, by justices of the peace, commissioners of the revenue and courts of conscience. And however *convenient* these may appear at first (as doubtless all arbitrary powers well executed are the most *convenient*), yet let it be again remembered that delays and little inconveniences in the forms of justice, are the price that all free nations must pay for their liberty in more substantial matters; but *these inroads upon the sacred bulwarks of the nation are fundamentally opposite to the spirit of our constitution*; and that though begun in trifles, the precedent may gradually increase and spread to the utter disuse of juries in questions of the most momentous concern."

Some of these remarks are very applicable to the present indictment bill, the tendency of which is to multiply trials by *information*, which supersede the previous sanction of a grand jury; and, under the pretext of judicial or political *convenience*, we fear that it will be made the instrument of tyranny and oppression. Too much praise cannot be bestowed on the Lords Holland, Erskine, and Stanhope, for the able and spirited opposition with which they encountered this unconstitutional innovation on our ancient laws. If it should pass in the present session of parliament, we trust that petitions will be sent up from all parts of England for its repeal in the next. We cannot but deeply lament the extreme infatuation of the present ministers in bringing forward such a measure in the present crisis of our fate. This is surely not a fit time to increase the sum of publicdiscontent, or to make any deduction from that li-

* Vol. iv. p. 348, 12th edit.

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berty which was purchased by the blood of our forefathers. If this country ever become a nation of slaves we shall prove an easy conquest to the enemy. In proportion to the degree of civil and religious liberty which they possess will be the resistance which Britons will make to a foreign foe. When the present ministers remark with how much facility Bonaparte has subverted the despotic governments of the continent, they can hardly be regarded in any other light than the pioneers of our most inveterate enemy, if they persist in a system which must extinguish the flame of freedom in the heart, and alienate the affections of Englishmen from the constitution.

We had intended again to have called the attention of our readers to the prosecution of Mr. Stone who has lately been deprived of his living, and reduced to indigence for defending what he believes, and what his adversaries have not disproved to be, SCRIPTURAL TRUTHS;—but our limits will not allow us to do justice to the subject; and we must defer the important discussion to another opportunity. At present we shall only remark that the prosecution appears to us to have originated in a spirit of ecclesiastical intolerance, which reflects no small degree of disgrace on those by whom it was contrived, on those by whom it was conducted, and even on the times in which we live.—We have long observed in the methodists of all denominations and in their numerous partizans both in church and state, a disposition to erect an inquisitorial tyranny in this kingdom and to support it by the most powerful arguments which persecution can supply. Indeed there is in that body a temper so contrary to the Christian, that we are persuaded that there is as much clemency in the heart of a tiger as in that of a methodist. Dr. Lawrence endeavoured at the trial to make the audience believe that this was not an *ecclesiastical prosecution*; we can however *prove* the contrary by arguments which to every candid mind will, we trust, be irresistibly convincing.

May 27th, 1808.

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AN

ALPHABETICAL INDEX

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